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THE

GOSPEL STANDARD.

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# THE GOSPEL STANDARD.

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JANUARY, 1887.

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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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## EDITOR'S NEW YEAR'S ADDRESS.

THE months, weeks, days, and hours that made up the year 1886, have passed away, and can no longer have to do with what we call *time*, but have gone into the boundless ocean of eternity, and are lost in that mighty, unfathomable deep, never more to return or be found.

With an increasing dependence upon God for all that is pure, good, and gracious, and with a deeper and deeper assurance that all that is spiritual, profitable, and really valuable must come from heaven and be wrought in our souls by the Blessed Spirit of life and power, we once more attempt to address our spiritual readers. We need the God of all grace to supply us out of his fulness, according to the riches of his glory in Christ Jesus; for in him alone are contained all the treasures of wisdom and knowledge, and in him it hath pleased the Father that all fulness should dwell. To know Christ and the power of his resurrection, in some measure at least, is the privilege and mercy of every Spirit-taught soul that has been humbled in the dust of self-abasement and has been raised, by saving grace, to a good hope in his holy Name and finished work. The god of this world hath blinded the eyes of all mankind; so that whilst dead in trespasses and sins they see no beauty or worth in the incarnate, crucified Son of the Father in truth and love, with whose glorious and dignified Person the soul of the apostle Paul was so enamoured and ravished that he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. vi. 14.) He had been taught by the Blessed Spirit of Christ, as all God's people must be in some degree, that by nature and practice he was a wretched sinner, a sinner of no ordinary character, and that none but Jesus could save him from his sins. Into the full assurance of this truth God brings all his children, by convincing them deeper and deeper of their nature's evil and enlightening their eyes more and more clearly to see the depth of the fall in which they are involved, and allowing them to be tried and tempted of the devil, persecuted and cast-down, sore in conscience and sick at heart, so that they are in their feelings ready to perish; and then, in his own good time, he reveals Christ to their faith, and they embrace the Rock for the want of a shelter. Thus we prove that Christ

is the Way, and the only way by which we can approach God with pleasure, that he is the Truth, the Essence, and Substance of all truth, and the Life of our faith and hope.

All whose eyes are opened to behold and feel the evil of sin and the wretchedness and slavery to which it has reduced man, the noblest of all God's creatures, filling his mind with enmity and hatred to that which is strictly good, these see by the Spirit of Christ and the Word of God that none but those who are born again from above and have a living faith in the Son of God are blessed, and that all who come short of these things are cursed. How important, then, how essential it is that we should know these things in our souls, our never-dying souls, and be assured on what our hope and faith are built; for the great majority of professors are building their house on the sand, which will fall when the rain descends and the floods come and the winds blow; and great will be the fall of it.

We wish to keep close to the Word of God, and desire that our readers may examine and test all we advance by that sacred, infallible, and unalterable Standard. The Holy Scriptures contain all the great and precious truths of our most holy faith, and the Blessed Spirit reveals them to and in the hearts of the sons and daughters of God; and he does more than this, for he commends them, and applies them to the conscience, implants them in the soul, and roots the love of them so deeply in the heart that neither sin nor Satan will ever be able to eradicate them. By the truth of God and what the Lord has wrought in their souls the saints try all doctrine, preaching, experience, and the spirits of men, for the Word commands them so to do: "Beloved, believe not every spirit, but try the spirits whether they are of God." (1 Jno. iv. 1.)

First: They try all doctrine, whether it be in strict harmony with that which Christ and his apostles taught; such as the fall and total corruption of man, the incarnation of the Son of God, special redemption by his atoning blood, his obedience and righteousness imputed to the sheep of his pasture, and the certainty of everlasting glory with him, with all the precepts and commandments which he gave, and the sweet and precious unction that attends these things to the souls of God's people: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." (2 Jno. 10.) "The ear trieth words, as the mouth tasteth meat." (Job xxxiv. 3.)

Second. They try preachers. Letter-preachers, with a tolerable gift and a few heads and tails nicely arranged, not contrary to, but in harmony with the Word of God, advanced with plausible speech, may feed the judgment of many, encourage hypocrites, puff up with pride, and satisfy the greater part of a congregation, who, with smiling faces and hearts warmed with the fire of their own kindling, or sparks which have been communicated from the lips of the preacher, say, "Aha! Aha! we are warm.

This is the man, and this is the preaching we like," when both the preacher and his admirers may be dead in sin and entire strangers to the new birth, destitute of the precious graces of faith, hope, and love, and as far off from God as Infidels, Publicans, and harlots. Under such preachers and such preaching as we have described, the tried and exercised of the congregation are starved, and feel neither dew nor rain, light nor life, but often return to their homes groaning and sighing, assured that there is something wrong either in themselves or the preacher. But when a gracious servant of God, who has been called to the work of the ministry, is enabled to trace out the work of the Spirit on the heart and the exercises of a real saint, the guilt and condemnation, the peace and joy that the soul has, at different times, felt, and takes out of the way the stumbling blocks of the children of the kingdom, they are confirmed in their own experience, and assured that the preacher is a sent servant of Christ, and can say, "By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." (1 Kings xvii. 24.)

Third. They try experience of what sort it is; for there is a false and a true experience, a natural and a spiritual one. Ahithophel must have had some kind of experience that led David to put confidence in him; for he said, "We took sweet counsel together, and walked unto the house of God in company." (Ps. lv. 14.) In the foolish virgins there was something that resembled the wise, but they lacked the secret of the Lord which is with them that fear him, and at last proved that they were destitute of the Spirit. Ananias and his wife Sapphira must have related something which appeared like a real change of heart, or they would not have been received by the apostles nor have had a place in the church amongst the true converts and believers in Christ, of whom it is written: "And the multitude of them that believed were of one heart and of one soul." (Acts iv. 32.) Holy John, who so zealously contended for the doctrine of the Divinity and sacred Humanity of the Son of God, writes of some: "They went out from us, that they might be made manifest that they were not all of us" (1 Jno. ii. 19), which clearly proves that, in the primitive times, many had been received into the church who were not sound in the faith; therefore they were entangled in error, and eventually left the truth and forsook the church of Christ. Peter and Jude also speak of characters who for a time dwelt amongst the saints and had become members of the church, but who were afterwards manifested as deceivers and reprobates. Those described by Peter embraced error and brought in damnable heresies, and those by Jude are described as being sensual, having not the Spirit, but had crept in unawares, and who were not afraid to speak evil of dignities, or the rulers of churches. As such characters had gained an entrance into the church of God, and seeing the tares growing up with the wheat and error breaking out and spreading from the lips of those who were once



supposed to be sound in the faith and pillars in the house of God, caused John to give, with much holy vehemence, the exhortation: "Beloved, believe not every spirit, but try the spirits whether they are of God." (1 Jno. iv. 1.)

Seeing the church of God, which is the pillar and ground of the truth, has always been and still is infested with characters, both ministers and hearers, who in one way and another either embrace error or lack a gracious experience of the truth of God, and know nothing of the unction of the Holy One, not having the Spirit of God, nor Christ in them, the Hope of glory, may we not with fear and trembling attend to the stirring admonition: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) Remember, these words were addressed, not to the world, or to the careless hearers of the word, but to the church at Corinth; not to outsiders, but to those who had been baptized and put on Christ by a public profession of his Name; not to those who followed error but to those who were members of a church of truth, which Paul, who was a great discerner of spirits had planted. Sooner or later, either in life or in death, if we are not sound at heart, sound in doctrine, and sound in experience we shall, as workers of iniquity, be gathered out of the kingdom of Christ, and like the bad fish which have been caught in the gospel net, be cast away as worthless, or be bound up with the bundles of tares to be burned, and at last be found without oil in our vessels, and hear the Lord say, "Verily I say unto you, I know you not." (Matt. xxv. 12.)

Beloved, is it not or should it not be our great and daily concern to make our calling and election sure, and to realize that we have union to Christ and belong to his body, the church, of which he is the glorious and glorified Head to which every member is united, and by whom they are all quickened, fed, watered, nourished, and kept alive, and to whom he is precious, being their All in all? By the word *church* we mean all the elect of God; for in this sense only does the Holy Ghost use the word *church*, and in no other sense can it be scripturally understood. Then to be a member of Christ's body and to be spiritually incorporated into his true church is the highest honour and greatest glory that can be conferred upon the sons of men, in comparison of which, to a spiritual mind, all the honour, titles, riches, and positions in this world sink into insignificance and are only to be counted as dung and dross for the excellency of the knowledge of Christ Jesus the Lord. Those and those only who are called by grace and have received the truth in the love of it, having seen by faith the Lord of life and glory and in some measure tasted that he is gracious, the Object of their desire, the Centre of their affection and faith, and who have a vital, inseparable union to him, will or can overcome the world with all its errors, lusts, snares, and pleasures, or Satan with all his temptations, wiles, and power:

“This is the victory that overcometh the world, even our faith.”  
(1 Jno. v. 4.)

As the ark which Noah built rode safely on the mighty waters at the Deluge and none of its inhabitants suffered shipwreck, for not a living creature that was on board perished, but all were preserved, from Noah, his wife, and family, even down to the poor creeping snail which had its being and life from God, so amidst all the tumults of the world, sins, sorrows, sicknesses, and death with which the church of God is surrounded and in which she shares, she is safe in Christ, who has said, “Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” (Matt. xviii. 14.) In feeling these little ones may be more like the poor creeping snail than like Noah, the man of God and preacher of righteousness, yet they are preserved in Christ. The snail would not be able, like some of the other creatures that entered the ark, to make great haste, still, though it moved slowly, yet it went into the ark willingly with all the rest of the living creatures, and did not disdain the habitation prepared for it; for the ark was as much prepared for the poor slow snail as it was for the other living creatures. Christ is the Refuge of all that are oppressed and cannot make haste in the spiritual race, but fear they shall not enter into eternal rest; for to them he, in condescension, speaks, saying, “Fear not, worm Jacob.” No dead creatures entered into the ark; for though they could not all speak, they all possessed life and feeling, as do all who are in Christ; and as destruction and death did not touch one of those living things that were in the ark, neither can death and destruction touch the children of God to hurt them.

Beloved brethren, what should we do without Jesus, the Ark of strength, the Dwelling-place of the church, the Refuge of sinners, the Helper of the helpless, the Life of our souls, the Desire of all nations, the Healer of the great breach between God and us, the Physician, the Redeemer, the Resurrection and the Life of our poor guilty souls? Lost through the great transgression of Adam, lost and ruined through our own sins and iniquities, and possessing as we do a carnal nature, with inbred corruption which seems to increase and grow stronger and stronger, and ourselves weaker and weaker, like the creatures that went in unto Noah into the ark for safety and preservation, are we not brought to know that all our preservation and safety is in Christ? Noah was in the ark before the other living creatures entered in, and then, as if moved by special instinct, they all willingly followed the great builder into the habitation specially prepared for them. And is there not, dear brethren, in our hearts a special faith and holy willingness when at times we are led or drawn into the ark, or human Nature of Christ, in which he, the Son of God, was set up from everlasting; for here we find Deity in humanity, and here willing sinners and a willing Saviour meet in the Tabernacle which God pitched and not man,

the Sanctuary of the Most High, which he hath established in the heavens (Exod. xv. 17), and which is never, never to decay or be destroyed, as was the ark which Noah built.

The ark which Noah built was covered with pitch within and without, to prevent the waters entering into it, but the Tabernacle, or human Nature of Christ Jesus needed no covering, no outward protection to keep out the waters of sin and death. No, no; this Tabernacle was sacred, pure, and holy, proof against Satan, sin, and temptation, neither defiled in life, in suffering, in death, nor in the grave; for the Son of God was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," and in him alone poor guilty, filthy, wretched transgressors find perfection; as the Word says: "The eternal God is thy Refuge." David's eye was fixed on Christ when he said, "In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me" (Ps. xxvii. 5); and again: "In the floods of great waters they shall not come nigh unto him." (Ps. xxxii. 6.) In this holy, sacred Tabernacle there is safety, life, peace, mercy, pardon, and everlasting love. Here every quickened, praying, longing soul is perfect, and here God views his people righteous; for as they stand united to Jesus, their living Head, it can truly be said of them, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." (Numb. xxiii. 21.)

The ark was separate and unlike any of the buildings that surrounded it, and all the living creatures therein were separated from the world without, and were shut in by God himself. In like manner was Christ separate from sinners and made the everlasting dwelling-place of the elect people of God, who are separated from the world dead in sin, being chosen, quickened, and kept by omnipotent power in vital and eternal union with Christ; for nothing can break the threefold cord of everlasting life and love which is let down from heaven into the souls of sinners at the time of regeneration, when they, like the creatures that entered the ark, are neither driven, nor whipped, but quickened and drawn into Christ, their everlasting Dwelling-place: "The people shall dwell alone, and shall not be reckoned among the nations." (Numb. xxiii. 9).

The ark and the creatures which it contained typified the covenant of grace and all the people of God who will be saved out of every nation, kindred, people, and tongue; but this was but little or not at all understood under the old dispensation; for none of the ancient saints, patriarchs, and prophets seemed to understand what the ark and the creatures in it typified, as none of them make mention of it; and even the apostles after they were filled with the Holy Ghost had no insight into what it represented, until God, in his great condescension, revealed the secret to Peter whilst in a trance, when heaven was opened unto him, and a certain vessel descending unto him as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all

manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. (Acts x.) In this vessel were every kind of creature, from the courageous lion, the laborious ox, the useful camel, with its unsightly hump, down to the poor worm which has neither horns nor hoofs, wings nor feet to defend or protect itself, and yet it was as much in the vessel or sheet, and as much a creature of God as the lion, the ox, and the camel. How sweetly descriptive this is of the people of God; for by the lion, the ox, and the camel we may understand the apostles and ministers of Christ, and by the poor weak, creeping, defenceless worms the dear, precious children of God, who feel none but the Lord can defend, help, and save them. It is to such as these the words are addressed: "Fear not, worm Jacob."

Worms are not endowed with the senses that other animals have, except feeling, and it is their peculiar habit to hide themselves in burrows or holes in the ground, which nothing will induce them to forsake like the rain poured from the clouds upon the earth; but this soon brings them from their holes and hiding-places to enjoy the favour of their Creator and kind Benefactor. Mortals are moved and agitated by things that surround them, and lightning and thunder affect and move the beasts of the earth, the fowls of heaven, and the fishes of the sea; but worms are only rightly moved by the rain that cometh down from above. Is not this most descriptive of our poor souls; for when parched and dried, and all life seems gone and fled, do we not find that neither the troubles and trials of the world, sorrows and sickness of body, losses and crosses; no, nor even the thunderings and lightnings of Sinai are sufficient to soften our hearts? But when God is pleased to be as the dew, and to send down the rain of heaven upon our souls, then like worms we show our heads, we creep to his feet, we thank him for these gentle showers, sweet dew drops, and heavenly moisture, and would lose ourselves in him, and bathe and wash away all our sins in the boundless sea of his atoning love and blood; for here alone we realize safety, and find all our real happiness, peace, and joy. Therefore we would say to our spiritual readers, ask not for trouble, pray neither for trials nor terrors, but seek the Lord and his strength, and beg of him to pour upon you the rain of heaven, or the sweet influences of his Spirit to draw you near him, to humble your souls, break your hearts, set your affection on things above, spiritualize your minds, and lead you into the mystery of God, and of the Father, and of Christ. (Col. ii. 2.)

As none of the creatures that were moved by special instinct to go into the ark were refused entrance or rejected by the great builder, though there was a great dissimilarity in their appearance, size, habits, and ways; so it is a consolation to poor believers that though they vary in their experiences, their natural temperaments, dispositions, and ways, yet, being moved by holy fear and living faith and led with a willing, spiritual mind to Christ, not one ever was nor ever will be refused, rejected, or banished

from the presence of Him who is touched with the feeling of our infirmities; for "like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. ciii. 13); and Christ said once and for ever, "Him that cometh to me I will in no wise cast out." (Jno. vi. 37.)

After the flood ceased the ark which Noah built rested on Mount Ararat, and all its inhabitants had escaped destruction; so, dear spiritual readers, will all your souls, and bodies too, with the whole election of grace, rest in Christ, the Ark of safety for ever and ever on the mount of everlasting love in God; for "God is love; and he that dwelleth in love dwelleth in God, and God in him." (1 Jno. iv. 16.) "There remaineth therefore a rest to the people of God." (Heb. iv. 9.)

But we need special grace to keep us, special faith to realize our interest in these precious things of the lasting hills, special power to keep our eyes and hearts fixed on Christ; for if once we lose sight of him how soon we fall a prey to the temptations of the enemy and the unbelief of our wretched hearts. Only few of the Israelites who were over twenty years of age when they came up out of the land of Egypt entered into the promised rest, though they had Moses for their leader, and the cloudy pillar by day and the fire by night to guide them; and so is it now; for out of the many that start in a profession of Christ's Name, in the course of time one drops off here and another there; some fall into error, some go back into the world, and return like the dog to his vomit, others, like the thorny ground hearers, bring no fruit to perfection, whilst others trust to a faith that is dead; and so the Scripture is fulfilled: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. vii. 14.)

The church of God for the most part is in a low place; sickness of soul, strife, and division are far too common, conversion of souls is rare, ministers have but little grace, and, consequently, a very little measure of the Spirit of power rests upon them or on their preaching, the precepts of the gospel are but little enforced and but little practised; for there is a way of preaching the truth which neither distresses sinners nor comforts saints, neither wounds nor heals, neither kills nor makes alive, and therefore it brings not persecution from Satan nor consolation from God. Slight, and, in some cases, negative evidences are set forth by ministers as proofs of spiritual life, and therefore there is no deep wounding, no cutting convictions, no godly sorrow, no deep soul-trouble, no effectual separation from the world, no earnest, pressing, feeling sense of needed mercy, and, consequently, no gracious experience of the preciousness of Jesus, and the application of his atoning love and blood; so that by these flimsy and unsatisfactory evidences many are received as members of churches who wear out their religion, and prove no comfort to the tried members of the church to which they belong.

No place is so sacred as the pulpit, no post so solemn and import-

ant as that of a minister of Christ; for he stands as God's servant, as Christ's ambassador between the living and the dead, and is as God's mouth to take forth the precious from the vile. Therefore we would say, in all affection and love, Brother-ministers and fellow-labourers in the gospel and kingdom of God, may we remember and ever attend to the solemn and holy exhortation, for it specially belongs to us: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." (Joel ii. 1.) May God make us bold in the power of the Holy Ghost, and enable us in honesty and without reserve or under current of deceit to preach the truth, the whole truth, and nothing but the truth, in love and affection, with the Holy Ghost sent down from heaven, stimulated with the promises: "They that sow in tears shall reap in joy;" and: "To him that soweth righteousness shall be a sure reward." (Prov. xi. 18.)

Roman Catholicism, Unitarianism, and errors of almost every shape and name are abroad in the earth and are preached with boldness, and received by multitudes with greediness and delight. These errors may and do vary much in appearance, some of them being the most glaring and unadorned, and others being dressed up and concealed by a mixture of truth with wicked sentiments by which they deceive the simple and unsuspecting. But be these errors what they may, whether the doctrine of annihilation, or, what is so agreeable to flesh and blood, the doctrine that punishment for sin is not eternal, or any other doctrine which is in antagonism with the Word of truth, they all arise from that root of gall and bitterness, infidelity, which Satan hath so deeply planted in the heart of man, and from which spring all these doctrines of devils which lead men to deny the truth and depart from the faith, which things must take place that the Scripture may be fulfilled: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Tim. iv. 1, 2.)

With the spread of error of every sort and on every hand, both abroad and in our own beloved country, the increase of Socialism, which, when properly defined, means violence, plunder, and reducing all classes to one level, depression in trade and men's hearts failing them for fear, enormous increase of population throughout the universe, and violent earthquakes and tumults, may we not conclude that we are rapidly approaching some great change; and is not the world, with the indulgence of pleasure and disregard of God and his Word, fast ripening for destruction? Therefore may not these things be taken as signs that the end of all things is at hand, and that the day of God draweth nigh, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;

who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe?" (2 Thess. i. 7-10.)

Notwithstanding all the sin and wickedness and the God-dishonouring doctrines and errors that are abroad in the earth, notwithstanding the dark, discouraging prospects of the future, God, we are sure, is still carrying on his work, executing his own decrees in calling his own elect sons and daughters out of the ruins of the fall, and separating them from the dead in trespasses and sins; nor will he suffer one of them to die or perish for the want of his quickening grace and regenerating power. All his children must be brought to repentance and the knowledge of himself and his Son Jesus Christ, as all have been who are now around his throne. Beloved brethren, all the religion that we have known that is worth being called by that title has come to us through a crucified Saviour, who is and ever was God Eternal. Therefore may the same Blessed Spirit, who created us anew in Christ Jesus and produced the first cry of life in our souls, still lead us, and enable us to trust Him who is faithful to the work of his own hands, and who is the Alpha and Omega of salvation to every child of God, both to the lambs and to the sheep, to the weak and the strong, who are brought to cleave to Him who is the Fountain of living water and the Tree of life in the midst of the paradise of God.

As in the past all our enjoyment of love, peace, and comfort have descended to us through and from the incarnate, crucified, exalted Son of God, and as from the same never-failing Friend all present mercies flow, which though, for the most part, small, yet on account of our great need and poverty, they are much prized; therefore to this blessed, unfailing Source may we be still led in the future; for in him is all our hope of mercy, pardon, and eternal joy. Nothing but Christ and his flesh and blood can content, satisfy, and save such guilty, wretched, base sinners as we are in our own eyes. That it may be our high privilege during the ensuing year to be drawn much after God, to hold communion with Father, Son, and Holy Ghost, and often taste that he is merciful and gracious, is the prayer and desire of

Yours affectionately, THE EDITOR.

It is very sad to sink into worldliness, carnality, carelessness, and deadness; and though the flesh may writhe under the afflicting strokes of God's hand it is a mercy to have the life of God stirred up thereby, to be separated, in heart and spirit from carnal, earthly things, and to have the affections set where Jesus sits at the right hand of God.—*Philpot*.

SIN hath riveted itself so deep, that easy medicines will not displace it. It hath so much of our affections, that gentle means will not divorce us from it.—*Charnock*.

## THE UPRIGHT MAN.

A SERMON PREACHED BY MR. SMART, AT CRANBROOK, ON SUNDAY MORNING, AUG. 18TH, 1878.

“Mark the perfect man, and behold the upright; for the end of that man is peace.”—Ps. xxxvii. 37.

THIS psalm, like the whole Bible, makes a clear distinction between the righteous and the wicked. You read it attentively at your leisure. My fleshly mind would make the way to heaven wider if I could, and persuade myself there are more going to heaven than I think for; but when I read God’s Word, and see how truly and exactly it describes the state and condition of mankind, I am well assured that “strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. vii. 14.) The righteous and the wicked, the godly and the ungodly are clearly set forth in the Scriptures of truth, and when we look round upon our fellow-men, can we not see that what the Scripture saith of their state and condition before God for eternity is verily true?

Read the Scriptures, and then look round, and can anything be more exactly set forth? The Word of God cannot be broken, and I have often thought of Bunyan’s words: “Woe be to the man against whom the Scriptures bend themselves.” Have you ever trembled at God’s Word? Has his Word solemnly looked you in the face? It has stared me out of countenance many times, and the only way for my sinful soul was to fall down flat, and, as enabled, say from the heart, “God be merciful to me, a sinner.” Very few regard the Word of God, but there is something very solemn in it, for it truly describes the state of mankind. What a mercy for you and me to be found on the right side of the line before God for eternity! Death is upon the road: “Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?” (Job xiv. 10.) “It is appointed unto men once to die, but after this the judgment.” (Heb. ix. 27.) If the first be true why not the second? Our breath is in our nostrils, and there is nothing but the vapour of breath between our souls and eternity. “Mark the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off.” “The wicked shall be turned into hell, and all the nations that forget God.” (Ps. ix. 17.)

The Scriptures are a two-edged sword to build up the righteous and cut down the wicked. What is likely to become of us? “Fret not thyself because of evil doers.” I wish I could be more concerned about my own faults, and let others more alone. I have more than I can do to keep my own doorway cleanly swept, and as for my transgressions I know them; so that had I not a Saviour’s blood to plead I must give it up in black despair. I believe God’s living people abhor hypocrisy both in themselves and others; for they abhor lies and deceit. “Neither be thou envious



against the workers of iniquity." I cannot say I am much troubled with envy, for I do not feel I have much cause. God is a good God to me, and I think of those worse off instead of those that are better off than myself. There is much that tends to humble my soul before God when I think of what I am, what are my deserts, and what mercies I have received at the hands of my Father and my God. "For they shall soon be cut down like the grass, and wither as the green herb." What a solemn thought! "In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." (Ps. xc. 6.) "Thou castedst them down into destruction. How are they brought into desolation, as in a moment! They are utterly consumed with terrors." (Ps. lxxiii. 18, 19.)

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." For my part I have nothing to trust in but the blood of Christ. I know what it is again and again to be swept out; for there is enough rioting daily in my wicked heart to sweep all out but Christ. Where people are so very good in their own conceit it is hard not to trust a little to it. The fearful, the abominable, and the unbelieving are to have their portion in the lake. Who are the fearful? They that are afraid to venture their everlasting all upon a precious Christ. Why do they not venture? They have something of their own in which they trust: "He flattereth himself in his own eyes, until his iniquity be found to be hateful." O sinner, with a poor wretch like me, there is nothing but the Lord to trust to.

Now another thing. Do you fear God with a filial, child-like fear? What does God say in his Word? "Ye that fear the Lord, trust in the Lord; he is their help and their shield." (Ps. cxv. 11.) He encourages and enables all that fear him with child-like fear to put their trust in him, but if we do not possess this filial fear he will have nothing to do with us, but will say, "Depart from me, all ye workers of iniquity." "There is no fear of God before their eyes." But ye that fear the Lord, that fear to offend him, trust in the Lord, for he will own thee and thy trust too. We cannot sufficiently prize the fear of the Lord. The wicked are described in this single sentence: "There is no fear of God before their eyes." People could never go on in the deceitful, lying manner they do if they feared God. "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." What a mercy to fear him, and to be encouraged to put our trust in him! "Ye that fear the Lord, trust in the Lord; he is their help and their shield." He will strengthen thee and deliver thee; he will be with thee in six troubles, and own and bless thee when called to die. "Trust in the Lord, and do good." What can we do when in the grave? Therefore in life "to do good and to communicate forget not; for with such sacrifices God is well pleased." (Heb. xiii. 16.) What a strong expression! "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And to those who did it he will say at the

last great day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to them that did it not, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

"Be ye kind one to another, tenderhearted." There is a blessing in being kind. Do you know it? Suppose you live a selfish life, and rake together for yours, and the curse come upon it, whose heart have you ever gladdened? "The liberal deviseth liberal things; and by liberal things shall he stand." (Isa. xxxii. 8.) The most liberal Man I have ever had to do with is the Man, Christ Jesus. He has been wonderfully liberal, and the more we know of the gospel and the spirit of the gospel, the more it will enable us to do good to all, especially to them who are of the household of faith. Some poor creatures want to trust to Christ for salvation, but as to doing good, they have no mind for it.

"And verily thou shalt be fed." We have been fed and clothed all these years, notwithstanding all our cares about it. God fed the prophet by ravens, and he could divide the Red Sea, and save poor sinners to the uttermost by his dear Son. "And verily thou shalt be fed." He will not only feed the body, but the soul. Yes, he will feed thy sin-bitten soul with that Bread that came down from heaven: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (Jno. vi. 54.)

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart." That sweet sentence shuts out all the unregenerate. What is delight? It is the effect of love; and "we love him because he first loved us." The unregenerate cannot delight in God; it is impossible. Men dream of going to heaven, and yet cannot abide the presence of the God of heaven. My late wife said, "How can people go to heaven that do not want the company of God's people now?" If they do not want their society in this life, they are not likely to be with them in heaven. "The Lord taketh pleasure in his people; he will beautify the meek with salvation;" and his people take pleasure in him, in his visitations which revive their spirits, in the touches of his power, and any sweet spots that they have to look back upon. Poor sinner, you cannot forget these places, and the straits you were in when the Lord visited you. You have a few jewels in your jewel-box which you cannot help speaking of.

"And he shall give thee the desires of thine heart." These words were once on my mind, and something said in my soul, "Lord, what is so desirable as thyself?" Can you say that you desire him above all other objects? "Thy desire shall be to thy Husband, and he shall rule over thee." "Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom." (Prov. xviii. 1.) "He will grant thee the desires of thine heart," and though hope deferred maketh the heart sick, yet when the desire cometh it is a tree of life. "The desire accomplished is sweet."

fulfilled to thee his promise; "He shall give thee the desires of thine heart?" "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Thirty-one years ago last month I was burdened in my poor mind. I found an old Bible in the room, and opened it upon this psalm, when the verse I have just quoted caught my eye. In the margin it reads, "Roll thy way;" and I was enabled, in some measure, to roll my burden on the Lord. Trust in the Lord, and wait patiently for him, and he will cause his goodness to pass before thee to the astonishment of thine heart.

"And he shall bring it to pass." Is anything too hard for the Lord? Who has an arm like him? All hearts are in his hands, and all things are at his disposal. "He shall bring it to pass." Thou shalt see his hand, and adore the riches of his grace toward thee. "He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." God suffers many things to take place, but he will punish transgressors with the rod of his wrath. A man might bring wicked devices to pass, and work his own destruction by so doing. Envy him not; he is more to be pitied.

"Cease from anger, and forsake wrath; fret not thyself in any wise to do evil." I have seen the care and goodness of God over me. "Anger resteth in the bosom of fools." Have you been that fool? I have. O sinner, we may repeat with our tongues, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," but it is another thing to come into it. It is generally about some trifle that he stirs up anger within, and when under the influence of the devil and our own tempers we are so blinded that we fancy we do well to be angry, even unto death; for we cannot see Satan's device, and that it is our spiteful adversary playing upon our wicked tempers. We are like the troubled sea which cannot rest, whose waters cast up mire and dirt. "There is no peace, saith my God to the wicked." There is anger, and retaliation in our hearts, and yet the Holy Ghost saith in this precious psalm, "Cease from anger, and forsake wrath." When the Lord shows the poor sinner what a fool he is, he is then glad to cease from anger and forsake wrath; but when the flood comes in, we think we do well to be angry. Then God turns again, and sweetly and softly whispers in the soul, "Cease from anger, and forsake wrath; fret not thyself in anywise to do evil." Now sinner, do you know the good hand of God to you in this particular? I do; and strange to say we are so blind that, for the time being, we think we are perfectly right, and that others are perfectly wrong, until, by-and-bye, God turns again, has compassion upon us, subdues our iniquities, and we are ashamed of ourselves, and wonder at the goodness of God toward us in keeping down our wicked spirits, and adorning us with the ornament of a meek and quiet spirit.

‘I think I shall never forget one Saturday at Brighton. (I have found that the enemy when he can will come in like a flood on Saturday and taunt me about Sunday.) It was Saturday, and I was very much afflicted, and had as much as I could bear up under; so that with the thought of Sunday coming, it seemed as though my poor soul could hardly exist. But think of the troubled sea, whose waters cast up mire and dirt, and then think of the dear Redeemer, the Friend of sinners, who when the ship was covered with the waves, and the disciples thought they should go to the bottom, they awaked Jesus, who was asleep in the hinder part of the ship, and said, “Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?” (Mark iv. 38-41.) Now do you know this experience? If you do not, I do. When we feel likely to go to the bottom, when we are desperate, and think we do well to be angry, then for the Lord to quiet us. At that time at Brighton to which I have referred, the Lord my God came in with peace, granted me a supplicating spirit, and I fell on my knees, and was enabled to leave all my trouble with him. For two or three days I was as happy as I could be. What I had felt before was a little hell, but this was a little heaven.

I recollect another time when I had to preach, and how to preach I hardly knew. I could only compare myself to a poor beast with a girth as tight as he could bear it round him. I had to preach, and I hobbled through the sermon; but when it was done up came my spirit again, till the Lord appeared and broke me down.

“Fret not thyself in any wise to do evil.” How I have felt my folly and the interposition of God in enabling me to cease from anger and forsake wrath. You had better meet a bear bereaved of her whelps than a fool in his folly; and the worst of it is the fool cannot see, for he is blind to his own spirit, and if God did not interfere, what would become of the child, for a child he is? I have had to look at it like this. Some men, after having taken a little drink, have been provoked, and then they have committed murder, and been hung for it. What are we better than they? If all that has rested in our hearts had come out we should have gone to the gallows years ago. “For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” Now sinner, what made thee to differ, but the grace of God? Why art thou meekened in thy spirit with abundance of peace in thy soul, and brought to see the goodness of God, whilst other poor creatures are left to their own drunken habits? “Shall delight themselves in the abundance of peace.”

Is not that strange? Is not that good of thy God? You get a turmoil within or without, and what peace can you have? If you want to be quiet you must be quiet yourselves.

“The wicked plotteth against the just, and gnasheth upon him with his teeth.” How many have plotted against a poor creature like me! I could not help smiling when last in London; for it leaks out what they say of me. On Sunday morning these words came to me: “He that feareth God shall come forth of them all.” Some say they would be glad to see me come to nothing. “The Lord shall laugh at him, for he seeth that his day is coming.” What a sentence! The day is coming when vengeance and damnation shall overtake his guilty soul. “The wicked have drawn out the sword, and have bent their bow to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken.” Haman built a gallows to hang Mordecai, and was stretched on it himself. They put Daniel into the lion’s den, and he was succoured of his Lord. They put the three Hebrew children into the fiery furnace, and they walked in the fire, never happier in their lives, and came out whole. O to find the wrath of God come upon the haters of his church and people. His hand is heavy. The battle is not ours but God’s. “Thanks be to God which giveth us the victory.”

“A little that a righteous man hath, is better than the riches of many wicked.” “A little with the fear of God.” What a portion! “Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out.” O what a mercy to have a little with the fear of God; enough honestly to pay our way. A little that a righteous man hath, who hath an interest in the righteousness of Jesus Christ, enables a poor sinner to walk with him in white. “For the arms of the wicked shall be broken, but the Lord upholdeth the righteous.” O to be preserved and kept, and for God to interpose, show thee thy folly, show thee thy danger, and fill thee with gratitude. These are blessings only known to few. How unspeakable the mercy if we are found among the few!

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GOD much rejoiceth in sinners converted, as monuments of his mercy, and because the remembrance of their former sins whets them on to be more earnest in his service, especially after they have felt the sense of God’s love. They even burn with a holy desire of honouring him, whom before they dishonoured, and stand not upon doing or suffering anything for him. Neither is it sins after our conversion that nullify this claim of God to be ours. For this is the grand difference betwixt the two covenants, that now God will be merciful to our sins, if our hearts by faith be sprinkled with the blood of Christ. Though one sin was enough to bring condemnation, yet the free gift of grace in Christ is of many offences unto justification.—*Charnock*.

ALL the angels in heaven cannot subdue the heart of a sinner. Heart-work is God’s work.—*Dyer*.

## HOW I WAS BROUGHT TO KNOW THE LORD.

I WAS born in Manchester on June 30th, 1829, about 100 yards from where the late Mr. Gadsby lived and died. My mother has told me that whilst living there she had to go out to work, my father having failed in business. One morning, as she was going out, my sister said, "Mother, what must we have for dinner?" there being nothing in the house, and no money to buy food. She replied, "You will have something," feeling that God in some way would provide. When mother got home at night my sister met her, saying, "We have had such a good dinner." She asked, "Where did you get it?" The reply was, "They sent from Mr. Gadsby's to ask if we could eat a potatoe pie; and we much enjoyed it."

We left that neighbourhood to live in a village about two miles out of Manchester, and I attended the Sunday school at Mr. Gadsby's chapel. This would be in 1835 or 6. I felt enmity rise in my heart at having to attend the chapel, and I secretly wished that some one would come and pull the preacher out of the pulpit, and then the sermon would be over and I should get out. Thus I learned the enmity there is in the heart against God and the worshipping of his Divine Majesty. The only expression that I can remember Mr. Gadsby using in the chapel was: "Abba, Father," and he said which ever way we spelled it it was "Abba." Mr. Gadsby's preaching must have had some effect upon me, for I felt at times condemned in my conscience for my sins. When I was about 12 years of age I thought I had repented of my sins and was pleased with myself for my goodness, and although I was brought up where the doctrines of God and a free-grace salvation by Jesus Christ were proclaimed, yet in my heart I believed if I got to heaven it must be by my own works; and having seen the error of my way, and, as I thought, repented, I was satisfied with myself; but one night as I was going home with another boy I was singing first a song and then a hymn. My companion remarked, "That is queer;" and when he had spoken I saw that it was not consistent to sing songs and hymns together; so, as I felt a desire to be good, I resolved only to sing hymns, and give up singing songs, and when I had done so I thought I had made my peace with God.

I well remember the day Mr. Gadsby was buried. There were a number of friends at our house, who had come from a distance to attend the funeral. It was a cold, uncomfortable day, and the lamentations at the loss sustained by the death of Mr. G. were great. My mother and sister were members, both having been baptized by Mr. G. My mother felt a desire to be baptized as soon as she was brought into gospel liberty, but she had these words: "Thou shalt not go alone," from which she expected that God would quicken my father; but time rolled on, and no signs of a saving change in him were seen, and mother felt she could put the matter off no longer. One day she was getting ready to

go out, and my sister wanted to know where she was going. She said, "To see Mr. Gadsby." My sister then told her she had also been thinking of going to see him; and so it proved that both were exercised about baptism. Therefore my mother did not go alone, though it was with a different companion to what she expected. I believe a real change took place in me in the same year that Mr. Gadsby died.

I was bound apprentice to two men who were addicted to drink, and one seemed to have an antipathy to me. I felt uncomfortable, and my father dying about five months after I was bound apprentice made me feel very solitary; but in the midst of this sorrow these words came with power to my mind: "I will punish them for their iniquities." Feeling satisfied of my own goodness and that God was my Friend, and having no doubt of the words being from him I said, "That is right, Lord; they deserve it;" and I fully expected that God would punish the men, and in so doing take my part. I felt lifted up in myself, believing God was on my side. But gradually my eyes were drawn from looking at the sins of these two men to look at my own sins. My past transgressions were brought before me, and I found none of them were pardoned. Sin now became very dreadful, and though before I thought God was my Friend, I found now that I had broken his law, and that I was not as good as I thought I was. Then I resolved to be better, and thought I would mind my thoughts, words, and deeds. I vowed, but broke my vows, for I found I could not keep straight a day, much less make restitution for the sins that were past. I thought it very hard of God not to accept my best doings, for I felt I had not gone to the lengths of sin as others had done, and if I were lost what would become of thousands, when these words were brought into my soul: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (Jas. ii. 10.)

In this sad condition I sat in the gallery at chapel and could not help weeping, for I felt my solemn state as a sinner before God. Mr. Vaughan was superintendent of the Sunday school at this time, and one afternoon he called me out of the class and asked what was the matter with me, but I could not tell him, for I did not know myself. I only knew I was a sinner, and saw and felt things differently to what I had ever done before. Mr. V. often prayed for me. Shortly after my trouble began I thought how strange it was that I should want to go to heaven, as I had nothing about me that was like God. One day I opened the hymn-book at the hymn which commences,

"And must it, Lord, be so," &c.

It was made a great blessing to me. On account of my religion I was derided by those I worked with, and two of them agreed to call me names and make fun of me. My distress was so great that I could not eat my food, for after being, as I thought, ready for heaven, I was afraid God would send me to hell. For a time

I was afraid of going to sleep lest I should awake in hell; but when I opened to the hymn I have before named God enlightened my understanding, and I would not then have changed my position with anyone; for although my sins were not pardoned, yet I had a good hope in the mercy of God.

But soon this bright hope was clouded; for my sins were still unforgiven. I had repeated the Lord's prayer at nights, but now had to give it up. I used to kneel down to pray that God would have mercy upon me and pardon my sins. Sometimes I have knelt down to pray, and gone to sleep; and this was a trouble to me. Then I resolved that I would watch myself, and with this resolve I have knelt down again to pray, but have again fallen asleep. I felt this was like mocking God, and; it made me afraid to attempt to pray. I began to wish I had not been born, or that I had no soul.

In the midst of my distress these words came with power to my mind: "He that loveth father or mother more than me is not worthy of me." (Matt. x. 37.) I dearly loved my mother, and could not see how I could give her up, for she was my only comfort; but one night when I reached home my mother, brothers, and sisters were seated round the fire, and she laughed. At that time to laugh was with me a sin. I then saw that my mother was mortal, and I needed one that was not mortal to help me. It was eternity I was troubled about; therefore I had to cease looking to the creature, though I know not whether God would have mercy on me or not. From being pure in my own eyes I became the vilest of the vile in my feelings.

One morning, as I was going to work, these words arrested my attention: "All our righteousnesses are as filthy rags." (Isa. lxiv. 6.) I stood still and looked at myself, and I had not one good word, thought, or act to bring before God, but had to put my hand upon my mouth, and my mouth in the dust, and cry, "Unclean, unclean." The book of Job and threatening parts of God's Word were what I read most; but I realized in my feelings the truth of the Scripture: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." (Isa. xiii. 12.) My only desire before God was that he would cleanse me from my sin; but for a time I could not see how God could be just and save me. I was certain I could not cleanse myself, for I had tried to my utmost and failed; but when the Holy Ghost revealed to me that there was a Saviour, it was as though I had never heard of him before, for it seemed all new to me. It was then I saw how God could be just and save sinners. This revived my hope, and I was encouraged to pray to Christ that he would save me. For a time I was buoyed up with hope that he would, but when I found my prayers were not answered my hopes declined, and I was afraid after all that hell would be my doom. It seemed at times as though it would be a relief from my state of uncertainty, if I must go to hell, to be sent there at once, as that would decide the doubtful case. In this dreadful state



of suspense I went about without speaking to anyone, but I felt very miserable, and as a brother to dragons and a companion to owls. I was unhappy, and my sins were the cause of it; I had sinned against God.

One day, in the depth of my sorrow, I was going an errand, when the crucified Lord Jesus was revealed to me. O what I felt at the beholding of that sight! My sins, sorrows, and fears were all taken away, and joy, peace, and gladness took their place; as the poet says:

“I look’d for hell; he brought me heaven.”

The change was so great that it seemed too good to be true. I tried to bring my sorrow and distress back again, but I could not. The peace continued, and pervaded my whole soul. I did really jump for joy, and in that blessed frame I continued some time.

W.

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### THE TWO ARMIES.

WHEN first the Spirit plants new life within  
He gives a deadly blow to reigning sin;  
His own sweet graces in the soul are felt  
And faith, and hope, and love the spirit melt.

Love to the Lord is now an ardent flame  
And every one who loves the Saviour’s Name  
Is to the new-born babe an object dear;  
He loves and trusts, confides and feels no fear.

But soon, Alas! He feels a cruel smart;  
His bosom friend hurls daggers at his heart,  
Like false Ahithophel when he turned round,  
And a vile traitor to his king was found.

Our dearest friends oft draw our hearts from God,  
And then they prove to us a smarting rod;  
We fondly lean upon a broken reed,  
And find it fails us in our greatest need.

Now disappointment sours the ardent mind,  
And we exclaim, “No good in man we find!”  
All, all are briery thorns and nettles too,  
And as we lean on them they pierce us through.

Strife, and contention, anger, rage, and pride,  
With cruel jealousy stand side by side.  
Sin’s hateful progeny within the breast  
Rages and raves; the spirit cannot rest.

But does the ransomed soul submit to sin  
Without resistance to the host within?  
No; Christ’s own children never can rest here,  
Two armies in the Shulamite appear.

The Holy Spirit beams upon the soul  
The raging waves of passion to control;

"Peace, peace, be still" comes with a soothing power  
 And lays the rebel prostrate in that hour.  
 Then such a view of self appears within,  
 With all the deadly mass of inbred sin;  
 So black a catalogue is brought to light,  
 Our brother's sins all vanish from our sight.  
 At Jesu's feet no discord rears its head,  
 That hateful demon for a time has fled.  
 O that we never more may feel its power,  
 But live in love and union every hour,  
 Till Jesus calls us from this earth away  
 And frees us from the burden of this clay.  
 When in our home above we are shut in  
 We shall for ever be released from sin.

C. SPIRE.

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#### A TRANSCIENT VISIT.

My dear Friend,—Perhaps my long silence hath been represented to your mind by the adversary as the effect of neglect, contempt, or some other odious idea, in order to deprecate the value of that professed esteem that we have for each other in the Lord; for it is one of the devices of Satan to sow discord among brethren, and I believe he really is that "whisperer who separateth chief friends." (Prov. xvi. 28.) But as we are not altogether ignorant of his devices, and as we know he is a liar, and the father of all manner of falsehoods, we are not so easily brought to credit his suggestions as heretofore.

The cause of my not answering your kind epistle was not for want of affectionate regard, but a lack of opportunity. I have been much oppressed with the heat of the weather, which has tried my feeble tabernacle greatly; and I have also been somewhat engaged by the removal of my daughter, who has recently married. Added to this I have been occupied in answering Dr. Lindsley's letter which took up some time. Moreover, in order to convince you that your last was very acceptable, I have sent the doctor an abstract of such parts of it as will show that I have another correspondent with whom I enjoy the same fellowship as with himself in the path of tribulation, which is the only way to the heavenly kingdom. I just send this line to my dear friend to let her know that she is neither out of sight nor out of mind, and to assure you that instead of being troublesome to me, I should be heartily glad to receive such an epistle as your last every day. I really believe that God is pleased to mark with his gracious approbation our communications, and that his blessing is enjoyed while we thus "speak often one to another," because it has evidently been the means of refreshing each other in this day of gloomy darkness, oppression, and trouble. Many heavy, dull, and tiresome days have lately fallen to my lot, and when this is the case you know every breath of life is precious to the poor and needy soul.

Last Tuesday evening I was in a very low, dejected state, both in soul and body, but "at evening time it was light;" for my most propitious God and Saviour condescended to bless my poor soul with a transcendent visit in the cool of the day. I had a little before retired in secret, but was dull, cold, and lifeless in my frame, and came away without any sensible refreshing: "He holdeth back the face of his throne, and spreadeth his cloud upon it," saith Job, and so I felt it at the time; but "shall he turn away, and not return?" O no; for he says, "I will see you again, and your heart shall rejoice; and your joy no man taketh from you;" and, bless his holy Name, he is ever mindful of his covenant. "He giveth power to the faint; and to them that have no might he increaseth strength." "The Lord is a strength to the poor, a strength to the needy in his distress."

While I was sitting solitary at my desk, in a moment I felt a glowing warmth kindle in my affections, and a soft, melting sensation spread itself over my soul, when every thought was sweetly captivated and employed in meditating upon Him who rests in his love, and takes pleasure in those that fear him, and hope in his mercy. "My Beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my Beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock." This language of the spouse is the best description I can give of what I felt for about ten minutes, and surely it was an earnest, and a sweet foretaste of the promised inheritance. It was the key to open the meaning of Solomon's words: "In the light of the King's countenance there is life, and his favour is as a cloud of the latter rain." I have not language at command to convey to my dear friend the heavenly frame of soul I then enjoyed, but your own experience will supply the rest; for I am persuaded that this secret of the Lord is now and then found in your tabernacle. I cannot help observing here the sovereign way as well as the condescension of the Almighty in the bestowment of his favours upon such sinful worms of the earth as we are and feel ourselves to be. Not only the remnant of Jacob, but likewise the manifestations of the Lord's grace are "as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Micah v. 7.)

I cannot consider this as an answer to your valuable letter; therefore be pleased to accept it as an acknowledgement; and as it is uncertain to me where about my friend is, whether on the mount, or in the valley, I send this poor scrap, as an arrow discharged at a venture, just to let you know that your friend in Galilee is yet alive, and though encompassed about with many infirmities, is not, cannot be forgetful of his obligations to his fellow-traveller in the path of tribulation. Remember me most respectfully to the beloved family, and believe me to be

Unfeignedly and affectionately yours,

June 15th, 1822.

J. KEYS.

## CHRISTIAN UNION.

My dear and much-esteemed Friend,—I received your valuable packet on Sunday with the greatest satisfaction, and pictured to myself much pleasure in the perusal, having found your former epistles so greatly blessed to my soul's comfort; and in the present instance I was by no means disappointed.

You say in yours that you discharged an arrow at a venture, not knowing whether your friend was on the mount, or in the valley; but the Blessed and most Holy Spirit directed it aright, and I did eat of the fruit, and found it delightful to my taste. I read it, I assure you, with many tears; for I was exceedingly low both in soul and body. I took it up after dinner when by myself, and felt quite overcome at the goodness of God in raising me up a friend like yourself, who has been made instrumental in strengthening and establishing me in the truth. I am fully convinced our friendship commenced in answer to prayer, and it is evident that a blessing has attended it. I am feeling much oppressed and cast down, though not forsaken, for, blessed be the dear Lord, he is the same yesterday, and to-day, and for ever; and though we change, he remaineth faithful; for

“Whom once he loves he never leaves

But loves him to the end.”

I am looking forward with pleasure in hopes of hearing Mr. Burgess once again, if the Lord permit. I pray God that we may be found amongst those who are hungering and thirsting after the Bread of life, and that we may never be left to think highly of ourselves, but, as you sweetly observe, may sit like Mary at the feet of Jesus, and learn of him.

I have been so cold, dead, and lifeless that I have not had anything to write about; except it has been to complain of my leanness and barrenness in the ways of God, added to which I have been ill in body on two Sabbath mornings, and have not been able to go to chapel; but on the first-mentioned day I was amply supplied with spiritual food by your kind epistle, which was a word in season. O how good is our God, and how wonderful it is that there should sometimes be an impression on the mind of one child of God when another to whom they feel a union may be depressed or in trouble; but I believe this is often the case. You say in yours that “by some means or other I was laid upon your mind, and nothing would do but you must send me a letter.” As I was deprived of the outward means, the Lord, in mercy, ordained that you should be the minister who was to preach to my soul, lest I should faint for lack of the Bread of life.

Had any one told me some few years ago that the sweet savour or dew, as Job saith, which then lay upon my branch would have been thus dried up I could not have believed them, but experience has taught me the lesson; and, as our dear Lord said, so I have found it: “The days will come when the Bridegroom shall be taken away from them, and then shall they fast,” and it is 3

fast indeed to that soul who has tasted that the Lord is gracious, and has had sweet communion and fellowship with the Beloved. Yet, as you sweetly observe, he has promised that he will see us again, and that our joy no man can take from us. It is then like unto the return of a dear friend after a long absence, whose presence is doubly welcome after having experienced many painful hours of separation, and their company is more highly prized. Being left to feel so much of our inbred corruptions we feelingly know that there is no rest, no quiet, nor anything that can satisfy the quickened soul till it returns into the Ark, Christ Jesus, for there only can we find rest for the sole of our foot.

Since I last wrote to you I have experienced a very heavy domestic trial from a quarter I had not the least idea of, and for a time it lay with great weight on my mind; so that it was my sorrowful meat night and day, until there was a persuasion wrought in my mind that the Lord, who is infinite in wisdom and can make no mistakes in his matters, might overrule it for the eternal good of the object who occasioned me so much grief. I had just at that time been reading Mr. Huntington's poem on the Shulamite, in part of which she is represented as saying, "For anxious cares the rod is often sent." I sunk under the conviction of the truth of it, knowing that I deserved the rod, and in my heart said, "I will bear the indignation of the Lord because I have sinned against him."

The other evening, when I parted from you at the chapel door, Mr. Burgess followed me, and spoke so kindly to me that it almost overpowered me, and out of the abundance of my heart I told him what a blessing he had been to me. I afterwards thought of what you said in one of your letters; namely, that some years ago you met him at a friend's house, and that some word you dropped at that time, he told you at a future period, had fixed you in his heart as a brother in the Lord. How wonderful are the ways of the Almighty! They are indeed past finding out. And when we reflect upon the amazing love of God, and that he should have fixed it upon such unworthy creatures as we are, we may well cry out with the psalmist, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?" (2 Sam. vii. 18.) I am sure there was nothing in us more than in others, but having loved us with an everlasting love, therefore with lovingkindness hath he drawn us.

I can now look back and see how his mercy has followed me all my life long, and the very mysterious means he made use of to convince me of my lost estate. Little did I then know that he had thoughts of mercy towards me when I was so distressed in my mind and thought that no creature felt as I did; but God was then preparing my poor heart to receive that great atonement he had made for my sins. In tracing the work of God upon my soul I now see that I lay under the terrors of a broken law, more or less, from the age of fourteen to forty, and not a ray of light seemed to enter my mind, though at times I found

the church service suitable, particularly those parts where it says, "God be merciful unto us, sinners," and "O Lamb of God, who taketh away the sins of the world have mercy upon us," &c.; but I was as ignorant of the way of access to God as a beast. During the above-mentioned time I married and settled, and at times all convictions would seem to be gone; but they would return again, and the miserable hours I have passed through on account of the concern of my soul is only known to God and myself.

I felt somewhat revived last Sunday, and found the way cast up, and many things set in order before me; and indeed, the number of answers to prayer I have had by the mouth of Mr. Burgess since the latter end of the past year have much endeared him to me; so that to both yourself and him I feel the closest Christian union, for we are all of one family and taught of one Spirit to love one another. You say in your last you hope to meet me daily at the throne of grace. Believe me when I tell you that in my morning and evening sacrifices you have, for a length of time, been presented to my view, and my soul doth bless both you and yours, and with the apostle I can say that though absent in body I am present in spirit.

Farewell, my dear friend. May we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, for what other knowledge is there comparable to it; for it is this that will make us wise unto salvation. My family unite in kind remembrance to Mrs. Keyt, and yourself.

Believe me to remain,

Your very affectionate Friend,

To Mr J. Keyt. June 18th, 1822.

M. C. DRURY.

### UNION IN THE SPIRIT.

My dearly-beloved Friend and much esteemed Brother in the Bonds of the Gospel,—Your letter of the 11th inst. brought with it such spiritual food as suits my poor soul well. It savours not of the flesh, but of the Spirit; not of works, but of grace; not of duty-faith, but the faith of God's elect; not of free-will, but the will of our heavenly Father; not of word only, but of power; not of creature-righteousness, but the righteousness of God; not of yea and nay, but of yea and amen in Christ Jesus; not of things that have uncertainties annexed to them, but the *wills* and *shalls* that stand for evermore.

I hope I feel grateful to the Lord for his great mercy toward such a poor sinner as I am, that ever he should condescend to make known his almighty power on my behalf in providence and grace. Surely I can say that upon me, who am the least of all saints, he has bestowed blessings,—spiritual blessings. I want to lie low at his footstool, I want to live near to him, I want to crown him Lord of All, I want to be made wise by him, I want

a stronger faith in him, I want him to keep me crying to him, and I want him to go before me and lead me in the way he would have me to go.

With regard to what you say concerning my speaking to you for six months, I agree to do so. Bear in mind, my brother, that I am a poor, weak, helpless man, and much need your forbearance. I know well that you can pity my weakness, and the reason is obvious, because you know from your own experience what man is. I feel that to stand up and speak in the Name of the Lord is most solemn, and I can enter into the feelings and language of the man of God when he said, "Ah, Lord God! behold I cannot speak; for I am a child." (Jer. i. 6.) My feelings on this subject I cannot fully describe. I should like a smoother path; but the Lord says, that by terrible things in righteousness he will answer his people; and this you and I are made daily to prove. May the Lord support us and keep us looking to him in all our afflictions. The longer I live the more I feel my need of his helping hand.

I am glad to hear that the Lord has, in some small measure, blessed the word spoken in such feeble strains to his people. I can truly say that I feel a great union to the dear brethren with you. O how sweet the union when the Lord makes it! "Behold, how good and how pleasant it is for brethren to dwell together in unity!" I felt a special union to brother Theobald the second time I came to R., such as I never felt before in all my spiritual life. It was when at dinner. I never heard him speak so freely and feelingly of the Lord's work upon his soul before; at which I rejoiced.

My union to you also is one that will stand and withstand every storm that shall rise up in hostility against it. The reason is obvious, because it is founded upon a Thus saith the Lord. Truly you have been a comfort to me in my afflictions, particularly since I have attempted, as a poor feeble instrument, to speak in the Name of that God whom my soul desires with all humility to serve till my dying hour. The Lord only knows what I have had, and still at times have to pass through relative to the ministry. It appears to me a miracle that I am helped to speak, and that the ever-blessed Lord the Spirit should own the same to the comfort of any of his dear children is a wonder indeed. Surely I may say in the language of Holy Writ, "Is anything too hard for the Lord?" Truly, my dear brother, the seed that the Spirit helps me to sow amongst his people has to pass through the sieve; and while it is so doing my soul, at times, trembles. When I think what a little of the true grain springs up I am obliged to cry mightily to the Lord to make me faithful and strong in the grace that is in Christ Jesus, and to give me wisdom and make me wise, that I may not be left to my wicked self. Your letters have been very acceptable of late, and were like a reviving cordial to my poor spirit. But I must tell you that I soon began to grow faint again. I think I may say that I am

something like Gideon; I want the Lord to come again, and again, and again; for I soon begin to tremble at the mountains that stand in my way.

I think I hear you saying, "My last letter was pregnant with much lamentation relative to the dreadful temptations of the devil, &c." I have passed through these fiery trials myself, and could mention some fiery darts that have suddenly come upon me which have sunk me exceedingly low; but I must forbear, as they are of too base a nature to commit to paper. It was your afflictions relative to your being tempted to leave the little cause at R. that brought comfort into my soul. Perhaps you will say, "Surely that cannot be!" But it was so; for I found honey in the carcase of this lion, and it was sweet to my soul.

You tell me that it still remains a mystery to you that you should be tempted to leave the people. After I read your letter it flowed suddenly and sweetly into my mind that you being tempted to desert your post was a most substantial proof that you are in the cause of God. If it were not so you would not be tempted to forsake it. So I have found out the mystery, for the Lord hath revealed it to me. Your adversary the devil knows that the Lord hath made you truly an ornament to that little cause, and if he could get you to desert that little band of spiritual soldiers, lamentation would be truly seen and felt by every lover of pure truth who meets with you to extol the Eternal Three for the wonders of redeeming love. May the Lord give you to see with me that this, and this only, is the reason why you are tempted to give up and walk no more with us. May the Lord by his Spirit break the snare, and make you unmovable, always abounding in the work of the Lord. So prays,

Your affectionate Brother.

Dec. 18th, 1846.

W. WESTHOP.

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### LOVE TO A FAITHFUL MINISTER.

My dear Friend,—How very kind of you to write, knowing that I was in your debt. Kindness generally gets much imposed upon. I can assure you I was very glad to hear from you once more. I have passed through much trouble since I last wrote; but, praise be to the gracious, faithful, promise-keeping God, it has not been all trouble, not all darkness, not all bitterness. No; now and then there has been a glimpse of light cast upon the strange, dark, narrow path, a little comfort set over against the trouble, a sweet word of encouragement cast into the midst of the bitter draught; and so, through free grace, I continue until this very moment, a debtor to mercy alone.

If I remember right, when I last wrote I was in much soul-trouble. It was after the death of Mary Smart. Great darkness and solemn fear fell upon my mind, and owing to the trial my nerves got into a very shattered, weak state, so that I was glad to get away into some place where no one knew me; for when-



ever I am deeply tried I always have a wish to run away and hide myself, and get where no one knows me. I had many invitations, but could not visit my kind friends. At one time I had counted upon hearing Mr. Philpot this year at Gower St., but felt I could not face London in my then wretched state of mind. So I started off for a strange place where I had never visited before, called the Mumbles, in South Wales. I remained there five weeks, and the sea-air was made useful in strengthening my poor nerves, and I humbly trust the compassionate Lord was not altogether silent to me during my stay there, but by his grace composed my nerves, quieted my wild, unsettled spirit, and brought me back to Bath to experience more and more of his unmerited mercy to one of the most silly, stupid, besotted, ignorant, ungrateful sinners that can well cumber the earth.

It is for his glory that he, for his beloved Son's sake, stoops to lift the worst of sinners out of the dust of death, and lay them in his own loving, feeling, living bosom, there to hide their guilty heads while they weep, bless, and praise God for such unspeakable love and compassion bestowed by such a wonderful God, who delights in mercy. I know, in some small degree, what I am writing about, though just now I am not in the sweet and blessed enjoyment of it; but I trust I am quietly waiting the return of Him whom my soul loveth, and I believe, from the repeated blessings I have been the subject of, I shall not wait in vain. I humbly hope I shall be found amongst those favoured people who can say, "This is our God; we have waited for him." I wish I could continually live under his sweet and gracious smiles. This would subdue my sinful nature and make me truly happy.

I went to Studley last Wednesday, and stayed at Mr. Geo. Wiltshire's until Friday. I heard Mr. Dunster and Mr. Taylor preach. What a blessed end that poor girl, Miss Higgins, made! Surely her last days were her best days. It is well with the righteous. It seems probable we shall no more have the privilege of hearing honest, faithful Mr. Tiptaft. If ever there was a man in the ministry since the days of the apostles that could lay his hand upon his heart and say, "I am clear from the blood of all men," I think Mr. Tiptaft will be found that blessed minister. How pleased I was to see his letter in this month's "G. S.," and to find by it that the Lord was graciously pleased to revive his own blessed work in his precious soul, and so comfort him in this his time of trial; for, doubtless, it has been a trouble to him not being able to speak in the Name of the Lord. It is many years since I first heard him, for it was very soon after he had that great deliverance, and he told the people out of such a feeling heart what great things the Lord had done for him, and wept to the praise of the mercy he had found. His handkerchief was wet with tears of joy and gratitude. I knew the sweet path when I heard it described, and his ministry came into my heart fresh and warm; so that love flowed out to God, his dear child-

ren, and his faithful minister. But he has come to me since then with a rod, until the sweat has burst forth all over my body, and I have had to hold on to my seat. The Word of God says, "Be sure your sin will find you out." Although Mr. T.'s ministry was not so soothing to me then, it was quite as profitable, and it is no small mercy I was not left to fall out with the minister, but instead of that to fall out with wicked, sinful self, and so fall under the pure truth of God, and cry, "God be merciful to me, a sinner."

There must be a divine power attending a ministry to make a proud, starched-up sinner cry heartily and sincerely when no eye but the eye of God sees that poor helpless one, and the cry is heard by Him whose ear is not heavy, and, in the proper season, help is graciously sent by Him whose heart is made of tenderness, and whose bowels melt with love. What a blessed High Priest he is, who can be touched with the feeling of the infirmities of his poor crippled followers! I have written a long letter, but things keep springing up in the mind, and there is a prompting of spirit to commit them to paper; and, even now, I could keep on, but must refrain, for there is such a thing as wearying people with long letters.

How glad I should be to see yourself, and Mr. Godwin at Bath! I asked some of the members at Providence how it was they did not try and get Mr. G. to come and preach to us. The answer was that the deacons had invited him, but he refused. Tell him, with my kind love, that he ought to try and exercise bowels of mercy toward the few poor, scattered, wandering sheep in Bath, like one of whom we read that he left the ninety and nine to go after the one poor silly sheep, and the careful woman, who, knowing the value of the piece of silver she had lost, lit the candle, swept the house, and searched until she found it, and we read there was a good deal of rejoicing.

My dear Mary is downstairs, otherwise she would wish to be very kindly remembered to Mr. Godwin and yourself. She is a sober-minded, steady, God-fearing, truth-keeping young woman, and has been waiting now many years for the Lord's salvation. Man's salvation will not suit her diseased soul. Nothing short of pardon of sin, and the felt love of God in the heart will do for her. We may well say, "None teacheth like the Lord," for he teacheth to profit. Please remember me affectionately to all whom you believe love the Lord and hate evil. Farewell.

Affectionately yours,

Bath, Nov. 5th, 1863.

THERESA VAUGHAN.

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### GROWTH OF THE NEW MAN.

My dear Sister,—In answer to your last kind letter I must say it was very sweet to my soul, for I felt my heart melted whilst reading it, and these were the sweetest moments that I have had since I have been here. You may be left to wonder at this,

seeing your former letter was written after having a good time in hearing, and the last letter after having been shut up and left to wanderings of heart in the house of God; but does not this prove the truth of the wise man: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good?" (Eccles. xi. 6.) Paul also gives a similar exhortation: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." (Gal. vi. 9.)

And O, is there not something Divine in that power that softens the heart, whether it be produced through the reading of a letter, through the prayer of a good man, in reading the sacred Treasure, in hearing the gospel preached, or through the sacred and immediate anointings of the Holy Ghost? The blessing takes its rise in God, and sometimes travels through many channels before it reaches us; for like as water may flow for miles and thousands of miles through distant places, turning and turning again and again before we receive it to quench our thirst; so sometimes is it in the ways by which our souls are refreshed by the goodness of God; for, as one says: "His ways are past finding out." Adam, in his pure and upright state, if he had continued in it, could never have known the secret purposes and ancient decrees of God, whose ways are from everlasting. He could not even have desired any happier state than he had, because he could not with his natural senses have discerned that there was anything greater than he already had. Hence Paul says, "The natural man (fallen or unfallen) 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." (1 Cor. ii. 14); therefore Adam could not know the things of the Spirit because he, in his best state, was only a natural man, or, as Paul says, "of the earth, carthy."

Now we being able to see spiritual things argues that we are in a spiritual state; for "except a man be born again, he cannot see the kingdom of God." Again: To desire spiritual things shows the emanation of life from the soul, which proves life is in the soul. But to go a little farther; that is, to be able to love the things that the eye sees and the soul desires, shows the growth of the new man and the heavenly affection of a real saint. Faith only can see the greatness and glory of these things which alone can make a miserable, sinful, hell-deserving creature happy. Those who are born of the Spirit have the Spirit of God within them, and they seek the things of the Spirit; and want further and greater discoveries of the things of God to their souls. Often in the midst of their deep poverty do they break out and say in their hearts, "O that I knew God as I would, and that I could live as near to him as I desire! O that I were more enamoured with his beauty, more swallowed up in his love, more spiritually-minded. O that my iniquities were more subdued, and more kept under! O that they were drowned like Pharaoh and his

host in the Red Sea! But instead of this I am plagued with a body of sin and death, and have a bloody issue, the leprosy, and the palsy. I am maimed, halt, sorrowful, sick, faint, fearful, tried with unbelief, and, what is worse, at times I have not a heart for God. Sins of ingratitude, inordinate affections, foul sins, blasphemies, and murders all dwell and rise in my soul, which make my case desperate." "By grace are ye saved." Farewell. The Lord bless thee for ever.

June 25th, 1872.

Yours in Best Bonds,

J. DENNETT.

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MARTHA AND MARY.

DID Mary sit at her dear Saviour's feet,  
 And hear his precious words and find them sweet?  
 Did she the supper and to serve delay,  
 And fill her sister's mind with sore dismay?  
 That Mary loved him much, the Scriptures show;  
 She felt his love which made her bosom glow.  
 And did not Martha love her Saviour too,  
 And strive by active means her love to show?  
 'Tis true she thought too highly of her part,  
 But still she loved, and loved with feeling heart.  
 She took it hard that Mary kept her seat,  
 And did not help to serve, as deem'd most meet.  
 Poor Martha thought their Guest, with her, would see  
 That she was right, and Mary wrong must be.  
 "Dost thou not care that she withholds her aid,  
 And all the care and work on me are laid?  
 Command her, Lord, to rise and do her part,  
 She ought to help; and not to grieve my heart."  
 But He who loved them both took Mary's part,  
 He knew his love had filled her loving heart,  
 And that the part which Mary chose was this,  
 To see his face and not a word to miss.  
 Spell-bound she feels she cannot leave the place,  
 While he relates the wonders of his grace.  
 The time was Mary's time to find her rest,  
 But Martha's time to work; and both were bless'd.  
 The part that Mary chose so pleased the Lord,  
 He called it good, and did the deed record.  
 Shall Martha, then, be left to sad despair,  
 Be cumbered still, and sink beneath her care?  
 No, no! She is a saint, and call'd of God,  
 A sinner bought with Jesus' precious blood.  
 But Martha yet shall nobler lessons learn,  
 And all her soul with love to Jesus burn.  
 Her services shall sink in her esteem,  
 And he be all who did from death redeem.  
 Those services do yield him most delight  
 Where love appears, and self is out of sight.

J. JONES.

## REVIEW.

*Twenty Sermons by the late Joseph Irons.*—Brighton: David Fisk, 6, Brighton Place.

In every age of the world God has had his witnesses and sent servants, who have held and unflinchingly preached his truth, and as such he has owned and honoured them as instruments of righteousness for the salvation of souls, or for reproof, correction, and instruction to his saints. God makes some of his messengers eminently useful in calling sinners out of darkness into his marvellous light, as was the case with the late Mr. Tiptaft, whose labours were abundantly blessed to this end. Gadsby, Warburton, Kershaw, Philpot, and others had far greater gifts than Mr. Tiptaft for preaching the gospel of the blessed Son of God, and they certainly shone as stars in his kingdom; for the Holy Ghost much owned and often blessed the word of truth from their lips. We speak not in any way disparagingly of these or any other of the true ambassadors of Christ, but our conviction is that the Lord God of Israel quickened and called more sinners to the knowledge of himself under the ministrations of that self-denying man of God, Mr. Tiptaft, than under any other of his sent servants born in the present century. His thrilling voice and striking expressions, spoken with such fervour and sincerity, and his solemn appeals to his hearers went forth from his lips like daggers and arrows into the consciences of many, giving a wound which nothing but the love and blood of the dear Redeemer could heal. In the work of edification and building up the saints on their most holy faith, Philpot far outshone Tiptaft; for he was, through grace, specially adapted to feed the church of God, both with his voice and by pen, being qualified by the Blessed Spirit, and also possessing a gracious experience and knowledge of the Person of Christ, which enabled him to take up the stumbling-blocks out of the way of Zion's travellers, and to show to the halt, the lame, and the blind that, in the midst of much soul-conflict and inward death, they were in the way that leadeth to the city of God. Those who may remember him and are familiar with his ministerial labours, and also those who are acquainted with his valuable printed sermons, can bear witness to the truthfulness of our feeble testimony; for they, with us, hold, in affectionate remembrance, this deceased and honoured servant of God, who is now, with his brother-labourer, Tiptaft, singing in the heights of heaven, Hallelujah to God and the Lamb. "The memory of the just is blessed."

Where, in the present day, do we find ministers like those we have just mentioned, and many others who were contemporary with them? One of the most gloomy aspects in the church of Christ is that during the last 25 or 30 years, during which time God has removed so many of his eminent servants, he has not

seen fit to replace them with men of the same depth of divine teaching in their own souls, nor qualified them with the same able gifts and measure of grace. The truth is still preached, and it is still heard and loved by the people of God; but there is not in the ministry of the present day much power, life, and spirit. Sound and clear conversions are few and rare occurrences, nor is there much depth of spiritual teaching in many who have the life of God in their hearts; and therefore the Scripture applies both to preachers and hearers: "Like priest, like people."

Many may be ready to ask the question, What is the remedy for this low state of things in the churches of truth? We answer, the remedy is with God himself; for as none but He who made the world and all things therein can make a Christian, and as none but himself can make a minister, however small his gifts and usefulness may be; so none but this great and holy Being can make and raise up men to revive and remedy the existing low state of Zion, and send some to plant and others to water the trees of his own right hand planting. If God would, in mercy, pour out a Spirit of grace and supplication upon his dear children for this purpose, it might be taken as a prelude to a Timothy, a Titus, a Silas, or a Silvanus, being brought forth. Our only course for the present is, like those of old, to wait and hope until the Spirit be poured upon us from on high, and the wilderness become a fruitful field and the fruitful field be counted for a forest. (Isa. xxxii. 15.)

Mr. Irons, the author of the sermons we are reviewing, was truly an ambassador of Christ. It was not our privilege to know him, but we have always heard him spoken of with much esteem and spiritual affection by those who were favoured to sit under his ministry. He was clear in doctrine and had considerable natural ability; and this, together with a living experience, enabled him to set forth the truth with clearness, acceptance, and comfort to the saints of God, many of whom were called and blessed under his ministrations. Mr. Irons was not a Baptist, but this does not in the least lower him in our estimation as a servant of Christ; for we are not so narrow-minded and bigoted as to imagine that none belong to God except those who have been baptized, or that not having passed through this ordinance will shut people out of the kingdom of glory. We have felt love and union to some of God's servants and saints who were not Baptists. William Huntington saw the ordinance of Believers' Baptism by immersion, and was only deterred from attending to it by a whisper and temptation from the enemy, who, when he was about to settle over a small Baptist cause where he was to receive 40*l.* a year for his services, said, "What are you going to be baptized for?" To which he replied, "For 40*l.* a year." This was manifestly the insinuation of the enemy; for Mr. H. was not the man to be either baptized or preach the gospel for filthy lucre's sake. But, to his credit be it spoken, he never, at least, not that we are aware of, spoke against the ordinance of Believ-

ers' Baptism or against those who passed through it; for some who knew him have stated that when any of his hearers wished to be baptized before sitting down to the ordinance of the Lord's Supper, he would give them a guinea or more for the minister who might baptize them; thus showing that he was a Baptist at heart.

But it is time we introduced to our readers some specimen of what Mr. Irons's sermons are. From a sermon preached from Col. ii. 14, on the "Blotting out of the Handwriting of Ordinances," we give the following extract:

"But while I am delivering this news, that all accusation and condemnation is at an end as regards the church of the living God, I hear the poor, guilty, burdened sinner say, 'Ah, this may be very good and very true, as regards the cases of the election of grace, who have been brought to Jesus and are really believing in him and living upon him; but O, my poor rebellious heart, my vile, backsliding life, my dreadful, detestable corruptions, my gross, deep-rooted wickedness, my hard, barren, unthankful spirit ever since I have professed to know his Name, surely these seal me an apostate; surely these sign my eternal condemnation; surely these are beyond the reach of this precious, glorious Advocate and Surety, who nails his people's debts to his cross.' Pause, poor sinner; if thou art laden with thy guilt till it has sunk thee to the very gates of hell, and if thou dost hate the sin that produced it, Jesus has 'blotted it out.' I make no sort of apology for this sweeping statement; I make it for the purpose of comforting God's dear children. I believe there are many of them, as much in union with Christ as I am, and as safe for glory, who go limping and halting under these feelings, with sorrow of soul, afraid to expect that forgiveness and justification will ever be theirs."

That he was a man able to cast up the spiritual pathway, and go before the children of God, his own experience and language clearly demonstrate, as expressed in a sermon preached from the words: "He maketh the clouds his chariot;" in which, speaking of the feelings of a child of God, he says,

"The Christian is obliged to say, 'I am a very paradox and a mystery to myself.' No wonder, when the psalmist said, after knowing the Lord for many years, 'I am as a wonder unto many,' and surely the greatest wonder of all to himself. He is a puzzle to himself. A moment's glow of ardent desire, and an hour's cold, chilly, worldly carnality set over against it. A ray of light from some Scripture darting into the soul, and a long night of darkness, in which the individual sinks almost into a reckless carelessness, immediately to succeed it. An attempt to take a grasping hold of some promise, immediately followed by a repulsive putting away of the very comforts God showers down in his Word. An abhorrence of sin deeply rooted in the soul; and tempted almost every hour to some abominable indulgence through the devil's wiles. Warm with love to God, yet cold as

ice in acts of devotion and in hearing his word. Living upon his body, and blood by faith, yet wandering, careless and carnal, almost even as the worldling. Such is the mystery. What an obscurity! With evidences enough to satisfy ten thousand angels; and yet in the face of them all, doubting whether the soul possesses one. Lounging to grasp the promises, as 'Yea and amen in Christ,' and yet more ready to believe Satan's lies than credit the word of our Lord and Saviour Jesus Christ. What is this? What is going on? It is the Lord's chariot. I grant it is cloudy experience; but the cloud is only a flying vapour, and shall soon pass away. The Lord is coming in this chariot, for the very purpose of emptying the sinner of self, and laying him low in the dust."

Every child of God from the time of regeneration possesses two natures;—one that is continually averse to all that is good, and another that is inherently and perpetually averse to and incapable of committing evil; the first, which is called the old man, lives upon that which God hates; and the latter lives upon and loves that which God loves; and these are as diametrically opposite as the antipodes, and though in close proximity to each other, both of them dwelling in the same earthly tabernacle, as regards union they are as far apart as the northern and southern poles. That Mr. Irons was no stranger to these two natures may be seen in the following extract:

"God has implanted in the soul of every regenerated child of his a life divine embodying all the graces of his Spirit, and it is called in the New Testament, 'the new man; the inner man, and the hidden man;' but that new man wants nourishing and supplying; and I will just refer back again to the temporalities I have hinted at. If my poor body wants something to eat and drink every day, so does my soul; and I must have grace for grace in renewed supplies and fresh communications. And O how blessedly is it promised that he giveth more grace, and that he is the God of all grace. O what a wonderful Book is my Bible! It has something to meet every exigency and every circumstance, temporal and spiritual; and all I want is to be still, and wait God's time to apply it. Now when I want these supplies, when I find love almost losing its flame, and degenerating into smoke, and my hope feeble, and my humility almost like a dry root above ground, instead of striking into the Rock of Ages, I want them fulfilled directly. But no; God has his own time. He has not only labelled every promise for the person in whom it is to be fulfilled, but he has dated it to the very moment when it shall be fulfilled. Well then, I am just like a cross, perverse child, whose parents have told it that there is a beautiful apple laid up on purpose for him, and that he shall have it, but the parent has fixed his own time, which he thinks the proper time to give it, and he has not told the child what that time is, and the child sets up crying, and kicking, and wants it now. Is not this the case with us, beloved? We want the pro-



mises now, we want the joy now, we want our corruptions subdued now, we want the supplies from the fulness of grace that is in Christ Jesus now. 'Be still and know that I am God.' Wait his appointed time. It may not come in this sermon, it may in the next; it may not come in this morning's supplication, it may in the next; it may not come in this reading of the chapter, it may in the next. God has his own time for giving out his grace for grace to every child of his."

The Son of God in his complex Person is the admiration and glory of the angels which surround his throne; but sinners whose souls and bodies are redeemed by the blood of their incarnate God, and saved by his special and peculiar grace, and brought near to him by his own gracious, irresistible and omnipotent power have a nearer relationship to him than angels, and behold and worship him in strains to which angelic spirits are entire strangers, for they adore, praise, and love him as their Surety, Law-Fulfiller, Mediator, and Redeemer, in whose precious blood they are washed from their numberless, base transgressions, which but for free and sovereign grace, would have sunk them into the lowest hell for ever and ever. We believe every Spirit-taught soul will concur with Mr. Irons in the following extract, which is the last which we shall give from this Volume of Twenty Sermons. In preaching from the words: "Do the rulers know indeed that this is the very Christ?" he says,

"Now you see, beloved, that we cannot preach an Arian Christ, that we cannot preach a Socinian Christ, that we cannot preach an Arminian Christ; they are none of them the 'very Christ.' We must preach the 'very Christ' of God, and insist upon his being the possessor, inherently and essentially, of all the perfections and attributes of Deity, at the same time he was subjected in his humanity to all the *sinless infirmities* of man. Mind, I put a stress upon *sinless*, because there have been enemies to Christ who have tried to pervert that phrase. Glory be to his Name, that while in all things he was made like unto his brethren, it is added, 'yet without sin.' Now this precious Christ appeared in the fulness of time, appeared to accomplish the entire work of redemption and salvation for his own church, and therefore it is said of him that 'he magnified the law' in that character, and 'made it honourable,' that 'he put away sin by the sacrifice of himself' that he laid down his life for his sheep, that he knows his sheep and brings them to know him, and so he saves them. In the tenth chapter is declared by the same evangelist, John, that they are in his hand, and 'shall never perish, neither shall any man pluck them out of his hand,' that they are everlastingly saved, and that he will give them eternal life."

We have for some time past received one of these good sermons monthly, and now that they are made up into a volume we have pleasure in speaking approvingly of them, and trust they will be read with profit and made a blessing to the church of the living God.

## Obituary.

JOHN SEYMOUR.—On May 23rd, 1886, in his 80th year, John Seymour, a member of the church at Grove.

My father was born at Charlton, in the parish of Wantage. His parents were poor but industrious people, and his mother was a good and gracious woman. It appears he was not left to run into such great lengths of sin outwardly as some are, but, nevertheless, I have heard him say he felt to be a sinner of the deepest dye. Neither was his call by grace so conspicuous as some are, still it proved to be real. The work was carried on very steadily. Like the cankerworm that gets at the root of the plant and eats it till it withers and dies; so it was with my father in a spiritual sense, for the Spirit of the Lord so worked in him that he was brought to feel himself a poor, miserable, wretched sinner. This ate up all his goodness and strength, and he wandered in the wilderness in a solitary way; for, like the weary dove, he could find no rest for his soul. One day when in this wretched, miserable state he told his father what he felt working within, and how he longed to know the Lord for himself. His father said, "Why don't you go to Grove Chapel?" It seemed strange he should make this remark as he did not attend there himself. He went on the following Sabbath, and it must have been ordered by the Lord. Mr. Smart preached, and he took for a text the following words: "The dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the ark." (Gen. viii. 9.) When Mr. S. gave out his text the words entered my father's heart with such power and sweetness that he could hardly keep from crying out in the chapel. What he had passed through was so traced out, and Jesus was so set forth as the Ark and Refuge for poor sinners such as he felt himself to be, that he was ready to say like Ruth, "This people shall be my people, and their God my God." His soul was set at liberty under Mr. Smart's ministry, and he went on his way rejoicing.

But he found he was a poor leaky vessel, for when the Lord withdrew himself he was again brought into bondage through doubts and fears, and questioned the reality of the blessing. The devil told him it was all a delusion and that it was not from the Lord, for had it been he would not have lost it. The Lord again blessed him with a spirit of grace and supplication. He has told me he was brought into such a forlorn state, and was anxious to know how matters stood between God and his soul. After many cries to the Lord that he would make it plain and decide his case he had the following words applied to his soul: "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." (Jno. iii. 8.) These words came with such light and comfort into his soul that it removed all his doubts and fears, and he was again brought into liberty in a precious Jesus. He went in the strength of this many days.

My father was a very tried man. He had a large family, and had to work hard for the bread that perisheth; so that what with afflictions in the family, poverty, and an enemy who declared he would have him out of doors, and, if possible, in the workhouse, his burden was very heavy; but this poor man who rose up against him was soon laid low in the grave. He was again brought into a sad state, and said he had no heart for anything. One Sunday afternoon he stayed at home while my mother went to chapel. After she was gone he took the Bible and opened upon Ps. xxxvii., and his eyes caught the words: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." This raised a blessed confidence in his soul that the Lord would make a way for him, and he said he felt he could have gone to chapel if the fields through which he had to pass had been full of devils. At another time when in a tried, shut up place in providence he had not so much as a bit of bread to give his children for breakfast. He got up in the morning, and went to his work wondering what he should do. Soon afterwards mother called to him and he came into the house and found a loaf of bread was on the table. He had such a sense of the Lord's goodness that he went out into the lane to give vent to his feelings, and looked up and thanked God for the loaf and said, "Lord, if there is another of thy dear children wanting a bit of bread, send him here, and he shall have part of it."

My father was baptized by Mr. Tiptaft at Abingdon, and cast in his lot with the people at Grove, where he was a member for many years. For the last nine or ten years of his life he was greatly afflicted with rheumatism and palsy, and at times suffered great pain. For two years before his death he was bedridden. Thus he proved the truth of the Scripture: "We must through much tribulation enter into the kingdom of God." One day he had been out to drill corn, and as he came home at night meditating on better things the Lord broke in upon his soul with a sense of his love and mercy, and so overwhelmed him that he cried out and said, "Lord, what is it?" These words followed: "It is my love and my blood." Then he said, "Dear Lord, never let me sin against thee any more." He told me he walked for a mile and blessed and praised the Lord for his goodness and mercy to him, a poor sinner.

About three years ago he was taken worse, and we thought he was going to die. He was in a blessed frame of mind, and the Lord was very precious to him. I said to him, "You have a good God and Father, have you not, and he has brought you through many great and sore trials. He is precious to you now, is he not?" He replied, "I hope I have. I have a good hope, a blessed hope, a sweet hope; and

“Since my Saviour stands between,  
 In garments dyed in blood,  
 'Tis he, instead of me, is seen,  
 When I approach to God.”

He then said to me, “I shall have to go a little farther yet to make the marriage quite complete; for I shall have to go through death to see his lovely face.” I said, “And never, never sin.” He replied, “Yes, that is it.”

The Lord was pleased to raise him up again, and he had to pass through much soul-trouble. God hid his face, and the enemy was permitted to harass and perplex him. He passed through much darkness of mind and had such sights of himself as a sinner before God that he really thought he should prove a castaway. He would call us up in the night to get him out of bed, as he was so tempted to believe he should be overcome by the devil, and that he should break out and curse the Name of the Lord. I tried to comfort him by telling him that notwithstanding all his doubts and fears the enemy, with all his fiery darts and temptations, could never overcome him, as Jesus had overcome for him. Sometimes when greatly tried in providence men of the world would come for miles and give him ten shillings, telling him that he was a good, honest man, and offer to help him. In this way he proved the Lord faithful to his promise wherein he says, “I will even make a way in the wilderness, and rivers in the desert.” (Isa. xliii. 19.)

I must now come to his last days. He had many fears respecting death that the Lord would leave him in the swellings of Jordan; but instead of this he appeared to him in a blessed way. One night he called me, and said, “Raise me up.” He then began to bless and praise the Lord, and said, “God has appeared to me to-night and blessed me. Bless and praise his holy Name. Help me to praise him. I have not strength to praise him as I desire, for bringing me through all my troubles and sorrows up to the present moment of time; and now he has come to prepare me for death. I know this is death.” Then he cried out in such a blessed manner as I had never heard before, “O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” (1 Cor. xv. 55, 57.) He seemed to look upon death as a blessing. I said, “Father, you have had many fears that the Lord would leave you in the swellings of Jordan, and now he has taken them all away.” He said, “Yes, bless his holy Name.” He now longed for the time to come when the Lord would come and take him home, and would often say,

“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 was very resigned to the will of God, but longed to be gone.

About three days before he died paralysis affected the muscles of his throat and prevented him taking any nourishment. The day before he died I said, "Father, you will soon be with Jesus." He replied, "I hope he will soon take me into his kingdom," and then quoted the verse of a hymn commencing:

"Come, ye weary, heavy laden,"

and remarked, "I must wait with patience." The last day and night he spent on earth, if we asked him if he wanted anything, he replied, "I want Jesus." He breathed his last on May 23rd. Though he had passed through many trying dispensations, yet when he came to die he could say that the Lord had done all things well. We have lost a good and gracious father; but our loss is his eternal gain.

JOSIAH SEYMOUR.

LAURA MARIA MEHEW.—On Jan. 11th, 1886, at Nottingham, in the 20th year of her age, Laura Maria Mehew, granddaughter of the late James Mehew, minister of the gospel.

Many of her letters prove that the Blessed Spirit wrought a work in her soul by opening her eyes to see her wretchedness, guilt, and helplessness, and also in his own time bringing her to see that there was a remedy in Christ's blood, and to feel that blood applied. The following is extracted from a number of letters written by her to a friend:

"The Word of God says, 'We must through much tribulation enter into the kingdom of God,' and we meet with various trials, disappointments, crosses, and losses; but may we be enabled to look to the Lord for strength. What should we do if we had not a hope of a better home? O that I may be kept longing and waiting all my life, for there is no real pleasure here. I want more and more to know that I am a child of God. I often try to pray that I may be kept from sin that it may not grieve me, and from the many temptations in the world. I have been enabled to enter into my closet with all my troubles, and shut the door while I have prayed to Him who seeth in secret. I am longing to know that I am one of the Lord's dear children, and that I may be ready whenever he may come. O that I could but have one sweet assurance that every moment was bringing me nearer to the holy city! I feel very cast down, and the tears will keep flowing. O that I could say that I was one of Christ's sheep. Nothing in the world charms me. The more I see of it the more it appears vanity. I am sure God has at times heard my cries, although they have been such poor ones; but he knows our hearts. It is sweet to be enabled to take everything to him in prayer; but I am often shut up and cannot come forth, and the Bible, the only book to make us truly happy and wise, is so often to me a sealed book. I do want to have more heart to read it. I want it to be my happy lot to hear the Lord's voice, saying, 'Come, thou blessed.'

"I do hope I am not a deceiver. I am afraid God's people

think more of me than I really am, for they do not know the utter wretchedness of my heart. I heard Mr. Cook preach from Matt. v. 6. He spoke most sweetly, and it was the most encouraging sermon I had ever heard. He seemed to tell out all my path. At another time I heard Mr. Emery preach from the words; 'Let me die the death of the righteous, and let my last end be like his.' O what a sweet time I had. I shall never forget it. I was full up to the brim. I had no one to whom I could speak, but the Friend that sticketh closer than a brother. I went upstairs to my room, fell upon my knees, and thanked God for his goodness to sinful me. My heart was ready to break under a sense of his goodness and the sweetness of his love. I exclaimed:

"If such the sweetness of the streams,  
What must the Fountain be!"

I was quite alone in the room, and with all my heart I asked my Father, for I felt he was mine, to direct my steps. I expected to have heard of a situation before this, but God does not see fit to give me one at present; and then again I am ready to say, 'Surely his hand is gone out against me?'"

In the following month, Nov. 1884, she went to a situation at Nottingham, and thus writes: "I feel very grateful for journeying mercies. Mrs. T. told me there was service at the chapel on Thursday evening, but I did not like to say anything about going, though I much wished to do so; but I tried to ask God to make a way. After tea Mrs. T. said, 'Would you like to go to chapel?' So I went, and it was a sweet time to me. Mr. Coughtrey's text was: 'For thou hast the words of eternal life?'" The next Thursday she writes: "I have been to chapel to-night, and I felt my heart broken and also healed. Jesus was very precious to me." On another occasion she writes: "Mr. Coughtrey spoke of Boaz and Ruth to-night. It was a touching sermon. I wept, for I could not help it. I felt ashamed for the people to see me, but it was a blessed time to my soul." At another time she heard Mr. C. from the words: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

In Jan. 1885 she writes: "I have a dreadful cough, and Mr. E. has sent me some lozenges. My troubles are many, for I feel no better in health, and my strength is failing fast. O may I live to say from my heart, 'It is good for me that I have been afflicted?' I have been very dark in my mind. You will remember my telling you what a blessed time I had in hearing Mr. E. Little did I then think that I had to pass through the waters of affliction and trouble as he described, but I have thought of it since, and feel sure it was God who made that sermon a blessing to me; for he has wisely ordered this affliction and trouble for my good. I had a great help last Sabbath evening. Mr. C. spoke from: 'The Lord is my Shepherd; I shall not want.'" In another of her letters, written in the month of March, she speaks of her temptations and trials thus: "I do not enjoy the

services as I used to do. I do not feel so much sweetness in the things of God, and am dry and cold, but God can put fresh life and vigour within me. I have been thinking the Lord will send me more trouble to bring me closer to himself. I feel of all creatures the most miserable. I thought I was quite shut out from God's throne, and could find no rest or happiness, and felt so unworthy of his love or regard, and then I thought of the hopes I once had of going through the ordinance of Believers' Baptism to show that I had a little love to the Saviour. One Sabbath I started for chapel feeling my heart a little softened, and the text was very suitable: 'My God shall supply all your needs according to his riches in glory by Christ Jesus.' I found what I had longed for, and felt a shelter from the storm in Jesus' bleeding side. I do long to follow in Christ's footsteps, for his ways are ways of pleasantness. I know I am unworthy, but I want Jesus to wash me in his blood, and to wash me thoroughly from mine iniquities and cleanse me from my sins, for they are many; and, like Mary, I want to get close to his blessed feet to bathe them with my tears, and to view his wounded side. I want some token of his special love to me, a poor unworthy sinner. O if it should be all a delusion! How dreadful is the thought of being wrong at last."

About this time she was laid aside through affliction. She had to leave her situation and go into lodgings, but was very reserved and quiet, and, to a great extent, kept her troubles to herself. It might truly be said of her that she was one of the Lord's hidden ones. In June she writes: "I am happy, I hope in a right way, that is, happy in thinking of the Lord's goodness to me. I can now say from my heart what I have often longed to say, 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.' I want to be little and unknown, but loved and prized by God. I should love to follow in his footsteps by going through the ordinance of Baptism. I cannot keep it to myself much longer, and long to open my mind to some one. When I go to chapel I hear my path described. Last evening Mr. C. spoke upon the patience and long-suffering of Jesus Christ. His ministry has been a great help to me, as he has traced out my path; and it has been the means of leading me to see all joy and happiness in a precious Christ. I do hope that he who has led me until now will still help me, and enable me to earn my daily bread. The words are very often upon my mind: 'Bread shall be given him; his waters shall be sure.' O what will it matter if we arrive safe at last? Mr. C. spoke from the words: 'I have chosen thee, and not cast thee away.' He said, 'If you only have living desires from January to December, will you give it up at the end of the year? No; you will wait another year, and another, until God fulfils those desires; for the desires of the righteous shall be granted.' I went to chapel fearing I should not endure to the end, but came out encouraged. I do long to live a godly life, and not set my affections on things be-

low, but look to Jesus for help, and pray for faith and patience to wait his time. I have longed to depart and be with Christ; and I feel at times that if I were to die Jesus would take me home to himself. I am sick of life, but do desire to say, 'Not my will, but thine be done?'

About this time her health began more particularly to give way. She writes: "I have been compelled to keep to my bed. The doctor says it is extreme weakness. I have felt so weak that I could not even read; but I have laid hour after hour in meditation. It has been a blessed affliction. Mr. C. has called to see me several times." This affliction was the means of bringing her to know Mr. C. and many of the friends, whose kindness she spoke of as being quite overwhelming to her feelings. To her mother she writes: "I would not have been without this affliction on any account; for what should I have done if I had not had something more to think about than earthly things? I felt almost sure I was going to be ill, for the words followed me:

"Whatsoe'er afflictions seize us,  
They shall profit if not please;'

and I am sure I have profited by this affliction. I could not feel troubled about anything, for the words came so powerfully: 'The Lord will provide.' Kind friends have supplied my needs in this illness."

Writing to her eldest sister respecting her affliction she says, "What a comfort it is when we can feel that in all our afflictions Christ was afflicted, and when tried in providence to think that he had not where to lay his head. When I think of Christ's sufferings it keeps me from murmuring, and helps me to bear mine. I am getting on slowly, but it is a mercy I am spared. God would be just in cutting me off as a cumberer of the ground. What a mercy God gave his Son to be the propitiation for our sins! He was afflicted and suffered for such unworthy sinners."

From this time her health rapidly gave way, and her mother was sent for to come and see her. She found her very much altered; but though she suffered much the Lord mercifully supported her mind, gave her patience, blessed her with a well-grounded hope in himself, and wrought in her the work of faith with power. She had often longed to join in church fellowship with the friends at N., but the Lord did not see fit to grant her her desire. She was quite broken down at seeing the good hand of the Lord towards her in inclining the friends to show her so much kindness. She longed to be with Him whom her soul loved. Her mother sat up several nights attending upon her, and she has told me that it was a pleasure to be with her. On Jan. 10th she left a nurse with her for the night, who saw a marked change in her and called her mother. She got to her just in time to see her breathe her last.

W. WEST.

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JOHN JAGO.—On July 13th, 1886, aged 54, John Jago, a member at Salem Chapel, Landport.



In his unregenerate state he had been left to go into great lengths of wickedness, which he confessed with shame and sorrow, and would often use the words of the poet, and say,

“Ah! but for free and sovereign grace,  
I still had lived estranged from God,” &c.

The above was one of his favourite hymns, and he would often read it with much feeling, and follow it in his prayer with warm, heartfelt expressions of thanksgiving and praise to God for having called him by his grace, separated him from his ungodly companions, and plucked him as a brand from the burning. When a boy he attended Lake Road Chapel Sunday school, Landport, but was dismissed for unruly conduct. He then became acquainted with ungodly companions, and went on in the broad way of sin and death.

In the year 1861 God removed, by death, his beloved wife, which was a heavy trouble to him. About this time he began to feel something of his state as a sinner, and was in real soul-trouble, begging and crying to God for mercy, until he heard a sermon preached from the words: “And you hath he quickened who were dead in trespasses and sins,” which was made a great blessing to him; for he says, “It was after hearing this sermon that the Lord broke in upon my soul, giving me joy and peace, such as I could not express. From that time I felt that I was a sinner saved by grace.” This was in the year 1862. Sometime after this he went to hear a Mr. G., and was led to see the ordinance of Believer's Baptism and was baptized. Upon Mr. G. leaving Lake Road chapel our dear friend came to Salem in search of food for his hungry soul, and here he found it to the joy and rejoicing of his heart, and would often say, “Here I have had many a feast.” The time came when he was constrained to unite with the friends at Salem, which was in the year 1875. He was a most attentive hearer of the word, and was generally the first one there. He would frequently say, “A day in thy courts is better than a thousand.” He was rarely absent from the prayer-meetings. He often prayed that the Lord would bless my labours in preaching the gospel, and thanked him for the many, many sweet seasons he had enjoyed under the word. This was particularly noticeable the last few months of his life, but we did not think he was so soon to be removed from us. It was at these meetings he would confess and mourn over the great sins of his youth and bygone days, alluding most feelingly to the difference God had made between him and his companions, and would extol the riches of sovereign grace and the precious blood of Jesus, saying, “Not unto us, O Lord, not unto us, but unto thy Name give glory, for thy mercy, and for thy truth's sake.” Hymn 18 he would read most feelingly, and, blessed be God, we do most certainly believe he is now realising the last verse of it:

“O may I live to reach the place,

Where he unveils his glorious face,” &c.

I will come now to his last illness. He had already suffered

much with his heart and from great nervousness; so that he gave up his work, hoping that a little rest would do him good, but he gradually became worse until the doctor told him his heart was very badly diseased. In this affliction he gave evidence of his great love to God's house, for in spite of his great sufferings he would say, "I will try and go once more." He came for the last time on May 30th, and in June he took to his bed with congestion of the liver. The doctor thought he would not live the week through. His sufferings were now so great that he could not converse with any one, and he was so nervous that it was thought advisable that friends should not see him. He said, "Give my love to the friends at Salem, and tell them I am too ill to see any one." He was much tried at times with doubts and fears, and would ask his wife to pray for him, and read to him, when he was able to bear it. Hymns 43, 198, and 270, were sweet to him. On the last day of his life he prayed, "Come, Lord Jesus, come quickly. O ease me of my pain!" He now longed to go home. His wife asked him if he felt happy. He replied, "I feel more comfortable, but I shall be happy by and bye." From this time he gradually sank, until his redeemed spirit took its flight to dwell for ever with his dear Lord whom he had so loved on earth. We shall miss our dear friend from our meetings. When I heard of his death the words came sweetly to my mind: "Our friend Lazarus sleepeth."

WILLIAM FERRIS.

JOSEPH GILBERT.—On Nov. 2nd, 1886, aged 78, Joseph Gilbert, for many years a constant hearer at Zion Chapel, Bedworth.

Although I had often seen him at the chapel when I have been supplying at Bedworth, and also at his home when I have called to see his poor afflicted wife, the notice of whose death appeared on the wrapper of the "G. S." Oct. No. I had never heard him speak of the Holy Spirit's work in his heart, but frequently when his wife has been telling me of how precious Christ was to her soul he would begin about some worldly affairs, which would cause her to say, "Do not begin about those things. I want to hear about something better." After her death the Lord was pleased to lay him on a bed of affliction, and make him feel what a vile sinner he was in his sight. His sins were all brought before him, and he was made to feel his dangerous state, and groan being burdened. He thought he would be sent to hell which he felt was his desert, for he said whether awake or asleep he was tormented, and if he slept for a little time he was dreaming about it. He told me he had a dream and saw the grave in the old chapel yard opened to receive him. He thought that such a sinner as he felt himself to be would surely go to hell. He cried out, "My sins, my sins. I want my sins forgiven." He was greatly distressed, and indeed I may say he was in agony; but in his case the Scripture was fulfilled: "He will finish the work, and cut it short in righteousness." (Rom. ix. 28.) In his sick chamber the Lord

made himself known as a mighty Saviour, and the good Physician. It was a solemn time to us both when he was telling me of his illness, and of the way the Lord had brought him. He clasped my arm with both of his trembling hands, and said, "The remarks you made at the funeral of my wife took fast hold of me, and I believe God has sent you to see me this morning." Putting his hand on the hymn book he said, "I had no peace until this hymn came to my mind. Do read it." It was the hymn commencing,

"A Physician, I learn, abides in this place," &c. (548.)

It appeared to me that every word had been made a blessing to him, for he spoke of how the Lord had blessed that hymn to his soul in causing him clearly to see both his own state, and the ability, care, goodness, and lovingkindness of this good Physician. With tears running down his cheeks he said, "Yes, Christ abides in *this* place. He has not spurned me away. I am all sickness and woe through sin; yea, the vilest of sinners, but the Lord cures without money; yes, and perfectly too." The last verse was very precious to him. His Bible was open at the Scripture upon which the hymn is written, and he said, "I have been reading how Christ ate and drank with sinners. It is the sick that need the Physician." He seemed thankful to God that Christ came to call sinners to repentance. He said, "I had a precious time the other night, when I was thinking about Paul and Silas in prison, and how the Lord enabled them to sing praises at midnight, and the prisoners heard them. I looked at the clock, and it was just midnight when the Lord opened my prison doors." I then read Ps. xxiii. which he appeared to enjoy, and wished me to say a few words in prayer, after which he thanked the Lord for his mercy and love to him. He was a little strengthened in body after this, so as to be able to walk out of his house, but on Tuesday morning, Nov. 2nd, he died in his sleep. He was interred in Zion Chapel Burying-ground, Bedworth on the 6th. "Is not this a brand plucked out of the fire?"

EDWIN MINOR.

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THOUGH the church's enemies may be waves to toss her, yet they shall never be rocks to split her.—*Goodwin*.

WE sail to glory, not in the salt sea of our tears, but in the red sea of Christ's precious blood.—*Goodwin*.

THE vain and trifling thoughts that are cast into our souls when we are waiting upon God in any religious service, if they are not cherished and indulged, but abhorred, resisted, and disclaimed, are not sins upon our souls. Though they may be troubles to our minds, they shall not be charged upon our consciences, nor keep mercies and blessings from our enjoyment. It is not Satan casting in vain thoughts that can keep mercy from the soul, but the lodging and cherishing of vain thoughts: "O Jerusalem, how long shall thy vain thoughts lodge within thee?" (Jer. iv. 14.) They pass through the best hearts, they are always lodged and cherished in the worst.—*Brooks*.

# THE GOSPEL STANDARD.

FEBRUARY, 1887.

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

## THOUGHTS ON THE BOOK OF RUTH.

THE Bible is a Book of wonders, and is made up of three special works of God; namely, creation, providence, and grace. Creation was accomplished in six days; providence is progressive and is extended continually to every living creature, from the innumerable insects that swarm the warm summer atmosphere and the vermin in the dung-hills of the earth, to the vilest of men who blaspheme the Name of God, and deny his Word and Being; grace has been extended to the chosen sons and daughters of God in every age of the world, and will be extended to others down to the end of time. The book of Ruth from which we hope, with God's help, to write a little for the good of the Lord's family, contains circumstances of a peculiarly interesting nature, in which but few names appear, but three of these; namely, Naomi, Ruth, and Boaz, shine illustriously and command particular attention, each one manifesting a striking superiority and nobleness of character worthy of the admiration of the saints of God, and interesting even to others who may read it as nothing more than an historical event.

The book opens with the words: "Now it came to pass in the days when the judges ruled, that there was a famine in the land." By the statement, "In the days when the judges ruled," we are led back into the book called the book of Judges, which is so called because the people of Israel were, for about the space of 450 years, ruled by judges. (See Acts xiii.) Moses, the servant of God, brought up the seed of Abraham, Isaac, and Jacob, out of Egypt, the house of bondage, where they had dwelt for the space of four hundred years, and he also led them for forty years through the wilderness, and conducted them to the border of the promised land, where he uttered his last words in that memorable and solemn song recorded in Deut. xxxii, which proved to be his last testimony; for he was then standing on the border of the promised land and on the threshold of eternity, and if not on that very day, shortly afterwards he left the world to be for ever with God whom he had loved and served: "And the Lord spake unto Moses that self-same day, saying, get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the

land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people." (Deut. xxxii. 48-50.)

After the death of Moses, Joshua, his minister, who partook of his spirit, and who, except that godly man, Caleb, was the only one left of all that vast number who were over 20 years of age when they came up out of the land of Egypt, became successor to Moses, and with authority led them into the promised land; for God spake unto him, saying, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." (Josh. i. 2.) Joshua was a man of war; for he destroyed many nations, and after he became the leader of the children of Israel, he continued with them for about the space of 25 years, and then whilst reiterating to them the goodness of God, he said, "And, behold, this day I am going the way of all the earth." He committed the nation and its affairs into the hands of the judges, who, under God, were, after his death, to be the rulers of the land (see Josh. xxiii. 2, and xxiv. 1), and was gathered to his fathers.

Now after the death of Joshua the Israelites were ruled by judges; but as Joshua had predicted, so it came to pass; for they soon went astray and worshipped strange gods; therefore the Lord time after time gave them into the hands of their enemies who oppressed them, and under their power he left them until in their distress they were constrained to cry to him for help and deliverance: "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." (Judg. ii. 16.) These judges, which successively ruled for about the space of 450 years were, perhaps, in number ten or twelve altogether. Othniel, the youngest brother of that godly man, Caleb, was the first judge, Ehud, a man who was left-handed, was the second, Shamgar was the third, Deborah, the prophetess, was the fourth, Gideon was the fifth, Tolo the sixth, Jair the seventh, Jephthah the eighth, then Ibzan, Elon, Abdon, and the last judge whose name is recorded was Samson, that child of promise, the son of Manoah, the Danite. On three of these judges came the Spirit of God. First on Othniel, the brother of godly Caleb, second on Jephthah, the son of a harlot, and third on Samson, the son of a godly man and woman. Until the days of Saul the Israelites were under a theocracy, that is, a form of government appointed by God for them, and not under any earthly king; as it is written: "In those days there was no king in Israel; every man did that which was right in his own eyes." (Judg. xxi. 25.)

Now the writer of the book of Judges omitted to give an account of the famine which is named in this chapter, except that reference may have been made to it in Judg. vi. This may have been wisely permitted of God in order that we might have the

wonderful ways and works of his providence and grace towards Naomi and Ruth sweetly chronicled in a separate form. "There was a famine in the land." This was probably permitted as a chastisement on the nation for their wickedness and departure from the true worship of God; but the Lord had his own purposes of mercy to accomplish by it; as he also had in a previous famine in the days of Jacob, when Joseph was governor over all the land of Egypt, and when all his brethren were made to bow down to him, and were by him nourished and kept alive. Many wonders are set before our eyes in that sweet history of Joseph and his brethren, and much spiritual instruction and edification might be derived from it if God would lead our minds into the depth of its spiritual meaning.

Now whilst the famine named in this chapter raged, there was a certain man of Bethlehem-Judah and his wife Naomi who must have been sorely pressed by it, or they would not have gone to dwell with the Moabites, who were the haters and oppressors of Israel, and whose manners, customs, and worship were contrary to the law of God. Hunger pinched them keenly, as it has many other saints of the Lord, and they resolved to leave their little famous city to seek bread. The city where they dwelt was Bethlehem, of which many things are spoken. It was towards this city Jacob was approaching when his beloved Rachel died. (Gen. xxxv.) David, the man after God's own heart, was born there, and for the water of some particular well in this place he thirsted when he cried, "O that one would give me drink of the water of the well of Bethlehem!" (2 Sam. xxiii. 15.) The prophet Micah predicted that Christ should be brought forth in this city, and in due time in this very place the virgin brought forth her son, which event was made known by the angels to the shepherds, who kept watch over their flocks by night; but they could not be content with hearing of Christ, but must go into the city to see their God and Saviour in the manger: "It came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger." (Luke ii. 15, 16.)

Pinched with hunger, with a distrust of God, and perhaps tried with the fear of death, and distressed on account of the lack of food for their sons and themselves, Elimelech and his wife, Naomi, resolved to flee into the country of Moab and leave the place of their nativity, where there were, doubtless, many ties that bound them, and many dear associations to leave behind. Now the Moabites, though a separate people from the Israelites were, in a certain way, related to them; for they sprang from the same stock as Abraham, and could boast of the same ancestor; for Moab was the son of Lot and nephew to Abraham, and great-grandson of Terah, the father of Abraham, Nahor, and

Haran. Moab, the father of the Moabites, was brought into this world through an act of incest, deliberately planned by the eldest daughter of Lot, but effected almost, if not quite unconsciously by her father whilst under the influence of some strong drink which she had administered to him; therefore the sin lay on the daughter and not on the father.

But see the amazing depths of God's wisdom in permitting this sin, and the purpose he had to answer by it; for of this progeny sprang Ruth, the Moabitess, who was ordained of God to be the wife of Boaz, and the mother of Obed, the grandfather of David, the king of Israel, the man after God's own heart, of whom, as concerning the flesh, Christ came, the Redeemer and Saviour of millions of fallen sinners who are now around the throne, including Lot, Ruth, and her mother-in-law Naomi; also numbers of vile transgressors who long and wait for his salvation, many of whose eyes may peruse what we are now writing for their encouragement and comfort. O what abundant cause have we who see and feel the need of redemption through blood and the forgiveness of sin to bless God that "he so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life!"

The man who left Bethlehem-Judah to sojourn in the country of Moab was named Elimelech, which signifies "My God is King," and probably had special reference to the Lord Jesus Christ, whom he hoped and believed was to come and be born King of the Jews, which event, as we have before said, took place in the city of which Elimelech was a native. The name of his wife was Naomi, which signifies "beautiful, agreeable;" and she may have been so called because of the spirit with which God had adorned her soul, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. For this, and the imputation of Christ's righteousness the psalmist prayed, saying, "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." (Ps. xc. 17.) But the greatest and highest of all significations of the words, "beautiful, agreeable" as applying to Naomi, is that she was a type of the whole church of God, which is married to Christ and made beautiful by reason of eternal union with him; to whom he says, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." (Song of Sol. vi. 4.) What can be so agreeable to the Nature of God and pleasing in his sight as his church, separated as she is from Adam, and taken up into union with his Son and made like him?

Fled from their native land to escape famine and death, what troubles befel this family! The first thing that comes to them is death: "And Elimelech Naomi's husband died; and she was left and her two sons." Then her two sons, who had married two of the daughters of Moab, which was contrary to the commandment of God (Deut. vii. 2, 3), died also. It was with these

Moabites that the children of Israel violated the commandment of God; for when on the border of the promised land they began to commit whoredom with the daughters of Moab, and added idolatry to their sin: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor; and the anger of the Lord was kindled against Israel." (Numb. xxv. 1, 2.) God was so wrath that he sent upon them a heavy and solemn judgment whereby very many were smitten to death: "And those that died in the plague were twenty and four thousand." (Numb. xxv. 9.) Those who fear God are strictly forbidden to marry those who fear him not; and if they go contrary to such a plain prohibition, they may expect a severe cross: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi. 14, 15.) God may have shown his displeasure at Mahlon and Chilon for disobeying his word and marrying these Moabitish women; yet he overruled the same for the good of Naomi and her affectionate, amiable, and beloved daughter-in-law, Ruth.

In the course of a few years after Naomi had dwelt in Moab, she was left a childless widow to mourn her hard lot and to reflect upon her former happiness and prosperity, as well as on the steps she and her deceased husband had taken in settling among a people who were haters of true religion and worshippers of false gods. Who can tell the bitter retrospect that at this time presented itself to her view, the temptations of the devil, and the cries of her soul to God for direction in the future; for it is much easier to backslide and run into evil, than to retrace our steps and return to the Lord. But O what a mercy that there is a voice from God to his wandering, erring people, saying, "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion." (Jer. iii. 14.) It is frequently the case that those who have wandered out of the way of understanding and who, in mercy, have been reclaimed, afterwards walk the most tenderly before God, show forth much humility, and cleave close to his people, his preached word, and his house.

Had Elimelech and Naomi left their city to seek the Word of God and to join themselves to a people who had in them much of his grace and fear, the case would have been very, very different. In making a removal the first thing that should occupy the minds of those who fear God is that they may be placed among a people to whom they feel love and union, and above all under a ministry that they are sure is of the Spirit and not in the letter only.

All that was now left to Naomi was Orpah and Ruth, who



were daughters of Moab; but both appear to have had a deep respect and love to their widowed mother-in-law. Now sprang up in Naomi's soul desires for her native land, and a resolution to return to her own ancient, renowned city, Bethlehem; for "she had heard in the country of Moab how that the Lord had visited his people in giving them bread." This appears to have been one of the moving causes to decide her return; but besides this she had found no real comfort in the step she had taken in going into this alien country, where she had dwelt for ten years to witness the abominations and idolatries of these Moabites. It is well when those who love Christ and fear God make sacrifices for the pure and express purpose of hearing his word, which is the bread of heaven to hungry, thirsty souls. This precious bread, the Substance and Essence of which is Christ, is our life, our meat, and our drink, and is not to be found in every city and place of the earth. God sometimes withholds his gospel from one place where he may have one or two living souls, that they may experience spiritual famine and be led to remove to where his gospel is preached, and the pure Bread of life is given from heaven, that the Scripture may be fulfilled: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst." (Amos viii. 11-13.)

The time came when Naomi must turn her back on the land of idolatry, where she had experienced such humiliating vicissitudes and where all her near and dear ties had been snatched from her by the cruel hand of death and their ashes laid in the grave; and her face was now set toward her city and her people.

But her two daughters-in-law had determined that she should not return alone, therefore resolved to accompany her and share her grief and sorrow, and also partake with her in any future prosperity and happiness that God, in his providence, might grant: "Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah." Both Orpah and Ruth appeared alike sincere, attached, and devoted to Naomi; but this appearance of love and affection had to be tried, and when tried it soon gave way in one of them. So is it with many who at first profess great love and attachment to the gospel, to those who preach and those who know the power of it; but false fire, which is soon kindled, almost as soon expires, and having no root they wither away; but where love is real it will also be lasting; for "charity never faileth," and this charity is the bond of union that binds together those who have the Spirit of Christ, which bond, however much there may be to try it, cannot be broken. There may be outward union, such as church membership,

where there is no inward union in the Spirit of Christ and of God.

In the case of the three persons before us they all started out for the same place and went on the way to return unto the land of Judah; but although the body of Orpah went with her mother-in-law her heart was still in her own country; for it was with her as the Scripture saith of Moab: "His taste remained in him, and his scent is not changed." (Jer. xlviii. 11.) She had no need of the bread of Bethlehem; for the dainties of Moab suited her better. But it was not so with Ruth, in whose heart there evidently was the secret of eternal life, which she had probably concealed, at least, as far as possible, from Naomi, to whom she cleave with much natural and spiritual affection. This history exactly represents the case of many who start in a profession of Christ's Name. Some of them start without a new spirit, without the burden of sin, and have no real, heart-felt need of Christ, and therefore he is to them only as "a root out of a dry ground; for there is no beauty in him that they should desire him." Others, who, like Ruth, have a secret something in their breasts that God alone can satisfy, want the Bread of life, which is Jesus Christ; and these cleave to the word of his gospel, make sacrifices to hear it, love the courts of his house, and can, in some humble measure, say, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." (Ps. xxvii. 4.) Orpah was a figure of the stony ground hearers, who, having no root in themselves, wither away; Ruth was a figure of those who receive the word into an honest and good heart, keep it, and bring forth fruit with patience. (Lu. viii.)

Having proceeded some distance on the way Naomi was led to address her two daughters-in-law in the following words: "Go, return each to her mother's house; the Lord deal kindly with you, as ye have dealt with the dead, and with me." This was to test the reality of their profession and the sincerity of their purpose. Naomi did not advise them to go back to the worship of the heathen gods, from which, probably, both of them had professed to be separated; for the grace and godly conversation of Naomi had wrought upon these two women,—on Orpah temporarily, on Ruth spiritually and savingly. But in exhorting them to return each to her mother's house, Naomi entreated God, saying, "The Lord deal kindly with you, as ye have dealt with the dead, and with me." Grace teaches us to wish well even to those who manifest no real change of heart; as the Scripture says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. vi. 10.) It is a sure proof that our own souls are quickened and saved, if we are led to pray and long for the salvation of others.

Although the Lord had dealt so severely and bitterly with Naomi, she knew God was a God of kindness, and she desired he would show it to these two young widows. Her trials and sor-

rows had not estranged God from her thoughts, nor left her soul altogether a barren wilderness. The Lord was in her heart and she must make mention of his Name with her tongue. This good wish for the welfare of Orpah and Ruth teaches us that those who fear God desire the salvation of the souls of those near and dear to them in the ties of nature. Often, very often do Godfearing parents secretly pray for the souls of their children, saying, "The Lord deal kindly with you," which is to wish that they may experience the new birth, be partakers of the Holy Ghost, know the peace of God which passeth all understanding and the love of Christ which passeth knowledge; yet they know they cannot produce this change, nor do the least thing towards accomplishing it. Further on in this chapter we find how graciously the Lord answered the desire of Naomi towards Ruth; which may be an encouragement to godly, praying parents to cry to the Lord that he would deal kindly, and show grace, love, and mercy to those who are near and dear to them in the ties of nature. Here for the present we leave the subject, hoping to continue our exposition, which we trust may prove a blessing to the Lord's people.

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*A SONG OF PRAISE FOR A GOSPEL MINISTRY.*

FAIR are the feet which bring the news  
 Of gladness unto me;  
 What happy messengers are these;  
 Which my bless'd eyes do see!  
 These are the stars which God appoints  
 For guides unto my way,  
 To lead me unto Bethlehem's town  
 Where my dear Saviour lay.  
 These are my God's ambassadors,  
 By whom his mind I know,  
 God's angels in his lower heaven,  
 God's trumpeters below.  
 Angels that fly and worms that creep  
 Are both alike to thee;  
 If thou makest worms thine angels, Lord,  
 They bring my God to me.  
 As sons of thunder first they come  
 And I the lightning fear;  
 But then they bring me to my home  
 And sons of comfort are.

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MORTIFICATION of any sin must be by a supply of grace. Of ourselves we cannot do it.—*Owen.*

As the death of a saint is precious in the sight of God, it should not be grievous in ours.—*Huntington.*

## SMITTEN BY THE SWORD OF THE SPIRIT.

GEORGE HEPBURN was a native of Sorn, in Ayrshire. He lived in a place called Blackside, about two miles above the village. His father, a worthy Covenanter, fell at the battle of Pentland, and the loss appeared so serious in the eyes of George, who was but a boy, that from that time he entertained an inveterate prejudice against the cause of the covenant. When he grew to manhood he enlisted himself on the side of the persecutors, deeming them more innocent in the matter of his father's death than the Covenanters. He assumed the infamous occupation of an informer, and was assiduous in searching out the helpless people who were dispersed in their hiding-places over the face of the country. He made it his business to attend conventicles and private meetings in disguise, and then to pounce upon his prey at a convenient season.

On one occasion, as he was returning from Hamilton, and having crossed the Clyde near Bothwell, he advanced along the northern bank of the stream, and came, either incidentally or by design, on a conventicle which had convened in a solitary place, just as worship had commenced. The evening was cold and inclement, and the falling snow was beginning to drift among the trees under whose covert the party had assembled. Hepburn cowered down to avoid detection behind a dyke, where he could observe and mark the persons before him, especially the preacher. He listened to the words of the text from which the man of God intended to discourse to the people: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." These words, as he afterwards used to remark, went to his heart like an arrow shot by a skilful hand. Smitten by the sword of the Spirit, the poor persecutor sat trembling behind the fence, and as he gazed occasionally on the audience, he fancied he saw peace depicted on every countenance, as far as he could discern through the whirling snow that was now driven by the wind. The contrast between the situation of the conventiclors and his own seemed to be very great;—they had peace, but he was wretched.

His first intention, on perceiving the meeting, was to trace the footsteps of the preacher as he retired from the spot, with a view to lodge due information, and to receive the promised reward; but other thoughts now occupied his mind. He felt himself a sinner, a lost sinner, and his sins appeared to be specially aggravated on account of the virulent opposition he had manifested toward the persecuted remnant. His spirit was oppressed with solicitude, and agitated with anxious forebodings. When the meeting broke up the storm seemed to be at its height, and till it should abate he crept in among the thick underwood, and lay in sad ruminatation on the state of his soul. His trouble was very great, and he cried, "God be merciful to me, a sinner."

As he lay under the shelter of a bush, he thought he heard the whispering of voices at no great distance, and he drew near to listen. As he was straining his ears to catch the sound, he heard one of the persons, who, like himself, had plunged into the thicket during the bitterest of the blast, say to the other: "I am much mistaken if I did not see Hepburn, the informer, skulking behind the dyke; and if it be as I suspect, the soldiers will be scouring the neighbourhood to-morrow." "It is marvellous to me," said the other, "that the son of so worthy a man should turn out so ill, and he the son, too, of many prayers; his father was a godly man, and sealed an honourable testimony with his blood." George hearkened to their discourse, and if his heart was oppressed before, it was doubly so now, and deeply did he regret the step he took when he first engaged to become an informer to the curate of Sorn. His first thought was to reveal himself to them, and to make known his trouble; but then he feared they would not credit his statements; and judging of them by his own previous disposition, he imagined that they might perhaps vent their fury on him, and perchance kill him. The opinion he had formed of them was soon altered when he heard the prayer which, in the solitude of the bush and in the howling of the tempest, they addressed to God, and when in that prayer special supplications were offered up on his behalf.

When the storm abated, the men prepared to withdraw from the covert, and to seek a boat by which to cross the Clyde on their way home. Hepburn followed them in the dark, with the design, if possible, to cross with them undiscovered. He succeeded in his purpose, and reached the opposite bank of the river without being known. As they went in company, they asked him if he had been at the conventicle. He said he had; but did not appear to be very communicative. The men supposed that his silence was the result of caution, and they told him that he need not fear them, as they were persons of the same way of thinking with himself. Their kindly manner induced him to make himself known. He plainly declared to them that he was Hepburn the spy, informed them of the change which his sentiments had undergone, and declared his resolution for the future. At this the men were utterly astonished, and felt uneasy at being in the presence of so notorious a character; of whom, notwithstanding all his professions of penitence, they stood in doubt.

As, however, they were under no apprehensions of immediate danger, they began to converse with him as a person under serious concern, and laid before him the nature of the gospel, with a sincere desire that he might be saved. Their conversation deepened his convictions, and for a while increased his distress; but in process of time it pleased the God of all grace to open his heart to understand the truth, and to bring him to the faith of Jesus Christ. This was a brand plucked out of the burning and, in his case, the Saviour showed his power and willingness to

save even the chief of sinners. O how much it displays the riches of free-grace, when sinners of the most infamous character are, in such a wonderful manner, translated into the family of God's dear Son!

Hepburn, who had hitherto been employed in the service of the curate of Sorn, in the way of gathering information respecting the Nonconformists, had not visited the manse for a long time, and the incumbent, astonished at the circumstance, determined to call on him to see what was the matter. As the curate advanced along the heath, he found George actively engaged among the ewes; and when interrogated respecting his long absence, he had the ready and reasonable excuse of being incessantly employed among his fleecy charge; and it was well for him that he had that excuse, for the curate had begun to suspect him, and his suspicions would have been confirmed if he had looked on the book which was lying on the bench, and which George had been anxiously perusing when the curate came in sight; the book was the Bible. Having strictly enjoined George to be more punctual in his visits for the time to come, he left him without making any discovery.

Hepburn had now come to the full determination of openly and avowedly attaching himself to the cause of the persecuted, and he longed for another opportunity of hearing the gospel at a conventicle. He was fully aware that the party which he had for so long a time opposed would not be ready to trust him, especially as many informers, under a pretence of a change of sentiments, had insinuated themselves into their meetings, both private and public, for the express purpose of discovering and betraying them to the enemy. He resolved, however, to use every means to make his sincerity apparent. It was not long before the projected meeting of a conventicle was circulated among the friends, and he rejoiced in the prospect. The day came, and George took his place openly among the people. His appearance caused no small uneasiness to those who knew him; but William Steele, one of the three who crossed the Clyde with him on that memorable night, on observing him, rose from his place among the crowd, and seizing him by the hand, welcomed him to the assembly of God's people. This inspired the people with confidence, and they regarded him as one converted to the faith of Christ.

The fact that George had withdrawn from the Prelatic party was now made public, and the infuriated curate used every means to get him into his power. His master being obliged to dismiss him from his residence, he was forced to retire into concealment; so that he who once compelled others to hide, was himself made a wanderer for his adherence to the principles he had formerly persecuted. The sincerity of his profession was fully tested by the willing manner in which he submitted to the afflictions of a persecuted lot.

One night before he left Blackside, a party of troopers surrounded the house for the purpose of apprehending him. The

family were all in bed, and sound asleep, when the trampling of horses, and a loud knocking, was heard at the door. George, fully aware of their errand, sprang from his bed, and having arrayed himself as hastily as possible, was the first to open the door. The night was dark, and he hoped he might be able to escape. On opening the door, he was asked if George Hepburn was within, when he promptly replied that he was. The soldiers rushed into the house, in the certain prospect of seizing their prey, and when all was in confusion, George made his escape, and fled from the place. This was the first attack made by his enemies, and he was successful in eluding their grasp.

George was now a wanderer, concealing himself in mountains and in thickets, and consorting with those who were forced to betake themselves to the dens and caves of the earth. One of the places to which he resorted was Wellwood, where he found a safe and comfortable abode for a few months; but the curate of Sorn having discovered his hiding-place, determined to employ every means for his apprehension. On a clear moonlight night a company of dragoons arrived at Wellwood with the intention of seizing Hepburn. He was in bed, as were the whole family; and when his danger was perceived, everyone became solicitous about his safety. The bright shining of the moon was unfavourable to his escape; for the watchful troopers were stationed around the dwelling to prevent his escape. There happened at the time to be a large quantity of wool piled in sacks at the one end of the house, and among these George, in his perplexity, resolved to attempt a concealment. Accordingly, he crept in among the wool sacks. The dwelling was searched in every corner without success; and the troopers coming to the place where the wool lay, instead of tearing it down, thrust their long swords between and into the heart of the sacks, if perchance they might probe any lurking fugitive among the wool. Their swords, however, did not reach the place where Hepburn lay; and they withdrew, thinking any further search unnecessary. This was the second time that he escaped his enemies.

He was now under the necessity of leaving the house at night, and seeking a hiding-place in a cave to which he resorted every night for the space of six months. At length he determined to leave the district, and so removed to the higher parts of Galloway, where he expected to meet with less annoyance; but in this he was disappointed. On his way to Galloway he called at the house of a friend, and was prevailed upon to spend the night in their house. During the night the soldiers visited the house, and seized on Hepburn. He was now in the firm grasp of his foes, who bound him tightly, and placed him on horseback behind one of the troopers. In crossing a deep ravine, however, the rope gave way, and he slid from behind the dragoon and lighted safely on his feet, and being favoured by the obscurity of the night, he made his escape, and left the soldiers to grope their way after him in the best manner they could.

Having obtained this unexpected deliverance, he proceeded, according to his intention, to Galloway, where he frequently had narrow escapes from the military.

Hepburn survived the persecution many years. He retired into Nithsdale, where he settled, and died, it is said, in 1728.

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*LIFE A VAPOUR.*

MY life, 'tis but a vapour;  
 My days fly fast away;  
 I sigh, I mourn, I labour,  
 And crave the light of day.  
 I faint beneath the burden  
 I sometimes have to bear;  
 My spirit sinks within me;  
 My foes they many are;  
 The world, and sin, and Satan,  
 Are stronger far than I;  
 They plague me night and morning—  
 Ah! Whither shall I fly?  
 I'd seek to find a shelter  
 Beneath that shady tree,  
 Whose fruit is sweet and cheering,  
 To weary souls like me.  
 I know there is no shelter  
 But what is found therein,  
 To hide from storm and pelter,  
 From wrath, and law, and sin.  
 Dear Jesus, thou art able  
 To save a wretch like me;  
 Thy cries and groans were bitter,  
 When stretch'd on yonder tree.  
 Thy soul was pierced with sorrow,  
 Thy body bruised for sin;  
 Thy pains were so distressing,  
 They forced blood through the skin.  
 Thou art the Friend of sinners!  
 Thou art the sinners' hope!  
 Thy Name is all our comfort;  
 Thy promise bears us up.  
 Thou hast the serpent bruised,  
 Tho' bruis'd thyself to death;  
 Thou wast for sinners smitten,  
 For so the Scripture saith.  
 O bear this solemn witness  
 Upon my fainting heart;  
 Thy suffering, pain, and merits,  
 Will heal my every smart.



Thou hast o'ercome the powers  
 Of sin, and death, and hell;  
 Dost stand a mighty Conqueror.  
 Thy wonders, who can tell?  
 Dost lift the poor and needy,  
 From death and dunghill now;  
 When shall we see thy glory,  
 And at thy footstool bow?  
 O when shall we behold thee,  
 And see thee as thou art,  
 Leave this vain world of trouble,  
 And never, never part?  
 Be thou our gracious Leader,  
 Thro' all the unknown way;  
 Till we in Zion's city,  
 Behold the light of day.  
 For all thy ransom'd people,  
 To Zion shall return,  
 With joy, and praise, and singing,  
 And never more shall mourn.  
 These tears from off all faces  
 Shall all be wiped away;  
 No clouds nor darkness ever,  
 But one eternal day.  
 There all the weary pilgrims  
 Shall find a settled rest;  
 May I, the most unworthy,  
 Among thy saints be blest!  
 O may this be our portion,  
 Most gracious Lord, we pray!  
 And while we journey onward  
 Refresh us by the way.  
 Give us the living water,  
 That flows from Bethlehem's well;  
 To feel its healing virtues,  
 Beyond what tongue can tell.  
 Then, to thy Name the glory,  
 All power and praise be given  
 To Father, Son, and Spirit,  
 That seals us heirs of heaven.     A. BUTCHER.

MANY of God's people lament the badness of their memory. And yet, after all, a heart-memory is better than a mere head-memory. Better to carry away a little of the life of God in our souls, than if we were able to repeat every word of every sermon we have heard.—*Toplady*.

THE creatures, like deceitful streams, frustrate the thirsty traveller's expectations.—*Arrowsmith*.

A SERMON PREACHED BY JOHN BRADFORD, ON  
SUNDAY, DECEMBER, 26, 1790.

“Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light.”—COL. I. 12.

“STRAIT is the gate, and narrow is the way, which leadeth unto life.” The vulture’s eye cannot see it; no natural man, however possessed of the greatest natural abilities, or however diligent in his researches after truth, can, by his wisdom, find it out; yet the wayfaring man (though a fool in his own esteem, or the esteem of others), being taught of God, shall not err therein.

The path of truth lies directly between two extremes,—legality on the one hand and licentiousness on the other. We can never walk uprightly according to the truth of the gospel, unless enlightened with divine light and continually upheld by divine power. If left to ourselves and to the vain reasonings of our own minds, there is not an error, however absurd, into which we may not fall. Have we not daily instances of those who for a time appeared to run well, who seemed very zealous and very religious, but who are now declined from the profession they once made, and are sunk either into Antinomian security, or else into the dregs of legality? Have we not instances of others, who, having once made the strictest profession, are now living habitually, openly, and presumptuously, in the practice of some known sin? What shall we say to these things? I would say with Paul, “Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his;” or I would say, with John, “They went out from us, but they were not of us; for, if they had been of us, they would no doubt have continued with us.” Continuance only can prove us to be living branches in the living Vine. Every unfruitful branch (such is every one who makes a profession of the gospel without being vitally united to Christ), sooner or later, shall be taken away. Offences must needs come. We are likewise told expressly “that there must be also heresies;” and for this reason, “That they who are approved may be made manifest.”

Very contrary opinions prevail respecting the Christian’s meetness for glory. One says, our meetness is all in Christ, and that, too, in such a manner as if there were no necessity for any change to be wrought in us, nor of any gracious influences to be received by us. Another says, the soul, after justification, is continually to grow in a meetness for glory; as if we were not fit for heaven the moment we believed. I consider each of these opinions as equally erroneous. The necessity of a real change, to be wrought in the soul by the operation of the Holy Ghost in the revelation of Christ, is to me one of the first and fundamental principles of the gospel. In my opinion, no one can be said to preach the gospel who does not particularly insist upon this change. If the gospel is power; if it is the power of God, the rod of his strength; then, if that power is not insisted upon, the

gospel is not preached; and, if that power is not experienced, the gospel is not known.

To say that a believer must grow in meetness, implies that he was not meet for heaven as soon as he was justified. This opinion must tend to bring the soul into darkness, distress, and bondage; and so to raise questions and scruples in the mind, as greatly to strengthen unbelief. By being taught to look into ourselves for a growth in meetness, we are taught to measure ourselves by ourselves, and to compare ourselves among ourselves; which Paul says, is not wise. This is not looking unto Jesus; this supposes our meetness to consist in gracious qualifications, infused habits of grace, or in good tempers and dispositions, rather than in our union with, knowledge of, and love to, Christ, by the indwelling of the Spirit, and by a participation of the Divine Nature.

In speaking from the words of my text, I propose to observe the following method:

First: I would show what is meant by the inheritance of the saints in light.

Secondly: What is our meetness for this inheritance.

First: I would show what is meant by the inheritance of the saints in light. An inheritance, in the common acceptation of the word, means any worldly possession which descends by heirship. To understand what is meant by the inheritance of the saints it will be necessary previously to inquire who are saints. This inquiry is necessary, not only to determine the nature of the inheritance, but also to stir us up to an examination whether this character belongs to us, whether we are interested in this inheritance; for what does it signify to you or me who is interested in this inheritance if we are not? There is no true religion where Christ is not received and enjoyed. It was the doctrine taught by Balaam: "I shall see him but not now; I shall behold him, but not nigh." The same doctrine is taught by many in our day. It is the doctrine of unfelt faith and an unapplied Christ.

We are not to conceive of the character of a true saint from the life of those who have been canonized by the pope, and who are called saints in the church of Rome; for very few of these were really the saints of God. The name of saint is generally given to the apostles and evangelists, by which some may be led to suppose that the name belongs exclusively to them; I would therefore observe, that this name belongs to the prophets and patriarchs as well as to the apostles and evangelists. Isaiah, and all the other prophets, were as much saints as Peter and the other apostles of our Lord; in short, the character of saint belongs to all who have believed; and it will belong to all who hereafter shall believe.

Some conceive of the character of a saint as if he was one who pretended to be better in himself than others; but this is so far from being true, that none entertain a worse opinion of themselves than those who are really the saints of God. Job was a saint; and the language of his heart was this, "I am vile; I abhor my-

self, and repent in dust and ashes." Paul was a saint; and what was his language? "The chief of sinners;" "For this cause," says he, "I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe." A saint is so far from being one who supposeth himself better than others, that you may depend upon it he is no saint who can say to any man, "Stand by thyself, come not near to me, I am holier than thou." Such as these, God says, "Are a smoke in his nose; a fire that burneth all the day." He who can thank God that he is not as other men are, extortioners, unjust, adulterers, &c., is not a saint, but a Pharisee. He is one of those who are pure in their own eyes, but never were washed from their sins. The saint knows that, whatever sins others may actually commit, he, if not restrained by grace, might do the same; for he feels that in his heart are the seeds of every sin.

There will be saints upon the earth as long as God has a people who shall believe in his Name. These are saints; not by virtue of any inherent holiness in themselves, but by virtue of their union with, and relationship to, the Lord Jesus Christ. These are saints, because they are partakers of Christ's holiness, and because the Holy Ghost, the Spirit of holiness dwells in them.

Some talk of inherent holiness in such a manner as if there was a stock of grace put into our hands, and intrusted to our care and management; so that, instead of receiving continually out of that fulness which there is in Jesus, the stock is in ourselves. This opinion appears to me to answer exactly to the gainsaying of Korah and his company. When those men rose up against Moses and Aaron they cried out, "The congregation is holy every one of them." This was a blessed truth, as it respected the true church, the true Israel of God; these indeed are a chosen generation, a holy nation; these were chosen in Christ, that they might be holy; but these are not otherwise holy, but as considered in him, and as partakers of his holiness. It is plain that Korah and his company meant that the congregation were holy in themselves, without their high priest, because they would have turned the high priest out of his office. It is exactly the same in our day. Those who know nothing of their union with Christ, who never knew experimentally what it was to enjoy communion with him, who were never made partakers of his holiness, are the loudest in crying out for inherent holiness. And may we not say to these, as was said to their predecessors of old, "Seek ye the priesthood also?" Those who know themselves and their own hearts, and are made savingly acquainted with the Lord Jesus Christ for themselves, will always be most forward to renounce all pretensions to any holiness but what they have in, and receive from Christ. We may observe this in Peter, who, when he had cured a lame man, lest the people should suppose that there was some extraordinary virtue in him, cried out, "Not by our power or holiness." We may observe the same in Paul,

who, when he had been giving a black catalogue of the vilest character; lest any should suppose that he was making a comparison in order to show how much better he was, broke off abruptly with this question, "Are we better than they?" and answers immediately, "No; in no wise."

True saints are chosen vessels of mercy; elect according to the foreknowledge of God the Father; predestinated to the adoption of sons by Jesus Christ; so that, as Judo says, they are "sanctified by God the Father." True saints are likewise said to be sanctified in Christ, who of God is made unto them sanctification, as well as wisdom, righteousness, and redemption. For this cause he took our nature upon him, that through death he might destroy him that had the power of death, that is, the devil. As the children therefore were partakers of flesh and blood, he also himself likewise took part of the same; so that "both he that sanctifieth, and they who are sanctified, are all of one." For this cause Christ is expressly said to have suffered without the gate: "As the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp, so Jesus, that he might sanctify the people with his own blood, suffered without the gate." By the offering of the body of Jesus once, for all the sins of all his people, the whole church, collectively as a body, was sanctified; for "he loved the church, and gave himself for it, that he might wash it and sanctify it."

True saints, as they are said to be sanctified by God the Father, and to be sanctified in Christ; so they are personally and individually sanctified by the Holy Ghost; as the apostle says: "But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God." It is by the indwelling and operation of the Holy Spirit that every believer is separated from the world, and sanctified as a vessel meet for the Master's use; for, as Paul says, "our bodies are the temples of the Holy Ghost;" and this Spirit dwelling in us, purifies the heart by faith. We are not otherwise saints; only as we are united with and related to the Lord Jesus Christ, and as his Spirit dwells in us, purifying our hearts and sealing us to the day of redemption. From hence it appears that true saints are those who, according to God's eternal purpose and the grace given them in Christ Jesus before the world was, are called in time to the knowledge of Christ, are actually made partakers of the Holy Ghost, are passed from death unto life, are translated from darkness to light and from the power of Satan into the kingdom of God's dear Son, are born not of blood, nor of the will of the flesh, but of God, are brought nigh unto God by the blood of Jesus, having their hearts sprinkled from an evil conscience, are created anew in Christ Jesus unto good works, which God hath fore-ordained that they should walk in them. These serve, not in the oldness of the letter, but in newness of spirit. These, as their understandings are enlightened in a measure to know the will of God; so they find and feel it their happiness to do it;

these I say, find their happiness to be in proportion to their obedience, not for their obedience, but according to their obedience, *i.e.*, according as their minds are brought into subjection to Christ and in captivity to the gospel. According as they are brought to live in dependence upon the Lord for all things, and to receive daily supplies out of that fulness which there is in Jesus; so proportionately they find and feel that there is all joy and peace in believing. This is their happiness, to taste and see that the Lord is good, to admire the riches of grace, and to rejoice in his great salvation.

Having thus far explained what I mean by a saint, I now proceed to show what their inheritance is. Peter calls it an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven; that is, the final and full possession, the uninterrupted enjoyment of this inheritance, is in reserve. Peter cannot mean that nothing is received nor enjoyed in this life; for that would be to contradict the plainest testimony of Scripture; for it is written: "We which have believed do enter into rest." The believer is said to be sealed with the Holy Spirit of promise; he has the earnest of the inheritance until the redemption of the purchased possession. "Faith is the substance of things hoped for, the evidence of things not seen." As the grapes of Eshcol were an earnest to the Jews of the promised land; so the believer enjoys in this life a foretaste of the joys to come. The public and glorious manifestation of the sons of God will not be till that great day when the Son of man shall be revealed from heaven in flaming fire, with his holy angels to present himself, and the children whom the Father had given him, perfect as one body before the throne; yet there is a manifestation of our sonship and adoption in Christ made to every believer, personally and individually in this life; as it is written: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." It is by this Spirit of adoption that we can look upon God as a reconciled Father, and as such we can draw near to him acceptably with reverence and godly fear.

The Lord gave to Abraham the land of Canaan as the lot of his inheritance "by promise." The apostle lays particular stress upon this in his epistle to the Galatians. "If," says he, "the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Canaan was a type of the Christian's inheritance. As the Jews enjoyed all the good things of that land temporally; so the believer enjoys all good things spiritually in and from Christ. As the Israelites were possessed of great and goodly cities which they builded not, houses filled with all good things which they filled not, wells digged which they digged not, vineyards and olive trees which they planted not; so the Christian, without any labour or pains on his part, is brought into the actual possession and enjoyment of all those benefits and blessings which were procured for him by Christ; and by union with him he is brought into the actual possession

and enjoyment of God himself; for as God's chosen people are expressly called his inheritance; so God himself is called their Inheritance. Moses pleads with the Lord for his people upon this ground: "Lord," says he, "they are thy people and thine inheritance." And it is said in another place, "The Lord's portion is his people; Jacob is the lot of his inheritance;" on the other hand, the psalmist says, "The Lord is my portion."

From these plain testimonies of Scripture, I infer that God himself is the inheritance of the saints. It is certain that he made himself over to them in covenant. "This is the covenant that I will make with them, saith the Lord; I will be to them a God and they shall be to me a people;" and in another place he says, "I will dwell in them and walk in them." From considering God as the Portion and Inheritance of his people, I would draw this inference; that whatsoever advantages anyone may derive from his worldly inheritance, those advantages the saints derive spiritually from God himself, who is their Inheritance. Do men, for the most part, place great dependence upon their riches? The saint, in a measure, is enabled to place his dependence upon God himself. Though he may feel his heart at times going out after some foolish scheme or fancy, yet the Lord gives him to see his folly, and then he is covered with shame and confusion of face, that he should forget his good God and Saviour, who had hitherto defended him with his favourable kindness as with a shield. Do men, for the most part, derive their honour from their worldly possessions? The Christian's honour cometh from God alone. And, as his inheritance is great, so his titles are high and honourable. He is a king and priest; he is born of God; he has the grandest equipage, the most numerous and splendid retinue; for angels are ministering spirits appointed to wait on the heirs of salvation: "Such honour have all the saints."

Do men, in general, furnish themselves with all necessary supplies, according to their rank and station, out of their worldly possession? In like manner the saints draw all their supplies from God himself, "who supplies all their needs out of his riches in glory by Christ Jesus," who is everything to his people which they can want or wish. Eyes to the blind, feet to the lame, to those who have no might he increases strength: "He filleth the hungry with good things while the rich he sends empty away." He is to the thirsty soul a well of water, springing up into everlasting life. He clothes the naked with a garment; he takes the poor who are cast out into his house; he gives deliverance to the captive, and sets at liberty them that are bound. He undoes the heavy burden, lets the oppressed go free, and breaks every yoke.

Some of you may say, "This is a mere rhapsody." I would answer, these are the words of truth and soberness. All that I have been speaking of is sensibly felt and experienced by the saint in this life; for, when the Lord is graciously pleased to lift up the light of his countenance upon the soul, there is more joy

experienced, in such seasons, than if our corn, and wine, and oil, increased. The joy is greater than the joy of harvest or of one who rejoices when he divides the spoil. There is all joy and peace in believing. "The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." The reason why this inheritance is called the inheritance of the saints in light, I apprehend, simply to be this. Because all those who are made meet for this inheritance have their understandings enlightened; and it is by the spiritual light which breaks in upon their minds that they learn the nature, and receive the earnest, of this inheritance.

Secondly: I come now to the second thing proposed; namely, to consider our meetness for this inheritance. This meetness I consider as two-fold,—the one wholly without us, the other within us. It is meet and right that all those for whom Christ died should share the benefits of his death. It is nothing but strict justice that those who were given to Christ, who were chosen in him before the foundation of the world, whose names and nature, whose sins and sorrows, he bore in his own body on the tree, who were concluded and comprehended in him in every part of his obedient life and meritorious death, should, at the appointed time, be put into the actual possession of that inheritance which is reserved for them, and to which, by virtue of their covenant relationship to Christ, they have a claim of right.

This meetness is wholly without us; but the meetness my text speaks of is within us. The apostle is telling the Colossians that, from the time he had heard of their conversion he had not ceased to pray for them, and the substance of his prayer for them was, that they might be filled with the knowledge of the Lord's will, in all wisdom and spiritual understanding, that they might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, that they might be strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness. And, as he thus prayed for them, so likewise he tells them that he gave thanks for them to the Father, who, says he, hath made us meet to be partakers of the inheritance of the saints in light; and goes on, "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Let me ask, Is not the apostle in this place plainly speaking of a change and deliverance wrought in the soul? Is he not speaking of redemption received and experienced by the forgiveness of sins? I am satisfied for myself that the apostle, in my text, means a meetness wrought in us; and, as a sense of our own sinfulness is our only meetness for receiving grace; so he, who has a sense of God's love, and a capacity for the enjoyment of God wrought in him by the Holy and Blessed Spirit, is meet for glory.

By nature we have no knowledge of God; consequently, we



can have no love to him, and no desire after those divine, spiritual, and heavenly enjoyments which arise entirely from a display of his glory and a sense of his grace and goodness. If you talk to men in general of the enmity of the carnal mind against God, of the misery and bondage which a soul experiences whilst kept under the law, shut up in a state of unbelief, if you talk to them of a deliverance out of that state of bondage, of the love of God which was shed abroad in the heart when Christ was first revealed, of the preciousness of those seasons which the soul enjoys from a sense of pardoning grace and mercy, this is called enthusiasm. Why? Because they speak evil of those things which they know not, which they have no desire after, and which they have no capacity for enjoying. When the veil of ignorance is removed, when He 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; when, in consequence of this, the love of God is shed abroad in our hearts by the power of the Holy Ghost; then I say, that very moment we are made as meet for the inheritance of the saints in light as ever we shall be.

If it should be asked, Is there no law-work previous to this meetness? I answer, "Yes." Paul argues, "What son is he whom the father chasteneth (or educateth) not?" "In like manner," says the apostle, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The law is our schoolmaster; and every one of God's children, not one excepted, for a time are sent to this school. Here they learn to renounce all dependence upon themselves, and utterly to disclaim any goodness or holiness in themselves, in order that they may be made partakers of Christ's holiness. Some may object to this, and say there is no necessity for a law-work. I answer, where-to then serveth the law? Was it not added because of transgression? Is not the knowledge of sin by the law? Will any man receive Christ as a Saviour till he finds and feels himself a lost sinner? Are not all the gracious invitations in God's Word addressed to sensible sinners? Is not the invitation in Isaiah to those who thirst? "Ho every one that thirsteth." Is not our Lord's invitation to those who are weary and heavy-laden? Will any say that all men by nature are convinced of sin, that is of the evil of sin, or of the sin of their nature? The works of the flesh are manifestly known to be evil; but none can see, by the light of nature, that the workings of a legal spirit are evil, and that the desire to establish our own righteousness is adding rebellion to sin. We are all sinners by nature and practice; but instead of confessing our guilt and misery, and acknowledging the justice of our sentence, we all of us by nature, are going about to justify ourselves; and instead of crying out for mercy, we endeavour to do something to make satisfaction for the sins past, and vainly suppose that we shall grow better, and do our duty for the time to come. On this account a law-work is necessary,

that, having the sentence of death in ourselves we may not trust to ourselves.

As to qualifications or pre-requisites, let me observe, that no depth of distress can, in any sense, recommend us to God; but, I must insist upon it, no one can or will come to Christ, except those who have heard and learned of the Father. Before honour is humility. The Lord humbles before he honours. He always embitters sin to the soul before he gives deliverance from the guilt of it. He makes us, in a measure, feel our misery before he gives us to taste his mercy. None but those who have felt their misery can know how to prize mercy. Those who have wandered in the wilderness in a solitary way, and found no city to dwell in, till, hungry and thirsty, their souls were ready to faint within them, will rejoice should any kind hand lead them forth by a right way, where they might have rest and food.

The law is good if a man use it lawfully; but woe be to them who put it to a wrong use and call darkness light and light darkness. Let the law stand as the ministration of condemnation, revealing the wrath of God against all unrighteousness; let the gospel stand as the ministration of righteousness and, on that account, the power of God unto salvation to every one that believeth; for therein the righteousness of God is revealed from faith to faith.

God will take care that each of these distinct administrations shall have their due honour. "If the ministration of death, written and engraven in stones, was glorious; which glory was to be done away; shall not the ministration of the Spirit be rather glorious? for if the ministration of condemnation be glory; much more doth the ministration of righteousness exceed in glory; for even that which was made glorious had no glory in this respect, by reason of the glory that excelleth; for if that which is done away was glorious, much more that which remaineth is glorious." (2 Cor. iii. 7-11.)

As it respects the works of the law written in the heart, I would not pretend to say how deep the distress must be, nor how long it must continue; this only I contend for, that a knowledge of ourselves always precedes a knowledge of Christ; a sense of misery makes us willing to receive mercy; and when the law has been sent home upon the heart, it will make us rejoice to find and feel that the law of the Spirit of Life in Christ Jesus has made us free from the law of sin and death.

Respecting the work of the law written in the heart, I would make another observation, which is this: Though the believer, as Paul says, is dead to the law; so that the law has no just authority over him, either to command or to condemn; nevertheless the lessons which the soul learnt under that schoolmaster, will be always useful to him. A boy, when taken from school, is no longer under the master's lash, nor the master's eye; but may find the lessons he there learnt useful to him through life. The heir differs nothing from a servant, though Lord of all, but is

under tutors and guardians till the time appointed of the father; but when that time is come, he is no longer under their control. The only use the law can be of to a believer is not as some say, to show him when he does right and when he does wrong, but to show him that the best action of his life, if brought to that standard, must be condemned; that, consequently as he received Christ Jesus the Lord, so he must walk in him, a pensioner upon his bounty, a debtor to mercy, a sinner saved by grace alone. This then, is the right use of the law, to show me what a sinner I am; that I might love that blessed Saviour who has delivered me from the curse of the law, being made a curse for me, and who now by his Blessed Spirit, works in me both to will and to do of his own good pleasure. I would seriously and earnestly warn you to take heed that ye be not deceived by those, who, in order to make a fair show in the flesh, endeavour to confound the law and the gospel.

Surely there is a difference between serving in the oldness of the letter and the newness of the Spirit, or why does Paul speak of such a difference? Let me particularly recommend it to you to attend to this difference. The law is holy; and the commandment is holy, just and good; but yet there must be a distinction between obedience to the law and the obedience of faith; between that obedience which is wrought in us by the Spirit of God, and our own personal obedience to any moral precept whatever. The great thing to be insisted upon is the power of the gospel and the nature of Christ's kingdom as set up in the heart, where Christ alone rules and reigns by the sceptre of grace and truth, and thereby makes and keeps us a willing people. The believer yields obedience to Christ as King in Zion; and this is the Christian's reasonable service, to present his body a living sacrifice, holy and acceptable to the Lord.

From all that has been said, I conclude, that whoever is taught of God, enlightened by his Spirit, knows the mystery of his will, is translated from darkness to light, and is so passed from death unto life that he shall not come into condemnation, must undoubtedly be meet for the inheritance of the saints in light; and if such a one was to drop down dead the very moment he experienced such a change, he must as surely go to heaven as the thief upon the cross, whom our Lord carried with him in his hand as a trophy of victory. Who shall separate that soul from Christ? Who shall lay anything to the charge of that sinner whom God hath justified? Paul says, "It is God who justifieth. Who is he that condemneth?" Is not a soul meet for heaven when he is washed, sanctified, and justified, in the Name of the Lord Jesus, and by the Spirit of our God? In what sense would you have such a soul to grow in meetness? Is he not born of the Spirit? Is he not made partaker of the Divine Nature? Is he not justified from all things? Is he not clothed with the righteousness of Christ? Is he not sealed with the Holy Spirit of promise? What further meetness do you want? Some will say he must be

more holy. I would ask, Is not Christ then perfectly holy? If Christ is holy, I insist upon it the believer is made a partaker of his holiness. Some, perhaps, will say, All we mean is, that we must grow in grace. If this is what you mean, this appears to me very different from what is generally understood by growing in meetness; for he who grows in grace, grows daily more and more in love with Jesus Christ; he who grows in grace, feels more and more of his own weakness, and the necessity of being kept by the power of God; he who grows in grace, sees more and more of the treachery of his own heart and the sinfulness of fallen nature; and sees more and more the necessity of applying for fresh supplies of grace, and renewed tokens of God's special favour and lovingkindness. God forbid, that I should deny a growth in grace. I know I have been charged with it; but I would only say, it is one thing for me to grow in grace and another thing for grace to grow in me, which seems to be the favourite opinion.

I shall answer one objection and conclude. It has been asked, If a believer is meet for heaven as soon as he is justified, why does not God take him home immediately to himself? I might give many reasons in answer to this objection; but if one will not suffice, I do not suppose that many will. God will ever maintain a church militant upon this earth. This church is made up of believers, who are enlisted under the banner of the cross and are engaged in the Lord's controversy. So then the believer is left to oppose the enemies of the truth, to testify of the deeds of the flesh, one and all, that they are evil, and to testify of the grace and goodness of God, as actually received and sensibly felt and experienced by the soul in this life.

While some are contending for free-will, good works, personal obedience to the law, unfelt faith, inherent holiness, and perfection in the flesh, others are contending for free, sovereign, and discriminating grace; for a free, full, and finished salvation, for the righteousness of Christ imputed, for the teaching and testimony of the Holy Spirit, for the continued communication of all true holiness from Christ as the Head of influence, and for perfection in Christ alone. Some think God's controversy lies wholly with the profane world. I am persuaded that it lies as well with the professing world. In short, it lies with all who are not brought into subjection to Christ and obedience to the gospel.

I pray God that each one of us who are made meet to be partakers of the inheritance of the saints, may be enabled, by an unblamable conversation, to walk as becometh saints, and to show forth the high praises of Him who hath called us out of darkness into light, not only by our lips, but in our lives, giving up ourselves wholly to his service, and walking before him in holiness and righteousness all our days; so that being made free from sin, and become servants to righteousness, we may have our fruit unto holiness and the end everlasting life.

## THE HOLY SPIRIT'S CONVICTIONS.

My dear Friend,—We duly received your kind letter, and were pleased to hear so favourable an account of your health and of the Lord's approbation felt in the important step you have taken, known by the peace which ensued. The way we walk cannot be wrong if the Lord be there. We desire the welfare and prosperity of Zion up and down the earth, and would not be confined to our own narrow circle, although I am sorry to say this selfish, narrowed-up spirit does so easily beset us, which only produces misery, and bondage of spirit; for under its influence we get straitened in our own bowels, but not in the Lord; for the charity which is from above "suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up," &c. What a mercy it is to know anything of this, for it liberates our souls from all fear and from all evils; and when under its sacred influence how it sanctifies and begets holy desires; for it transforms us into the image of Christ.

God the Father is holy, Christ is holy, and the Spirit is holy, and his teachings are holy and sacred in our souls. God's people are called with a holy calling, and there is a sacredness in the Holy Spirit's convictions of sin, for they sanctify the soul and set it apart; so that he becomes a solitary one in the family, and is taught to number his days, and apply his heart unto wisdom. Death is then very close in his apprehensions, and he is brought to judgment in his conscience, condemned, and brought in guilty before God. Here he is led with weeping and with supplications for mercy.

Our friend, Mr. Knill, called on us a few days since. I told him the Lord began to teach me to number my days in my youth. He inquired how. I had such a remembrance of it brought to my mind, and so felt the reality of it, that it seemed to weaken my bodily strength. After he was gone I felt God was in his people's religion; for it is his own work in their souls from beginning to end, and holy effects accompany it, not only in conviction, but when pardon, peace, and love are proclaimed in the conscience; for then we feel godly sorrow and sacred compunction, and weep to the praise of the mercy we have found. Then, in every subsequent visit, how it sanctifies, and the soul turns aside to weep, worship, love, and adore. This is a distinguishing feature between profession and possession.

I am confined to the house through a slight attack of my old complaint, which I hope is passing off. I know there is cause for it. I am such an unholy wretch, so perverse, so contentious in spirit before Him whom my soul loveth, which is a living affliction, and causes him to hide his face, so that I cannot get near him; yet I am kept waiting at the posts of his doors. A few days since I felt a little softness on my spirit, and my soul began to arise to meet my Beloved; but he withdrew, and all seemed to close up again. I am still longing for his appearing. You may

think I am a strange man to contend for such great things, and only be a mass of weakness in myself; but the riddle is interpreted by ploughing with the same heifer. The Lord will do his own work and have all the glory.

Tender our united kind love to Mr. and Mrs. D., and the friends at B. I can say from my heart I wish you all well.

Yours very sincerely,

Brighton, Dec. 2nd, 1883.

E. STENNING.

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### JESUS ALL IN ALL.

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My dear Friend and Brother,—Grace and peace be multiplied unto you, whom having once seen in the body, I trust I feel a solemn union of spirit to you. You will please rest assured that my writing to you is from a sincere desire for your present, future, and eternal welfare.

From our short acquaintance I have and still do feel a heart to sympathize with you in your present movements. I trust I can enter a little into your thoughts, anxieties, and desires, especially for the Lord Jesus to lead you aright. O my dear brother, may the Lord in all things go before you, be with you on your present journey, crown your preaching with his Divine power and blessing, and bring up the rearward of all following events, in such a way and manner that you may prove that he is a God hearing and answering prayer on your behalf, and on the behalf of others, for your mutual good, and his own glory! I do feel a heart to pray for you, that you may see the cloud going before, and hear the Lord saying to your spirit, "This is the way, walk ye in it." May you be enabled to preach the glorious gospel of the Son of God, with the Holy Ghost sent down from heaven, and may the Lord confirm the same with signs following.

I do rejoice to know that there are very many precious, living, hungry souls where you are going; those who sincerely love plain, simple sincerity. I am sure these are the things you love, as well as the poor worm addressing you. I feel assured neither of us should get jealous of each other, or fall out by the way. The Lord enable us to be continually on the watch-tower, and may he guide us by his counsel, lead us by his Spirit, help us to dare to be very honest, dare to be decided, dare to speak his truth in the love of it, and dare to declare his goodness, whether men will hear or whether they will forbear. May you daily feel nearness of access to his dear feet, and feel the softening effects of his sweet voice, impressing your soul with his own image. O how rich this makes us feel, and how low it makes us lie, and we feel as dust and ashes in his presence, while we look up out of it, upon Jesus, the All and in all of a poor sinner's help, salvation, and strength, and receive out of his free, sovereign, boundless, rich fulness, suitable supplies in our every time of need. Trials make a throne of grace needed and precious.

If ever I come into your neighbourhood I will invite myself to once more see you, my dear brother. The Lord bless you in your outgoings and incomings, bless you in basket and in store, continually lift upon you the light of his countenance, and bless you with peace.

Yours very affectionately in the Bonds of the Gospel.

Melksham, Nov. 9th, 1875.

N. MARSH.

### A LOW PLACE THE BEST PLACE.

My dear Friend in the Only Saviour of the Lost House of Israel,—Mercy, grace, and truth be with you to bless you, and you will be blessed, to keep you and you will be well kept, and to direct you in the footprints of the dear Lamb of God. O that you and the poor, vile scribbler may have more of the love of God in Christ shed abroad in our hearts through this, another year, which our long-suffering Lord hath permitted us to enter upon, and through the short future; for short it must be.

I hope you will try and forgive me for my long delay in sending you this bit of scrawl; for I cannot tell how it is, but since I got out of prison I have felt more reluctant than ever to write a letter to a godly friend; but so it is. The way to Zion seems rougher and I am weaker, and feel much trembling, and often have great fears come upon me, and thereby am much cast down; but O what a great mercy that I am not destroyed! Sometimes I sing and sometimes I try to pray to the Lord to lay me low and keep me there; and then when I am brought low I often want to get higher; nevertheless the low place is the best place for such a wretch as me; for it is here that I sometimes get help from the Lord. I felt it thus with me this morning; and it was the same with the psalmist when he said, "I was brought low, and he helped me." Bless his Name, the Name of a Three-One God: "The Name of the Lord is a strong tower; the righteous runneth into it, and is safe." (Prov. xviii. 10.) God is the Helper of the helpless, and at times we can say with one of old, "Hitherto the Lord hath helped us," and, bless his Name, our help is all in Him and comes from Him who made heaven and earth.

Though you, my beloved friend, are at Teignmouth and the sinner chief is at the great professing city of Worcester, yet we are both very mean in man's esteem; for we are too bad for some and too good for others; so that we are condemned and shunned by all; but our ever-blessed Lord does not despise the day of small things, and we have a sweet hope within us that the God of all grace hath been pleased, through his co-equal, co-eternal, and co-essential Son to quicken our poor, but precious souls, convince us of our sins, lead us to Jesus' blood, and reveal to us the love of God. This has made us say with the poet;

"Was it for crimes that I had done,

He hung upon the tree?" &c.

Yes, bless his holy, spotless Name for ever and for ever, for revealing his precious truth to such base and despised things as we feel and see ourselves to be, and bringing to nought things that are, that no flesh should glory in his presence. We do trust the dear Son of God hath done great things for us whereof we are glad, and amongst the things he hath done for us is that he hath opened our hearts and our houses for his own reception.

We are living in sad, sad times, and I have no doubt you see and feel it so at Teignmouth. In Worcester we have one cathedral, nineteen churches, nine Dissenting chapels, three sections of Plymouth Brethren, one Roman Catholic chapel, and not a few *sisters of mercy* so called, and a nunnery close at hand; but not one place, that I know of, where the minister preaches that "salvation belongeth unto the Lord; thy blessing is upon thy people," and firmly sticks to it. Then, my dear friend, let you and me, God helping us, keep close to our precious Bibles, that we may hear what God the Lord may say to us; for

"His love in times past forbids us to think  
He'll leave us at last in trouble to sink."

Though the "Gospel Standard" has, in the providence of God, changed hands, we hope we shall still enjoy the reading of it. May the Lord, in his love and mercy, bless abundantly the late manager through the remainder of his days, and strengthen the hands of those whom he has called to the great and solemn work. May he bless you and yours in his own time and way.

Yours sincerely,

Worcester, Jan. 18th, 1878.

H. N. HOPEWELL.

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### DIVINE CONDESCENSION.

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My dear Brother,—I suppose I may say that I am chiefly indebted to you for my visit to Cranbrook, but certainly no less to the kind providence of God putting it into my power; and on looking back I feel that goodness and mercy were manifested to me during the whole period of my absence from home.

It is somewhat remarkable that it is just thirty years since Mr. Philpot, of blessed memory, wrote his excellent Review of the Posthumous Letters of the late W. Huntington. I have often read that Review with great admiration, and consider it is one of Mr. Philpot's best. (See "G. S." Aug., 1856.) I again sat down to read it since I came back from viewing those most memorable spots, and was so broken down that I had to lay down the book and retire to a secret place to thank the blessed Jehovah for his sovereign goodness to his church and people in Britain; for raising up and sending into his vineyard the immortal coalheaver. I am very glad to find that in the present Editor of the "Gospel Standard" we have a man who has grace to see the grace God bestowed on Mr. Huntington; for are there not, even among us Particular Baptists, men in the ministry, who think so much of



themselves that it is impossible they should think of, or wonder and admire that great work of Divine providence and sovereign grace in the raising up, fitting, and qualifying of Mr. Huntington; but where you will find a really *stripped* man, who has a disinterested and genuine love of God's truth, you will find one who will speak well of Huntington.

I am glad to see Mr. Dennett's Review of "Little Faith" in the present month's "Standard," and am much encouraged by many of his remarks. The work of the Spirit of God in raising up Mr. H. was indeed a great work. My very soul admires and adores God, the Eternal Spirit, for it; for I see in it so many ensigns of the majesty of God. What a stoop of Divine condescension! How the freeness of God's love shines! What an everlasting blow to creature-merit, and what a Divine contempt of human learning: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. ii. 4); yes, all that vast company who regard College-training as sufficient for the great work of the gospel ministry, who are ignorant of the fundamental doctrines of the gospel, and, so far as they know the blessed and eternal doctrines of grace, both hate and ignore them.

Of Zion's provision brought forth one hundred years ago it might truly be said that "our garners were full, affording all manner of store." The Blessed Spirit then opened up many a choice portion of Scripture, led his own sent servants into some of the depths of grace that couched beneath, and unfolded their divine fulness for the nourishment, comfort, and establishment of many a living soul. But now what shall we say of the garners and the store ministerially exhibited to the faith of God's elect? Zeal for the truth is at a low ebb, and he that departeth from the evil of sewing pillows to all arm-holes maketh himself a prey. Alas, alas! What could we urge against that Divine threatening: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth?" (Rev. iii. 16.) May God have mercy upon us and touch our cold, spiritual affections and languid zeal with a live coal from off his altar.

I should have been at our service to-night, but it so happens that we cannot well get there, and I think it would be a much better arrangement to have it on the Tuesday, both for minister and people. Several besides myself have said so too. I am sorry I cannot give you a better account of myself, but I find my faith, hope, and love are at a low ebb; so that I am much puzzled in my mind at times with dear Newton's inquiry:

"Do I love the Lord, or no?  
Am I his, or am I not?"

I would desire such evidences as are clearly set down by the Lord himself in his infallible description of a blessed man in Matt. v. And again, I would possess in my soul the "oil of joy," even oil in my vessel with my lamp, so as not to prove at the last a foolish virgin. All passed for wise virgins until the Bridegroom came,

and then the lamps of the foolish virgins went out, and they said, "Lord, have we not eaten and drunk in thy presence," &c. But O what a solemn rejoinder from the Lord of life and glory: "I never knew you," that is, as his dear, elect, and redeemed people. May God have mercy on us and on all our churches, and save us from deceit and violence, and may our blood be precious in his sight.

I hope this will find you in good health. May the Lord give you a good word for the evening of the 13th, and may you be feelingly under the blessed power of the truth, and have much of God's presence. My wife joins me in Christian love.

Yours affectionately,

Birkenhead, Oct. 4th, 1886.

GEO. ALEXANDER.

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### HUMILITY A SWEET GRACE.

Dear Friend and Pastor,—I received the note safe this morning, and desire to return you my sincere thanks for the same. I hope, with you, that the means used may be blessed by God to my daughter's restoration. What an unspeakable mercy it is to have a God to go to in our troubles, and that we are privileged to lay our cases before him, and especially when we can feel that we have gained his ear, which, I believe, is the case when we feel a drawing to him, and words bubbling up and flowing out spontaneously, with Scriptures suitable to our case coming in; so that we feel a liberty in uttering them. I hope I know what this is, and what encouragement we find in so doing; for then remembrances of by-gone times are brought to our minds by the sweet Spirit, who is the Remembrancer; as the dear Saviour said when upon earth: "The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (Jno. xiv. 26.) Yes, and whatsoever he has done for us, too; and when he is pleased to give us another touch of his love, how sometimes the old comes back to present view, and we can then set us up waymarks and make us high heaps.

I am deceived if I did not feel a little of it on Sunday, when, you preached from the words: "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be" (Ezek. xxxiv. 14); for it came powerfully to my mind that the blessed Lord had fulfilled that gracious promise to me, and I could bear testimony to it in my soul's experience; for many times the Lord has made it a fat pasture to my soul. He has verily blessed the provision of his house, and satisfied my poor soul with bread. Yes, and it has had the effect of drawing my soul out in love to him, to you, and to his people. O how much we have to be thankful for, and yet how ungrateful we are, except when the Lord is pleased to give us gratitude; for gratitude, I believe, is a grace of the Spirit, and I have been glad when I could feel thankful, for it has a humbling tendency upon the soul.

I am sure humility is a sweet grace of the Spirit, but little do we seem to enjoy of it. How true it is: "By grace ye are saved through faith; and that not of yourselves; it is the gift of God." (Eph. ii. 8.) If it were not all of grace I must give up in despair. I trust I know what grace is, but my poor soul is often tried about it, and whether after all I may not prove that there is a secret which the righteous know of which I am destitute; and then I think, "Can it be possible for me to be deceived?" for while I sit time after time to hear you preach, and when you are describing a citizen of Zion, there is a principle in my soul which answers to the character, and as you go on I feel I can say amen to it. Often times I have had portions given me from the Word to back up what you have said, so that I have felt astonished; and you know it is recorded: "In the mouth of two or three witnesses every word shall be established."

But I must close. I had no idea of scribbling so much when I commenced. What is worthy of notice put it to the Lord, and what is base put it to me, and

Believe me to be, Yours for Time and Eternity,  
Aug. 18th, 1885.

A. AMPHLETT.

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### THE RIVER WITHOUT A BRIDGE.

My dear Brother Carter,—I am glad to hear of your prosperity, and had you given me an account of the way the Lord led you to bring you out into the large and wealthy place of which you speak, it would have been a sweet addition to your very kind and spiritual epistle. Every work of the Lord is great, but especially his works of grace; and the more minutely we are enabled to decipher the gracious operations of his hands the greater is the pleasure produced thereby. Doubtless the Lord doeth nothing in vain, and we know that "he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening;" and also "when he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him?" (Job xxxiv. 29.) These, and many such like things, have I proved experimentally, and still expect to do so while I am on this side the river that hath no bridge.

"The Lord sitteth upon the flood; yea, the Lord sitteth King for ever;" and seeing that he is the only true and mighty Potentate, the King of kings and Lord of lords, he will have all his children experimentally to know and heartily to subscribe to his universal, wise, gracious, and most righteous dominion. Therefore when the storms, floods, and flames through which they pass are succeeded by the still small voice of their covenant God, they can and do acknowledge most cordially and cheerfully that "he hath done all things well." These are the sovereign, mysterious, yet gracious and faithful ways of our wonder-working God to abase proud man and stain the pride of all mortal glory,

that no flesh might glory in his presence, and that the boundless riches of his glory may be revealed in the free, full, just, and eternal forgiveness of all the innumerable multitude of our transgressions, through the atoning blood of our sweet and most glorious Redeemer. It was needful for me to be sunk exceeding low last Lord's Day morning that he might endear and magnify himself in my deliverance.

O the horrible darkness which suddenly fell upon my mind on Sunday morning as I was attempting to preach, and O the confusion, shame, anguish, and agony which followed me to my room I cannot describe! No, nor yet the wrestling prayer the Lord vouchsafed to give me in retirement, nor yet the enlargedness of heart, the strength, boldness, and sweetness he gave me in the evening. The words which delivered me were these: "The effectual fervent prayer of a righteous man availeth much;" and also: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Please give my very kind love to my brother and sister in Christ, and accept the same yourself from

Your unworthy Brother,  
JAMES SHORTER.

*"MY PEACE I GIVE UNTO YOU."*

Jno. xiv. 27.

O SACRED peace! How sweet it flows  
Through Jesus' precious blood;  
Removes the fears of troubled souls,  
And makes them joy in God.

It calms the mind, it stills the sea  
On which the bark has roll'd,  
Makes unbelief and doubts to flee,  
And faith renew her hold.

Her anchor in the deeps are cast  
Of Jesus' love and blood;  
Outride she will the storm and blast,  
And live and reign with God.

Blest haven, this, within the veil  
The port of endless joy;  
There storms and blasts no more assail,  
Nor Satan e'er annoy.

T. WORSELL.

MINISTERS should not be presently discouraged in their work, because they see but little or no appearance of all the seed they have sown among the people. The servant of the Lord must be patient, and wait to see if at any time God will give them repentance. And if it never spring up in his time, it may after his death; and if so, he shall not fail of his reward. Though ministers die, yet their words live.—*Flavel*.

## REVIEW.

*A Reply to the Reviews in the "Gospel Standard," "C. M. R.," &c., by W. M. Sibthorpe.*

THE wise man tells us "there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." (Eccles. i. 9, 10.) We may therefore conclude that Mr. Sibthorpe's doctrine is not new; for it was of old time before he was born, and led thousands into the same maze and labyrinth of error and confusion as he is now in. If God took delight in those who, like the roe, are swift of foot, Mr. S. would surely be in a fair way to receive the applause of heaven; but "he delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy." (Ps. cxlvii. 10, 11.) The Scripture tells us, "He that believeth shall not make haste." (Isa. xxviii. 16.) The pilgrims of Zion and travellers to the city which hath foundations find in their way many difficulties and trials, serpents and scorpions, high hills and mountains, which are too difficult for them to ascend and overcome in their own strength, much less remove; but Mr. Sibthorpe, with the agility of the playful hart, makes leaps and bounds from mountain to mountain without descending into the valleys of humiliation which lie between; for being so raised above the poor weary, hungry, and thirsty inhabitants of the vales, he, in his aerial flights and ascension toward the sun, will not descend into the society of the poor, the halt, the lame, and the blind, who groan at the foot of the mountains, unable, like Mr. S., to reach the skies and take heaven at their will.

This wonderful man was once *with* the Strict Baptists, though we have not one single reliable evidence that he was *of* them. At that time he was not so wise as he now is. He used whilst with the Strict Baptists to hear experimental preaching, and professes that at that time he had some experience; but this experience and experimental preaching were not very congenial to one who was in the future to take such rapid strides towards heaven; for, according to his own account, he can now reach the pearly gates of the celestial city in much less time than twenty-four hours. Finding experience too cumbrous and burdensome, and experimental preaching too doleful a sound, he determined, after he had eaten enough, like the mariners of old, to lighten the ship, and cast out his experience and experimental preachers into the sea. (Acts xxvii. 38.) Experience and experimental preaching in the church of God are, by the Blessed Spirit, so united and blended together that, like Adam and Eve in the garden of Eden, they cannot be separated; and "what God hath joined together let not man put asunder."

A man may put on paper a few words of what he may call experience, and bring Scripture to support it, and say, This is the

genuine work of the Spirit of God, when it may have no more sterling worth about it, nor be accepted of God, any more than forged notes and base coin would be accepted at the Bank of England. Many persons are not experts at detecting what we may call the best sort of base coin and forged bank notes; for there certainly are some forged notes which but few except the officials at Threadneedle Street could detect. So is it with many of God's people; they are not experts in detecting where many professors who seem to have experience, come short. There is not much in Mr. Sibthorpe's experience, as given in the Tract before us, that will commend itself to those who are among the people that God speaks of in the following text: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord." (Zeph. iii. 12.)

Whilst Mr. S. was with the Strict Baptists he was taught that he could not believe God's word without power; but he soon reversed this state of things; for he says, "*Now, to my great surprise, I find, that in taking God at his word, I cannot read it without feeling its power.*" Old things have passed away with him; for he says, again, "*Now, instead of waiting for power to believe the word, I believe it, and feel its power.*" Old things have become new with him; and therefore he says, "*And now I find it easier to do the things of the Spirit than before.*" By this last assertion he intimates that whilst under experimental preaching he found it easy to do the things of the Spirit; but now that he has left experimental preaching and fixed himself on a new footing, it is easier still.

The foregoing remarks we have made upon his experience. We will now follow him in his Reply to the Reviews in the "G. S.," "C. M. R.," &c. On page 9 he says, "*Who can tell the remorse and anguish of our souls, when, too late, we find out, to our utter dismay, that God, in his love and grace, had given us the Holy Scriptures, which were 'able to make us wise unto salvation, through faith which is in Christ Jesus;' but we refused to submit to its divine teaching, turning therefrom to the word of man.*" The words, "*Too late*" imply that persons should at once accomplish the salvation of their souls by believing the Scriptures, as Mr. S. pretends to have done. The words, "Our," "us," "we," &c., which he so often uses, do not belong to the elect people of God; for they all believe the Scriptures and are made wise unto salvation, and have been made willing to be saved; for in the day when God calls them by his special grace, they are unable to resist his power. Mr. S. seems singularly ignorant of the experience of the Strict Baptists, who, he says, turn from the Word of God to the word of man; for they are the very people who love it, and earnestly contend for that *kind* of faith which he would destroy.

On page 10 he says he believes in the fall of man; but if he believed in the total ruin of man and experimentally felt it, he would leave off his vain boasting, and say to his new sort of faith, "Get thee hence." He runs on in his book (and well he

may; for he has no weights to carry), and informs us that all that a guilty sinner needs is presented for his acceptance through the gospel. God sends down his grace and mercy into the souls of his people, who have to wait his appointed time; but Mr. S. goes to the throne and fetches it for himself. On page 12 he says, "*Every sinner on the face of the earth coming under the sound of the gospel may 'hear and live,' 'believe and be saved.'*" What! May the dead in sin live if they will, and those who know nothing of being lost be saved at their pleasure, and those who have no faith believe the gospel? If Mr. S. wishes to be successful he had better turn his attention to the seed of the serpent, where he may gain proselytes to his sort of faith; for he will find the Strict Baptists, and indeed all the living, experimental servants and people of God will not be moved by his doctrine, and that they are to him "like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." (Ps. lxxviii. 5.) He seems quite offended that the "Gospel Standard" should contend that God loved a world within a world, or an elect world. Mr. S. would rather we denied the doctrine and prayer of Christ, who said, "I pray not for the world," than that his universal charity should fail. Dear, dear! What an eye-sore, what a trouble, what a vexation is the poor "Gospel Standard," and what hardened, rigid, narrow-minded, bigoted people these Strict Baptists are, that even a Plymouth Brother, with all his assiduousness, can make no more impression upon them than a few balls of shoemaker's wax would make if shot with a pop-gun at the fortifications at Dover! If Dr. Arminius and John Wesley could rise up out of their graves, holding the doctrines in which they lived and died, they might pat the author of this Free-will and Duty-faith Tract on the back, and say, "Well done, good and faithful servant."

On page 13 Mr. S. betrays such ignorance of the very rudiments of religion and living experience that we scarcely ever met with. Speaking of the three thousand who were converted on the day of Pentecost, he says, "*Now were these Jews quickened to believe before Peter said, 'Repent and be baptized, every one of you?'*" He attempts to show that they did not believe until life until they repented; but surely life precedes believing. Having life and light communicated, these new converts felt the guilt of their sin and the truth of what Peter advanced; and having life to feel their lost condition, they cried out, "Men and brethren, what must we do?" Mr. S. would reverse this, which is, we fear, a solemn proof that he has neither been led to Sinai nor Calvary.

Again he says, "*It is for signs, miracles, and manifestations, experimental preachers contend, as one of their leaders writes in the 'Gospel Standard.'*" This is perfectly true; but our advanced author can do without them; for it is against the feeling part of experience that he draws his sword. Therefore you little ones in

grace had better get on the breastplate of faith and love, lest he deal you a blow unto death and take out all your feeling. The "G. S." at which Mr. S. is so annoyed is founded upon the Word of God and not the Word of God upon the "G. S.;" and as it keeps close to the Written Word, and in it we record the experiences of those who are led of the Spirit, with their various changes,—sorrows and joys, trials and deliverances, and how they are brought to feel lost and saved, which God is pleased to own to the comfort and joy of many poor tried, tempted souls who have not a robust faith like Mr. S., and who cannot leap over the ditches, quagmires, bogs, and pits as he does; for they carry with them a body of death, and cannot do the things that they would; but have to say, "O wretched man that I am! Who shall deliver me from the body of this death?"

The Scripture says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. xv. 1), and as Mr. S. is so very strong that, like Samson, he has carried the doors of the gate of the city, and the two posts, bar and all, to the top of some hill where he has left all his burdens, we hope he will in future be a little tender towards those poor cripples, to whose letters he refers, and remember that he does not make a man an offender for a word; especially as his Tract which we are Reviewing is full of error, and misconstruction of Scripture.

One great part of this Tract is upon believing. On page 24 the author says, "*The Word shall judge us at the last day, when, instead of being open for our blessing, it will be proved open for judgment and condemnation to every one who while here refused to simply believe and be saved.*" The faith of Mr. S. differs materially from the faith of God's elect; for it is certainly one of his own producing. Faith being his own offspring, he having begotten it, brought it forth, christened it, dressed it in the garments of legal righteousness, and exhibited it to so many as a healthy child, with strong sight, strong legs, and strong hands, free from sickness, weakness, or infirmity, he is resolved to nourish and keep it alive; indeed, there is no fear that it will decay or decline so long as its father, Sibthorpe, lives to feed it with the butter and honey of Brethrenism, that "child of fancy finely dressed; but not the living child."

The Scripture says, "The race is not to the swift, nor the battle to the strong" (Eccles. ix. 11); but our author proceeds with such rapidity that we cannot with all our might get before him; but we will follow as close as we can at his heels. He says on page 30, "*Nowhere in Scripture do we find sinners are exhorted to wait until God manifests himself to them as the way of salvation.*" We should have thought that no man who had carefully read the Written Word would have made such a mis-statement, when in many parts of the Scriptures exhortations are given, especially in Ps. xxvii., where it says, "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the



Lord." The people of God, out of deep and painful necessity, are compelled to wait for God to manifest himself to them; for they cannot find him, being like Job, when he said, "O that I knew where I might find him that I might come even to his seat." (Job xxiii. 3.) But Mr. S. knows nothing about waiting; he has only to stretch out his wings and, like the eagle, soar toward heaven, or like the lark, which at her pleasure leaves her nest and begins to rise above the earth and warble forth her melodious notes, rising higher and higher until she appears as if she had quite forgotten her nest and the poor, creeping insects and worms of this terrestrial globe, to whom, had she the power, she would say, as our author would say to the wounded, the lame, and the blind, "You lazy creatures! Why do you not ascend up here?"

Referring to Article xxvi. of the "G. S." Aid and Poor Relief Societies, which says, "We deny duty-faith and duty-repentance," Mr. S. says, "*Let us read it thus: 'We deny faith and repentance.'*" True, we deny the faith and repentance for which Mr. S. contends, and count it as of no more worth than the faith of those disciples who, for a time, believed in Christ, but not savingly, and the repentance of Judas, who afterwards hanged himself; but at the same time we contend earnestly for faith and repentance wrought by the Spirit in the souls of God's elect. Again, he says on page 32, "*True faith never waits, but at once obeys.*" We have always believed and felt sure that faith was dependent on God for power to obey; as the psalmist says: "God hath spoken once; twice have I heard this; that power belongeth unto God." (Ps. lxii. 11.) But Mr. S. has made such progress in his new way to heaven that he waits not for the power of God to be put forth on his faith; for he has only to go to the Word of God, take it, believe, rejoice, and be happy. He has a faith that is self-constituted, self-supporting, self-supplying, and self-comforting; and yet, strange to say, the poor, groaning, sinful, weak drones, the Strict Baptists, both preachers and hearers, refuse to dwell in his camp, or soar with him into the third heaven; preferring rather to dwell in the tents of Kedar till God shall say, "Come up higher," than to be enlisted into the army of presumptuous professors.

Perhaps nothing will so clearly satisfy our readers as to his real character and the true nature of his faith as his scoffing remarks about the *humility* and *contrite feelings* of the Lord's people, as may be seen on page 32 of his Tract. The Word says, "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 17); and again: "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.) When we find men scoffing and despising these sweet and gracious marks of eternal life in the soul, which are the work of his Spirit, we can come to one, and only one conclusion respecting their state before the Lord, and that is that they are strangers to the life of

God in their own souls, that they have never been rightly humbled for sin, that their faith, however strong, is only presumption, and that they have a form of godliness, but deny the power thereof." (2 Tim. iii. 5.)

On page 34, speaking of God, he says, "*But at this present time, in embracing every creature under heaven, it is written, 'He is not willing that any should perish, but that all should come to repentance;'*" and again on page 35 he says, "*We either refuse the faith of the heart the Holy Spirit puts into it, by the word preached, and thus resist the Holy Spirit, or else we pass from death unto life.*"

After quoting such God-dishonouring rubbish we think we have said enough to the "Gospel Standard" readers and Strict Baptists, among whom Mr. S. is endeavouring to spread his Tract, to show up the character of the author and the Free-will sentiments which he holds. Satan can deceive in a thousand ways and assume a thousand forms; for he is transformed as an angel of light (2 Cor. xi. 14), and can appear as one of the old prophets, even as he did when he personated Samuel. Samuel's body was buried at Ramah and his soul was in heaven; yet the devil appeared at Endor, which was some distance from Ramah, assumed the form of an old man, and appeared as if clothed with Samuel's mantle, and, like a clever ventriloquist, imitated his voice, and knowing that Saul was given up into his hands, said, "To-morrow shalt thou and thy sons be with me."

We have often felt more profit in hearing poor illiterate men, in broken accents pour out their souls in prayer before God, than we have found in the writings of such men as Mr. Sibthorpe; for truly "we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. viii. 26.) Neither can we believe only as God works faith in our hearts; for Christ says, "This is the work of God, that ye believe on him whom he hath sent." (Jno vi. 29.)

We do not set up unbelief as a mark and evidence of life, neither do we encourage it; for it is our plague and trouble; but we would rather have the unbelief of God's people, accompanied as it always is with groans, sighs, desires, longings, and thirstings for God, and cleavings to the Lord Jesus Christ, who sometimes, in substance, whispers to their souls with his sweet Spirit, saying, "Rise up, my love, my fair one, and come away," which enables the soul at once to ascend to him; and thus the Scripture is fulfilled in their experience: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. iii. 2, 3.) We say we would rather have this than all the faith that Mr. S. and ten thousand others like him possess.

We should not have noticed this fulsome Tract had it not been that the author is diligently distributing it amongst the readers of the "G. S.," which almost necessitated us to reply to it.

## Obituary.

MARY ANN WESTON.—On Sept. 14th, 1886, aged 56, Mary Ann Weston, wife of Esli Weston, of Rotherfield.

She was born at Worth, on Jan. 26th, 1830, and her maiden name was Chandler. She was naturally of a very cheerful disposition, but grew up totally careless about her eternal welfare. In course of time her friends removed to a place called New Chapel, in Surrey, and while living there her only sister, to whom she was much attached, formed an acquaintance with that highly-favoured servant of God, Mr. Russell, of Rotherfield, whose wife she eventually became. This event had some influence upon her family, in causing them to wish to be near Rotherfield, so that they might be able to sit under his ministry; consequently they removed to a farm called Brokes Mill, near Southborough. On one occasion when the late Mr. Pert was supplying at Rotherfield, before retiring for the night he was led to pray that she might be brought to know the truth. She thought it very strange that he should pray so particularly for her, as although she constantly sat under a searching, experimental ministry, yet she appeared as unconcerned as if she had no soul to be saved or lost. But the appointed time came on, as Kent says,

“Not to propose, but call by grace.”

The Lord sent the arrow of conviction into her conscience whilst hearing her esteemed brother-in-law, Mr. Russell. This was on March 6th, 1859, so that she lived without God and without hope, or concern about her never-dying soul until she was 29 years of age. Her distress of soul was deep and prolonged, and now that her eyes were opened she thought it strange that her friends, knowing the state that she was in, had not told her of her danger, when these words came: “Neither will they be persuaded, though one rose from the dead.” (Lu. xvi. 31.)

At this time, while the Blessed Spirit of God was showing her the state she was in, she used to wander in the fields, feeling sure there was no hope for her, and was at times greatly tempted by Satan to self-destruction. She has spoken of a pond near to where she lived, and it seemed at one time, according to her feelings, as if the enemy would hurl her into it, so that she feared to pass it on her way home; but the Lord mercifully frustrated his device. On one occasion, being much harassed with the exercise she was labouring under, she fully made up her mind to give up all thoughts of religion, as she felt sure she was not in possession of divine life, and determined she would have a little peace. She made known this resolve to her godly mother, who remarked, “Well, you had better give it up if you can,” knowing that she would not be able to do so, as from the manifest change in her, and her deep exercise of soul she could see that the Lord had firmly taken her in hand. She frequently went to bed afraid to close her eyes in sleep, lest she should awake in hell. On one

of these occasions she fell asleep, and when she awoke she jumped up in bed and blessed God that she was out of that place where hope never comes.

She once had a good hearing time under the late Mr. Chandler, of Edenbridge. She was fearing that she was not in possession of divine life; but Mr. C. took up her exercise and traced out her feelings so fully, the Lord blessing the word to her soul, that she came out of the chapel with a hope that after all she had the life of God in her soul. This was quite a lift to her. She was very delicate and had many seasons of severe affliction. In one of these she was reduced to such an extreme state of exhaustion that she was considered by her medical attendant to be sinking. She was in great darkness of soul, and, to all appearance, near her end; but this was not the time appointed for her to die. The Lord sweetly and powerfully came to her relief, and shone into her heart with his love and mercy; so that it took away all her darkness, and the fear of death, and enabled her to rejoice again in hope. From this time she began to recover. Before she was fully delivered from under the law she had many times said that if the Lord would so bless her soul as to enable her to say, "The Lord is mine and I am his" she would be found walking in the ordinances of his house. An extract from a letter written to Mr. Russell when he was supplying the late Mr. Warburton's pulpit, which was at this period of her experience, will show a little the exercise of her mind respecting joining the church at R. As will be seen it was written when passing through deep affliction:

"My dear Brother,—Thinking you would be glad to hear how I am getting on I make a feeble attempt to write a few lines. I felt much cast-down when you left me, for I thought I should not see you again, and if I should be deceived and be wrong at last, and be for ever separated from you all, how should I endure it; but I do hope that will not be the case, though I have many fears that it will be so. When I was with you I seemed quite lifted up, and on Sunday I was favoured to feel that it was all right; but when I reached home, before I got into bed, I had such darkness come over me, which continued all Monday and Tuesday, as I had never felt before. I thought I must write and tell you, for I felt if ever I wanted any one to pray for me I did then. I had no power to pray or do anything. All I could say was, 'What shall I do?' I thought about your meeting on Sunday, and felt as though I could not live long in the state I was then in, and that I should not be able to come forward, and yet how could I keep away? But the Lord has been very good to me in this affliction, for I feel it to be in mercy and not in wrath. How very tenderly he deals with me, and how very needful these things are! I often think that if it were not for affliction I should forget that I had to die. O that I may be kept from being carried away with the things of time, and have my heart more upon the best things! I think I shall be raised up again for a time, for I had these words come into my mind, and I cannot put them

away: 'Thou shalt not die, but live, and declare the works of the Lord.' I did not know at all where the words were, but I felt broken down, and thought, 'What, shall such a poor worm as I declare the works of the Lord!' The thought so humbled me that I felt as if I should sink into nothing. But I must leave off, as my strength is gone. I hope you may have a good time at Trowbridge, and that it may be for the good of some poor soul, or souls. Mother unites with me in kind love, wishing you the best of blessings.

"Your unworthy, yet I hope loving Sister,

"M. A. CHANDLER."

She had many seasons of refreshing under the ministry of Mr. R., being at times much favoured, though not fully set free. As before stated she was brought both to see herself as a sinner and raised to a hope in the mercy of God under him: but her full deliverance from all fear and bondage into gospel liberty was in hearing a sermon preached at Rotherfield, by the late Mr. Grace, of Brighton, from the words: "Power belongeth unto God." Whilst hearing this favoured servant of God her bonds were broken, and the yoke was taken from her jaws because of the anointing; so that she could, in the confidence of living faith, say, "The Lord is mine, and I am his." On the next Sabbath the Lord blessedly confirmed his work while she was hearing Mr. R. Soon after this she came before the church, and was cordially received and baptized on Sept. 6th, 1863, and remained a most consistent member until her removal to the church triumphant. In the year 1868 her beloved Pastor was taken away by death, which was to her and the church a source of deep sorrow, as she had found his ministry a breast of consolation, being much favoured under the word preached, especially in the early days of her spiritual life.

I must pass over many interesting parts of her experience on account of brevity, and come to that of our marriage in the year 1871. This was a great exercise of mind to us both, and a matter of much prayer to be led aright. We were not only united in marriage, but one in heart and spirit, and we travelled the path of much affliction and trial together for 15 years. During that time I have witnessed her changes;—seasons of darkness, affliction, and consolation. It may truly be said of her that she was an epistle known and read of all men. After the death of Mr. R. the ministry of Mr. Row, who used to supply the pulpit at Rotherfield monthly, was made especially useful to her. She would frequently say after hearing him that few entered into her intricate path like him. She was also much favoured on two occasions in hearing Mr. Warburton. She was a real lover of Zion and of God's servants when manifested to her conscience.

The last sermons she heard were preached by Mr. B. at Rotherfield, and they were made a special blessing to her. The Lord accompanied the word with such power to her soul that she was obliged to leave her seat in the chapel for one in the vestry, and

there the Lord continued his lovingkindness to her. From some remarks she made after the service I believe she had an impression that her time on earth would not be long; and this proved to be the case, as, on the following Tuesday, she was taken suddenly with her last illness, in the first part of which these words were much upon her mind:

“Through tempest and tossing he’ll bring thee to land.”

She said, “It will be nice to land.” Acute pain soon told upon her already weakened body, but her mind, for the most part through her illness, was calm and quiet, resting upon nothing she could do, or had done, but upon the blood and righteousness of Jesus Christ. She frequently said, “I can do nothing. I am perfectly helpless.” I once asked her if she felt dark in her mind. She replied, “Not particularly.” During her illness not a murmur escaped her lips. She appeared as one waiting for her dismissal. The day before she died she said to our servant, “I feel that my work is done, and, if the Lord will, I should like him to take me home; for wearisome days and nights are appointed unto me.” Before she breathed her last she looked upward with an unusual brightness, and thus quietly passed away to “where the inhabitants shall no more say, I am sick,” but where she is now beholding, in open vision, the face of Him who eternally loved her. The church at Rotherfield has lost another pillar, for she was a praying member, and the unworthy writer has lost a godly and affectionate wife.

E. WESTON.

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ELEANOR CRUMP.—On July 29th, 1886, aged 66, Eleanor Crump, a member of the church at Maidstone.

She was born on Oct. 6th, 1819, at Barming, near Maidstone. Her mother was a Godfearing woman, and left a blessed testimony on her death-bed of the faithfulness and mercy of God, though she had heard the truth but a few times in her life; a gospel ministry being very rare at that time where her lot was cast. She was not without convictions of sin in early life. Her father was a drunken, ungodly man, and she, with her mother, passed through sore and heavy trials on his account. When very young she witnessed the soul-distress which her mother was in, and one day, when overwhelmed with guilt and sorrow, her mother sent her to call a neighbour, saying she should die and go to hell. She asked, “What makes you afraid, mother? Is it sin?” I think it was the next morning that her mother called her and the other children, and said, “I am not going to hell, but to heaven; the Lord has pardoned all my sins.” She sent Eleanor to call an old friend to come and help her praise the Lord. This distress, deliverance, and joy of her mother wrought powerfully in her own mind at the time, and never entirely left her.

Her husband writes:

“When I became acquainted with her, I went to her mother’s house. There I first saw the ‘Gospel Standard,’ and in 1844 I be-

gan to take it in, and have continued to do so. In reading it, it has been much blessed to our souls, especially Rusk's writings, Philpot's, and others; for at that time I had never heard the truth preached, and there was none preached for many miles round. We were married Oct. 12, 1844, and the following Lord's Day Mr. Clifford came to preach in a cottage near, and we went to hear him. His text was: 'The Lord liveth; and blessed be my Rock, and let the God of my salvation be exalted.' (Ps. xviii. 4.) He asked his hearers if the Lord lived in their hearts. When we came out, my wife said, 'I know the Lord does not live in my heart;' and she was deeply convinced and concerned about her soul. Mr. C. saw the tried state she was in, and endeavoured to encourage her to hope in the Lord. He stayed at our house during his visits, and came and preached at the cottage occasionally for two or three years; and my wife worked hard to get the means to support the cause. Like Lydia, the Lord opened her heart to receive his word, and she opened her house to receive his servants and people. She was a lover of good men, and was ever ready to do all in her power for their comfort."

After two or three years, finding the people unwilling to support the meeting in the cottage, Mr. and Mrs. Crump, with some others took a room in King St., Maidstone. Here Mrs. C. first heard the late Thos. Russell, of Rotherfield. Faith came by hearing (Rom. x. 17), and she was raised that day to a sweet and comfortable hope in the Lord's mercy. Mr. Russell now came to Maidstone once a month on a Lord's Day, also Mr. Clifford; and she had many good times in hearing. After a time they took a room in Pudding Lane, where Mr. Pert, Mr. Tiptaft, and other ministers preached. Though there were but a few who attended at that time, Mrs. Crump had a dream that the room was full of people, so that there was not room for them to sit down; and in her dream something said, "Look at Ezek. i. 16;" which she did the next morning. She lived to see the room well filled with hearers; and now they have a comfortable chapel.

About the year 1848, she had a severe illness, and was given up by the doctor; but the Lord granted her husband a spirit of prayer, and gave him these words: "She shall not die, but live." About the year 1851, when very low in her mind, she had a special time in hearing Mr. Russell from these words: "And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob" (Isa. lx. 16), causing her to rejoice in hope. What a healing word is the gospel to a poor, needy, sensible sinner! But the Lord hath set the day of prosperity and the day of adversity "the one over against the other, to the end that man should find nothing after him." (Eccles. vii. 14.) Again she was brought very low in affliction, having bronchitis and pleurisy, and was very ill. Her husband was much tried, the enemy tempting him to believe it was of no use to pray, for the Lord would not hear. But he was enabled to continue crying to the Lord on her behalf, and had these words: "Be it

unto thee even as thou wilt." In due time she was raised up from this affliction also.

About this time William Burch came occasionally to preach at Maidstone. In the year 1853, having again sunk low in temptations and trials, she went to hear him, and the word was much blessed to her; so that her mouth was opened, and she spoke to Mr. B., who rejoiced with her. Now she longed to walk in the ordinances of the Lord's house. Soon after, she and her husband went to hear Mr. Burch at Staplehurst, and he baptized them in his own chapel. It was a good day to her; she could joyfully take up her cross and follow her Lord, and was much encouraged in his ways. But this joy did not last long; for she soon sank into darkness, fear, and trouble, calling all into question, and temptations and trials brought her very low in her soul. While in this trial, Mr. Gunner came to preach at Maidstone, and took for his text: "God is not the God of the dead, but of the living." (Matt. xxii. 32.) While he was speaking of the exercises and trials of a living soul, the Lord granted her faith to mix with the word, and enabled her again to rejoice with hope in his mercy.

In the year 1862, she heard a man preach who had considerable gifts, and she with others was very much taken up with his ministry, and received him warmly for some time, until she was brought into such darkness, bondage, and confusion that she knew not what to do; for she could not think the ministry was in fault. Her mind became confused, and in a short time she sank again in gloom, confusion, and trouble. Her sleep departed from her, and her husband feared she would go out of her mind. One day she said to him, "O that I knew where there was a man of God who could tell me what is right and where I am!" He answered, "Go to London on Sunday, and hear Mr. Philpot at Gower Street." Accordingly she went with a friend to hear Mr. P., and he read and expounded Ezek. xxxiv, and showed what a false ministry was and its effects; that under it the sheep wandered through all the mountains, and upon every high hill, and the flock was scattered upon all the face of the earth; and what confusion and bondage a minister of Satan would produce in a poor child of God and amongst the saints. This sermon was much blessed to her, and it was as if scales had fallen from her eyes; for she could now see how she had been wandering after a false light. (2 Cor. xi. 15.) She felt herself delivered from the snare and trial, and returned home much comforted and strengthened.

About the year 1864, the Lord again laid his afflicting hand upon her, so that her life was despaired of, but in answer to prayer, her husband had these words: "This sickness is not unto death, but for the glory of God." In due time she began to recover; but as she gained strength of body, she sank in darkness and deep soul-trouble. Though she had been raised to a lively hope in the Lord's mercies, and at times could rejoice in hope;



yet she had not been fully delivered from the bondage of the law into the full liberty of the gospel. One morning when her husband entered the house, he found her rejoicing and blessing the Lord. She said, "The Lord is come, and has forgiven all my sins, and said, 'Daughter, be of good comfort; thy faith hath made thee whole; go in peace.'" They rejoiced together, and praised the Lord for his goodness in thus delivering her soul and bringing her forth into gospel liberty, after 20 years spiritual bondage. Now her captivity was turned, as the streams in the south; and the Spirit of adoption and peace flowed into her soul, causing her to rejoice in her Redeemer. She asked her husband to read hymn 950, which she said had been blessed to her that morning. It commences:

"What object's this which meets my eyes,  
Without Jerusalem's gate?"

Thus the Lord was faithful to his word, and glorified his holy Name in her sickness.

She had some special times in hearing Mr. Row; one in particular, when he was preaching at East Peckham. The word was much blessed to her and also to her husband. They walked home rejoicing in the Lord's goodness, and said they could hardly feel the road they trod upon for the light and comfort in their souls, causing them to rejoice together. She had many sweet refreshing times under Mr. Row's ministry. Also she was much blessed in hearing Mr. Prince from the words: "Set thee up waymarks; make thee high heaps." (Jer. xxxi. 21.) She once felt light and power in her soul whilst hearing the late Mr. Covert give out hymn 113, at the Tonbridge anniversary.

Gradually she became afflicted with cataracts in her eyes; and after two or three years went into a hospital, and had them taken off; but her sight was never fully restored. On Dec. 22nd, 1884, she was taken with a fit, and, in great measure, lost consciousness, and the use of her limbs. Though she partially recovered, yet she was never so well after. The last time she was able to get to chapel she was present at the morning service only; but it was too much for her. She went home very ill, and soon took to her bed, but was kept very calm in her mind for the most part, knowing whom she had believed. Her friends hoped she might be raised up again; but this was not the Lord's will.

I saw her on the 2nd of July last, and found her much altered and very weak. After reading and prayer with her, she said, "I have no desire to live; I feel resigned to the Lord's will; but I want the Lord to shine upon me once more." I visited her again on the 6th, and found her in a comfortable frame of mind. She spoke of the goodness of the Lord which had followed her all her life, and of the trials and afflictions she had been brought through, and remembered the anxiety and care she had had in reference to the chapel and friends; but she said, "I can leave it all now with the Lord." And as she had longed for the Lord to shine once more, it pleased him to do so. Hymn 160 was much

blessed to her. She said to a friend, with much warmth and feeling, "How sweet and precious is that hymn (referring to the one just named); you must sing it at my funeral; you must all sing and praise the Lord for his mercies to me." After this she gradually sank, and died in peace. "The memory of the just is blessed."

E. ASHDOWN.

ELIZA M. LEECH.—On Nov. 5th, 1886, aged 62, Eliza M. Leech, a member of the church at Southport.

She had been in a very weak state for several years, suffering from heart disease. She came from Rochdale to reside at Southport about six years ago, but her weakness was so great that she had to be carried out of the railway carriage into a cab. After being in Southport a short time she seemed to gain strength, in a measure, and was enabled to take short walks until within a few weeks of her decease. She dearly loved a free-grace ministry, and was strongly opposed to anything in the form of Ritualism or Popery. The last few days of her pilgrimage she was not able to converse much.

On the Sunday previous to her departure I read and prayed with her, and we conversed a little upon eternal realities. I said, "You are now living upon the borders of another world; but you have a good home to go to." She replied, "I have nothing to hang upon but the Lord Jesus. I am nothing. I can do nothing. Jesus Christ has done all. His will is mine." On the Monday she much enjoyed the hymn being read to her, which commences:

"What creatures beside are favoured like us," &c.

I visited her again on the Tuesday, but found that paralysis of the brain had set in; consequently she was not able to speak, and seemed partly unconscious. Before leaving I said a few words in prayer, and committed her into the hands of the Lord Jesus, feeling that it would be a happy release for her, if it would please the Lord shortly to take her to himself, which he did early on the following Friday. Her remains were taken to the Rochdale cemetery on the 9th, there to rest with her husband until the morning of the resurrection. It may truly be said of them both: "Blessed are the dead which die in the Lord."

The following was written by herself in reference to a severe illness she had about three years ago:

"At the request of a friend I will attempt to write a few lines of my experience of the Lord's goodness during a dangerous illness, when I thought my time in this world would be short. My medical man pronounced my case to be heart disease with affection of the lungs. I felt extremely poorly and exhausted. My doctor having left the room, I began to look seriously within at the condition of my soul. The words: 'Be thou faithful unto death, and I will give thee a crown of life' had been much on my mind for some days. I could not understand the meaning, but thought a crown of life would never be mine if it depended upon my faithfulness, for I could not be faithful; this seemed an utter

impossibility. I felt the Lord alone was faithful: 'He abideth faithful.' In meditating upon this verse and feeling that nothing but unfaithfulness could be mine to the end of life, the verse was opened up to me with another meaning, or in another channel. I thought, Faith is the gift of God; he gives the faith to the vessel of mercy, and then honours the receiver of it, and the poor sinner comes off more than conqueror through the Lord who hath loved him. The current of my thoughts was turned to love and praise my Triune God, Father, Son, and Holy Ghost. I could see Heb. xi. was a glorious chapter: 'Abraham believed God, and it was accounted to him for righteousness.' (Gal. iii. 6.) But God gave the faith to Abraham. Then I looked with the eye of my mind upon the rest of the worthies, until the chapter shone in my eyes. I could not tell you how sweet was the peace that flowed into my heart. If I had been called upon to die that day, I could not have died at a happier time, not giving my friends trouble through a long illness. I felt I had nothing to do but to die. It was a time of great peace and communion with the Lord. Death had lost its sting. It may be that I shall have no other anointing than this for my burial. My death may come when least expected. I must leave it in the Lord's hands; for all my own doings will never make me meet for the kingdom of God. Christ said, 'It is finished.' He truly finished transgression, and on the cross he made an end of sin for his blood-bought children. Heb. xi. has been a very precious chapter to me ever since this time, coupled with Rev. ii. 10. The remembrance of it is often strengthening to faith. The Lord instructs his dear children by opening up the meaning of a verse very graciously at times. Our own righteousnesses are then seen by us to be as filthy rags, and the Lord's ways are rich in free grace; so that there is nothing for the creature to pay. Then we feel sweetly humbled before him, and can see that all things work together for good to them that love God, and are the called according to his purpose. I would have the Lord exalted and the creature laid low; but I find truly that in me dwelleth no good thing, and that vain is the help of man; for I know that no good dwelleth in the best of human beings any more than in myself. Toplady's hymn: "A debtor to mercy alone," &c., is often sweet to me."

J. KNIGHT.

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ALL afflictions, let them be from what immediate causes soever, are from the hand of God. Whether they come from man, as loss of goods or other calamities; whether they be sicknesses, griefs, &c.; they are all dispensed by the order of God for one and the same design, viz., our instruction. Human reason doth not believe this. Some think they come by chance, or look only to second causes, and regard them not as wholesome instructions from God, and the orders of his providence.—*Charnock*.

O WHAT happiness, what a heaven will it be to see the Saviour in the brightness of divine glory!—*Romaine*.

# THE GOSPEL STANDARD.

MARCH, 1887.

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

## THOUGHTS ON THE BOOK OF RUTH.

*(Continued from page 58.)*

IN verse nine Naomi continues her earnest desire and prayer for the welfare of her daughters-in-law. When the heart is upright and the soul sincere, there is a transparency of motive; for true love and affection, which cannot be hid, seeks no merit. Naomi knew not but that both of these young women would at once return to the house of their mother, and if so, there was little or no prospect that she would see them again; therefore on their behalf she gave vent to the feelings of her soul before God: "The Lord grant you that ye may find rest, each of you in the house of her husband." By this we may understand she wished they might be blessed with a peaceable submission to the will of God under their bereavement and sorrow, and that they might be brought to see and feel that their trials came from the hand of the Lord, as Eli said when Samuel told him of the judgments that would fall upon his house: "It is the Lord; let him do what seemeth him good." (1 Sam. iii. 18.)

But more than this is implied in her desire that they might find rest. Knowing by experience that true, solid rest was only to be found in God, who hath said he will rest in his love (Zeph. iii. 17), to this sweet and desirable blessing her mind would, doubtless, in prayer be directed. Bodily afflictions and the loss of near and dear relatives, neighbours, and friends, the manifest judgment and wrath of God upon some wicked person, severe storms, and sore pestilences, are, under the all-wise and overruling hand of God often used as means to bring upon his chosen people convictions of sin, the guilt of transgression, the thoughts of judgment, the terrors of death, and the dread of being launched into eternity, without hope, mercy, or forgiveness.

When God thus works effectually in the conscience, and, in the midst of this, communicates life and grace, a restlessness of soul begins, prayer for mercy springs up, hunger and thirst for Christ are felt; there is an endeavour to break off old sins and old companions, a relish for reading the Word of God follows, the house of God is frequented, the restless spirit feels its need of peace, of mercy, and of God himself; for the husks of this world can no longer content the soul which has been regenerated and is passed from death unto life.

But where and in whom can such souls find peace and quiet, but in Him who has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest?" (Matt. xi. 28.) The first taste of this rest and peace in these sensible sinners is so sweet and so unlike every earthly enjoyment, that nothing but further manifestations of peace, and comfort will satisfy their new born souls; and as Jesus, and God in Jesus is revealed as the Resting-place of the redeemed; so faith, which is one of the first graces of the Spirit implanted in the heart, is drawn out to seek and find peace and rest in him. Each and every time that Christ is revealed, and the Spirit of God in the heart makes known his beauty and blessedness, clearer and clearer does his excellency and glory appear as the God-man Mediator; as Paul says: "There is one God, and one Mediator between God and men, the Man Christ Jesus." (1 Tim. ii. 5.) By faith in Christ and in no other way can we find true rest; as the Scripture says: "We which have believed do enter into rest" (Heb. iv. 3); and again: "He that is entered into his rest, he also hath ceased from his own works, as God did from his."

"Then she kissed them; and they lifted up their voice, and wept." A kiss is a token of friendship, of natural affection and love, and is generally given when friends and relatives meet and part. There may be and often is a good deal of insincerity, hypocrisy, and even hatred and enmity in the minds of many who, in a familiar way, show this outward appearance of love; as we see in the case of Judas, who, when he had betrayed Jesus and joined his enemies, said, "Hail, master," and kissed him. Naomi was not one of these characters. Natural affection tempered with grace and prayer for their prosperity, both temporal and spiritual, moved her to give her daughters-in-law a kiss in sincerity.

This language and kindness wrought powerfully on Orpah and Ruth, and made them both weep, which moved them to declare they would not go back, but proceed with her on her journey: "And they said unto her, Surely we will return with thee unto thy people." Naomi had probably spoken to them about her people whom they had not seen or known. Her people were Jews, of the stock of Abraham, God's national people, diverse from all other people in their worship, laws, commandments, ways of living, and dress, and had the covenant of circumcision, and were not reckoned among the nations. Both Orpah and Ruth made the same resolution, but not alike to keep it. So is it with many who now vow and pay not. One made her vow from inward, spiritual affection of soul, the other from the lip only, whilst her natural heart was wrought upon and overcome by the kindness and kiss of Naomi. There was nothing but pure love to induce them to return with this poor, tried, and bereaved woman, but there was every outward inducement for them to remain in their own land and in the city of their nativity, where there was bread, and all earthly good, as well as a people to whom they were united by birth, habits, and citizenship. So is it with the peo-

ple of God, who are by nature and practice of this world, and yet are called to leave it and become one with the church of God, of which Naomi, with all her trouble and sorrow, was a type. Those who are effectually called leave the world, join the church of God, hold on in the narrow way of life, endure unto the end and are saved; but where there is nothing more than an outward change, and the heart is only temporarily affected, as was the case with Orpah, though they receive the word into the heart, they do not receive it into an honest heart, and therefore when the word preached is close and searching, these act as many of Christ's temporary disciples did, "They went back, and walked no more with him," and the Scripture is fulfilled in them: "When they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts." (Mark iv. 15.)

The steps, love, resolution, and tears of these women was tried by other words of Naomi to test the sincerity of their hearts: "Turn again, my daughters; why will ye go with me?" As if she had said, "Why go with me who have nothing to give you? I am poor, bereaved, desolate, tried, and tempted." She could not even say how her people would receive her back again, much less could she promise that they would welcome these two aliens, of whom it is written, "The Ammonite and the Moabite shall not come into the congregation of God for ever." (Neh. xiii. 1.) Balak, the king of Moab, afraid and distressed because the children of Israel had pitched on the plains of his land, called Balaam to curse them, and he, through the love of money, was willing to serve his king, who ought to have assisted Israel, because there was an affinity of blood between them, the Moabites being the children of Lot and the Israelites the children of Abraham. God took special notice of the unkindness and wickedness of Moab, and swore that they should not enter into the congregation of the Lord for ever, "because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor, of Mesopotamia, to curse thee. Nevertheless the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee." (Deut. xxiii. 4, 5.)

Now as Naomi knew all this, we may well understand why she had not invited these women, or even held out the slightest inducement for them to return with her to her city and her people. Most aptly does this poor, desolate woman represent a backsliding child of God, who for a time has wandered out of the path of uprightness, and sees how he has been led astray with his own lusts and beguiled with the wiles and snares of the devil, which, when first laid to catch his feet, promised to yield him much gratification of the flesh; but the harvest has proved a heap in the day of grief and of desperate sorrow. (Isa. xvii. 11.) "The backslider in heart shall be filled with his own ways" (Prov. xiv. 14), and the backslider in practice must go into the hands of the devil for a time, not to be eternally destroyed, but to humble

and purge him; for this is God's will and way to those who outwardly fall into gross sins; as saith the Word: "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. v. 5.) It is well for the backsliding children of God, and the eyes of many such may read these pages, that notwithstanding their transgressions, there is, when they are brought back, mercy in store; as David says: "There is forgiveness with thee, that thou mayest be feared." (Ps. cxxx. 4.)

Sad and aggravating as are sins committed against light and life, love and blood, mercy and grace, peace and truth, kindness and goodness received from their gracious Father and wrought in their hearts by the Blessed Spirit of life and power; bad and hopeless as their case may appear, yet when the uncircumcised hearts of God's backsliding children are humbled, they come under the promise: "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God." (Lev. xxvi. 44.) These portions, which are as absolute as they are free, may meet the eye of some poor reclaimed backslider, who, through the temptations of the devil and the guilt of sin, is writing bitter things against himself, and is ready to conclude that he has committed the unpardonable sin, and that he shall be cast out of God's presence as an abominable branch. (Isa. xiv. 19.) May God help such to take courage, to pray, weep, and confess their sins, and however tried and distressed they may be, may he help them to sorrow after a godly sort, to realize repentance unto salvation that needeth not to be repented of, and to mourn at the cross of Jesus, where the blood of atonement was shed, and there look upon him whom they have pierced, and tell him that they would be ashamed and abhor themselves in dust and ashes, and loathe themselves for their iniquities and abominations. (Ezek. xxxvi. 31.) And may the Blessed Spirit further help these poor children of God, out of hatred to self and love to Jesus, the Friend of sinners, to testify that if he will only purge away their sins, which are as a cloud, and make their conscience clean, clothe them with change of raiment, set a fair mitre upon their head, adorn their neck with the chain of everlasting love, and bear witness in their hearts that they are his and that he is theirs, that they will, if possible, glorify his Name above all that he ever saved since the foundation of the world.

But if in the face of all this, guilt and temptation should still pursue some poor downcast soul, and unbelief should say, "There is neither hope nor promise in thy case," may God the Spirit enable thee to take shelter under that great promise, which is, in latitude, above all and beneath all the sins that thou ever didst or ever canst commit, wherein the Son of God hath said, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto

men." (Matt. xii. 31.) And if Satan should say thou hast committed the unpardonable sin, tell him he is a liar; for that sin is spite and enmity against the Holy Ghost, which thou hast not committed; for it is his presence thou wantest, and art praying that thou mayest realize the Scripture in the power of it, which says, "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.)

There being in thy soul a spark of life and love to Christ, if able, tell him that if he should cast thee out of his presence, which thou richly deservest, thou must love him; for having tasted that he is gracious, thou wouldest long for his presence, even if spurned from his feet. These entreaties and confessions of backsliders enter into the ears of Jesus and move his heart to say, with his sweet lips, "Turn away thine eyes from me, for they have overcome me." (Song of Sol. vi. 5.) Hell never was designed for such souls as these, though they deserve banishment from the presence of God for ever and ever. Christ understands all such cases as these; for he is exalted on high to "save unto the uttermost all that come unto God by him;" and the Scripture says, "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. iv. 15.)

Mahlon and Chilion were probably good husbands, and everything tends to show that Orpah and Ruth were good wives to them; so that we may safely conclude that in this family circle there had existed mutual love and affection. But death had removed three out of the six, and Naomi being old, had no expectation of marrying again, much less of bearing more sons; but if such could have been the case, she dissuades them from following her on such grounds, and says not one word to encourage either of them to return with her to Bethlehem. But where the heart is set right in the sight of God, not even the saints of Christ can deter a child of grace from desiring the society of the righteous, nor can they be persuaded to return to the world and its pleasures.

In verse thirteen Naomi lets out a little more of her feelings towards them. She could not any longer conceal her grief and sorrow; therefore breaks out, as if to relieve her burdened spirit, "Nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me." She could not see the hand of God so much against her daughters, though they had, like herself, each been bereaved of her husband. She felt her own sore and sickness. God had wounded her, but not with the wound of an enemy. Himself had done it. He had made her sick in smiting her. (Micah vi. 13.) She was filled full with reproach. We see how she keeps to the little word "me." Yet in the midst of all this her soul was moved with grief for her daughters, and she feels that on account of her sin the Lord had deprived herself and them also of their husbands. See what a conclusion she comes to, what a confession she makes; and how,



instead of dwelling upon secondary causes, she resolves it into this: "It is the hand of the Lord," and, saith she, "it is gone out against me." This was all she could say to her daughters and this was all she could say to her people when she met them.

When under singular trials and cross providences, of which we may think there has never been the like before, it is our wisdom and also our mercy, when enabled, to at once fall into the hand of God. This was the wisdom of David when he had sinned in numbering the people. Three things were offered him, but he would not choose either of them, but, as a guilty man, he fell down before God: "And David said unto God, I am in a great strait; let us fall now into the hand of the Lord; for his mercies are great; and let me not fall into the hand of man." (2 Sam. xxiv. 14.)

Nothing happens on the earth which God did not foresee, whether it be judgment or mercy: "Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?" (Amos iii. 6.) Jacob thought that Joseph, whom he loved above all his sons, was dead, and that wild beasts had torn him to pieces; yet, after some years of trial, he met him again: "And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive." (Gen. xlv. 30.) When Shemei said to King David, "Come out, come out, thou bloody man, and thou man of Belial," David, in his grief, committed himself to God, and said, "Let him curse, because the Lord hath said unto him, Curse David." Thus we see the meaning of the Scripture which says, "Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand; the poor committeth himself unto thee; thou art the Helper of the fatherless." (Ps. x. 14.)

We may see in these and many other instances, when singular and exceptional troubles fell upon the people of God, it brought back the remembrance of their faults and they acknowledged the hand of the Lord; as the psalmist says: "I remembered God, and was troubled; I complained, and my spirit was overwhelmed." (Ps. lxxvii. 3.) God sets our secret sins in the light of his countenance (Ps. xc.), and makes us see them as grievous sins committed against him. The widow woman who lived for a time so comfortably with the prophet Elijah, when her child died, in her grief exclaimed, "O thou man of God, art thou come unto me to call my sin to remembrance, and to slay my son?" (1 Kings xvii. 18.)

This godly woman Naomi not only had her own sorrow, but she said, "It grieveth me *much* for your sakes." Thus she entered into the Scripture which says, "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. vi. 2.) And again: "Rejoice with them that do rejoice, and weep with them that weep." (Rom. xii. 15.) She could at this time see nothing but dismal things. Little did she imagine that the same hand that had gone out against her, held in it a sweet store of mercy and

prosperity for herself and daughter, Ruth. The secret purposes of God were hidden; his thoughts and ways were not yet unfolded, nor were the secret and sacred feelings of love and union which existed in the soul of Ruth, the Moabitish damsel, yet fully manifested. Happy is that soul, who, whilst under trials, can, by faith, in God's strength, pierce the clouds and press for a moment through them all and say, "Though he slay me, yet will I trust in him." (Job xiii. 15.)

The words of Naomi much affected her daughters: "And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her." This brought a separation, and manifested the character of these two women; the one left her mother-in-law; but the other clave unto her. Thus God made good his promise: "The one shall be taken and the other left" (Matt. xxiv. 41); and the Scripture was fulfilled: "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life." (2 Cor. ii. 15, 16.)

As soon as Naomi resolved her trials into the will of God, and saw them as coming from the hand of the Lord, and expressed the grief of her soul, Orpah kissed her and left her. She was not able to choose the path of tribulation, nor share the crosses, affliction, and griefs of the godly; but Ruth clave unto her, and came under the Scripture which says, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Heb. x. 39.) At present it was only a cleaving with Ruth; but there was in this cleaving both spiritual life and love, and faith was not long in showing its head and making its voice to be heard. When God puts his holy fear into the hearts of his children, there is a kindred feeling of life and a cleaving to his people which manifests that life; as the Scripture says: "We know that we have passed from death unto life, because we love the brethren." (1 Jno. iii. 14.)

Ruth, in her cleaving to Naomi, was a firstfruit of Gentile converts to the Jewish church, which, under the gospel, was to be built up by we poor aliens and strangers from the commonwealth of Israel, according to the will and promise of God which says, "For the Lord will have mercy upon Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob." (Isa. xiv. 1.) In this Scripture we have the church of God set before us, and poor Gentile sinners are, through regenerating grace, made to cleave to the Jewish fathers and mothers who were to receive and instruct them in the things of God, and their kings were to become their nursing fathers, and their queens their nursing mothers. In the above passage the life and grace of God in the hearts of these strangers was to be known by their *cleaving* to the saints and servants of God, as Ruth clave unto Naomi. The veneration, esteem, and love which the tribe of Ju-

dah manifested toward David is expressed in the little significant word “*cleave*,” for when many forsook him, “the men of Judah *clave* unto their king from Jordan even to Jerusalem.” (2 Sam. xx. 2.) The grace, faith, and fear of God, which so shone in the person of Hezekiah, is expressed thus: “He *clave* to the Lord, and departed not from following him.” (2 Kings xviii. 6.)

So was grace manifested in Ruth, the Moabitish damsel, by cleaving to Naomi and following after her. When the Athenians reviled Paul, and set at nought the doctrine of the resurrection which he had preached to them, the word and grace of God had entered with convincing power into the hearts of a few, and they were constrained to come over to his side: “Howbeit certain men *clave* unto him, and believed.” (Acts xvii. 34.) Thus we see that their faith was made manifest by their cleaving to Paul and the truth. After Barnabas had seen the grace of God in the Grecians at Antioch “he exhorted them all, that with purpose of heart they would *clave* unto the Lord” (Acts xi. 23); but he did not exhort them until after they had believed, nor before he had seen in them the grace of God; for he knew without grace and faith they could not *clave* to God and Christ; for there is no beauty in him that we should desire him. Jonathan *clave* closely to David and loved him as his own soul; and after Jonathan was dead the king said, “I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.” David *clave* to Jonathan and called him his brother, even after he was dead, from which we may see that death did not break the union between them. When Lydia was baptized and felt her heart warm toward Christ and his servants, there was such a love and cleaving felt that she would have them under her roof, and would take no Nay: “And she *constrained* us.” (Acts xvi. 15.)

These, and many other cases, serve to prove that when Ruth *clave* to her mother-in-law she already possessed the fear of the Lord, the grace of God, the faith of his elect, and love, which is the greatest of all graces, and the safe, anerring proof of the new birth; for “he that loveth is born of God;” and in her was fulfilled the exhortation: “Abhor that which is evil; *clave* to that which is good.” (Rom. xii. 9.) She abhorred her past ways and false gods, and *clave* to Naomi, her God, and his grace; whilst the very opposite was manifest in Orpah, for she returned “unto her people, and unto her gods.”

(*To be continued.*)

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As regards this life there is not much in it to make us desirous to live, and yet there is a natural shrinking from death, and even a fear how it may be with us in that solemn hour. But all we can do is to cast ourselves upon the rich mercy, the free, sovereign, and superabounding grace of God, and to look to the Lord to be with us in his blessed presence that we may fear no evil when called to pass through the dark valley of the shadow of death.—*Philpot.*

## DUST AND ASHES.

A SERMON PREACHED AT GREENOCK, ON AUG. 18TH, 1785, BY  
JOHN LOVE.

“And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.”—GEN. XVIII. 27.

THERE is a wonderful display of the wisdom of God in this first book of the Holy Scriptures, wherein the first principles of the religion of a saved sinner are laid down in a simple manner. After a brief description of our original state, the Spirit of God goes on to describe the spiritual exercises of various individuals; until we come to Abraham, who was a leading example of faith and obedience. These words, considered in their connection with the context, give ground for the following observation: That times of particular nearness to God, will be times of special abasement and humiliation of soul before him. Abraham was at this time admitted into great nearness to God, and we see the effect which it had upon him. He has not much to say. God's people at these times have such views of their own vileness, which is beyond the power of language to describe; for it is not a time to pay compliments to God in fluency of speech. This we may see exemplified in the case of the publican, whose outward gestures were as expressive of the feeling of his soul as his words. All that he had to say was soon told in very few words: “God be merciful to me, a sinner.” Just so is it the case here with this eminent saint, who is called the father of the faithful: “Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes.” In handling this subject, I shall

I. Illustrate the view which is here given, of the meanness and vileness of our nature: “Who am but dust and ashes.”

II. I shall speak a little of that intercourse which God is pleased to grant unto his own people.

III. Show how it is so wonderful that God should admit his people into such familiarity with himself, as was the case at this time with the patriarch Abraham. “Behold,” saith he; as if he had said, “How wonderful and admirable is it, that the Great Jehovah, the Lord of glory, should admit one so vile and loathsome as I am, to speak unto him!”

I. We are to consider the view which is here given, of our natural meanness and vileness, when it is said, “we are but dust and ashes.” These words, however, are both metaphorical and literal. In the former sense it is as if the patriarch had seen himself to be more vile than the dust of the earth, and more defiled and defiling than ashes. They are likewise literal and strictly true. Our bodies, which are a part of our constitution, were made of the dust, and will soon be mingled with it again. But it is chiefly our moral deformity which makes us feel so unworthy before the Lord. In speaking more particularly here, I shall begin with that which is most simple; namely, the body; by which we may

rise to a more distinct apprehension of our spiritual deformity. And,

i. The meanness of our nature appears in this, that we are clothed with a sinful body. Setting the consideration of sin aside, it is a cause of humiliation to think, that although we are allied to the angels, which are spirits, yet we are also in some respects like the beasts of the earth. Man was made a little lower than the angels; for they being wholly spiritual in their nature, have a nearer resemblance to God than man has. But our spirits are lodged in tabernacles of flesh, which are not so free, and have many wants and incumbrances. Adam and Eve had cause to be humble even in paradise, where they had no mixture of pain. It is sin which has mingled sorrow and brought our humiliation. Adam, in a state of innocence, had a humble and thankful enjoyment in the possession of a sinless body; and this enjoyment shall again be perfected in the heavenly world. There, the spirits of just men made perfect, shall continue to exercise this humble joy, without the least mixture of pain or sorrow, throughout eternity; for they shall be free from that sin, which in this world makes us truly mean and vile.

ii. This meanness appears, in that our souls, whilst dead in sin, are wholly taken up with the body, and with the things of time and sense; so that we are ignorant of spiritual things and wholly sunk in gross darkness. Ever since man forsook God as the chief Centre of his desires, he has been plunged and immersed in the concerns of the flesh. If our minds were spiritually illuminated, we should see that man, in his natural state, is a monster of iniquity, putting that uppermost which should be lowermost; and that the noble soul of man, which was a spark from above, is captivated by the flesh, which is only dust.

iii. This view will be still further confirmed when we consider that we are naturally averse and backward to any spiritual views of God or of spiritual things. We cannot attain to any becoming spiritual apprehensions of the invisible God; we would still be for fancying to ourselves a visible Deity; and hence it is that there is found in man's heart such a propensity and bent for those idolatrous representations of God, which have been the sin and folly of men in all ages. Hence, also, arise those unworthy and low thoughts of God which fill the minds of men in a state of nature, and which are just ground of humiliation to us. From this, likewise, proceeds that inclination and bias to external pomp, and show in the worship of God which has been so prevalent in the world; the children of men not considering that God is infinitely pure and spiritual, and stands at the utmost distance from everything material.

iv. This view will still further appear, when we consider that we are not only averse to the contemplation of God, who is a Spirit, but are likewise backward to the consideration of spiritual things. There is an ocean of the glory of God to be seen in the visible world, and this may be seen by all as creatures. We are

told that when the foundations of the world were made, "the morning stars sang together, and all the sons of God shouted for joy." There is not a blade of grass but has much of the glory of God veiled under it. We, in our fallen state, are so blinded that although he works on our right hand and on our left, we see him not, because we have become wholly carnal. And however lightly this may be thought of now, still it shall be brought in as a fundamental charge of guilt against millions of men, at the day of judgment, as set forth in Rom. i. 18-21. It ought to be matter of deep humiliation to us, that, while there is such a glory everywhere shining around us, still that glory is unknown to us, through the darkness which hath blinded our eyes.

v. This meanness to which our nature is sunk, appears further, in that we are not only carnal in our apprehensions of earthly things, but we are also debased so low, as even to prefer the interests of the flesh to God himself, and to all spiritual good in him. So that a very mean and vile gratification of the body is put by the soul in the room of God; an illustration of which is given by the Spirit of God in these words: "Whose God is their belly." (Phil. iii. 19.) How humbling is the consideration that we by nature willingly suffer every low and transcient lust to lord it over us! The throne of the heart is open to the gratification of every vile appetite, while the ever-blessed God, who alone can be the all-sufficient and eternal portion of the never-dying soul, is not at all desired.

vi. This lowness into which our nature is fallen appears in that we are very averse to the suffering of the least bodily pain. So far are we alienated from God, and so closely are we allied to the interests of the flesh, that we cannot think of suffering any bodily pain for the glory of God. Man, in his original rectitude, had in him love and desire for the glory of God; for this reigned supremely in him while the faculties of his soul and body were in their right place. But the case is now woefully changed. Those high and noble faculties of the soul are now subordinated to the low and base desires of the flesh; so that the gratification of its base appetites is desired rather than the glory of that God, "of whom, and through whom, and to whom are all things." So completely is man sunk into the narrow circle of his mean self!

vii. Another humbling view of the meanness of our bodies is, that they are unable to bear the near approaches of God, either in a way of love or of terror. It is certain that the near approaches of God in a way of love, have sometimes overwhelmed his own people to the exhausting of their natural strength; so that they required to be supernaturally strengthened, before they could bear those manifestations with which they were favoured; as you may see in the examples of Daniel under the Old, and of the beloved disciple under the New Testament dispensations. We may here see and admire the infinity of glory which was in the human Nature of Jesus Christ, and which was in such near and inconceivable union with the Godhead. You will, perhaps

say, "The human Nature of Christ is but a created, and therefore a limited thing; how then can there be an infinity of glory in it?" It is true that the human Nature of Jesus Christ is limited; but being, as it were, enclosed in the Godhead, and being anointed of the Spirit without measure, it may be said, that an unsearchable glory resides in it; and the Person of Immanuel will be the wonder and delight of the heavenly world, and the great channel of the emanations and communications of God to the blessed inhabitants of that world throughout all eternity.

Lastly. The meanness of the body appears, in that it is appointed to return unto the dust. This is humbling, whether we consider it as an effect of the curse, or as an obstacle in the way of the person passing at once into the full blessedness of the heavenly world. Such is the mean and vile condition of the body that it is utterly unfit for perfect communion with God in its present state; nor can the soul enjoy this while it tabernacles in it. The body must therefore be brought to the dust of death, and become a spectacle of loathsomeness, so that the soul may be freed from an ensnaring clog when engaged in heaven in the service of God.

II. We shall now proceed to the second general head, which is, to speak a little of the ways in which God is pleased to hold intercourse with his people while here. On this and the remaining part of the subject, I mean to be very brief. As the ways of this wonderful correspondence betwixt the high and holy Jehovah and his low and sinful creatures, are many, I intend just to glance at some of the most obvious of them.

i. God holds this intercourse with his people in the way of permitting them to inquire of him that which they desire to know. This is an exercise in which the people of God in all ages have had sweet fellowship with him; as you may see in the example of Abraham here; and also in that of Jacob, who, in the night of wrestling referred to in Gen. xxxii, made this inquiry, "Tell me, I pray thee, thy Name." Likewise Moses, another son of Abraham, when he was brought into great nearness to God, breaks out in this manner: "I beseech thee, show me thy glory." God, at such times, brings his people to a state of intimacy with himself, like unto that which was enjoyed by the beloved disciple at the feast of the Passover, when he made that inquiry concerning the discovery of the traitor, "Lord, who is it?"

ii. Another way in which the people of God hold this intercourse, is, by expressing unto God their knowledge of him. That knowledge which the people of God receive from him, they, as it were, pour back into his own bosom, as we may see in the exercise of David, who expresseth himself in this manner: "O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?" (Ps. lxxxix. 8.) This knowledge of the excellency of God, and of his faithfulness, he had learned from God himself, in the experience which he had had of his faithfulness; and here he sweetly pours it back into that ocean from which it came. Again, he says, "How excellent is thy

lovingkindness, O Lord." This he had learned also from God himself. Take another example from the spouse, who in her intercourse with her Beloved, thus exclaims, "He is altogether lovely." It was only by his own light and teaching that she had come to this view, and here with delight she speaks of it, and this is an exercise which has a sweet promise made unto it: "Then shall we know, if we follow on to know the Lord." (Hos. vi. 3.)

iii. Another way by which this intercourse is kept up, is supplication. God takes it kindly from his children that they pour out their wants unto him; accordingly we find David often engaged in this way of communion with his heavenly Father, as you may see in Ps. cxliii, where he says, "Hear my prayer, O Lord, give ear to my supplications . . . Cause me to hear thy lovingkindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies; I flee unto thee to hide me." Thus you see the familiarity to which David was admitted, when brought near to God in prayer; and this is an exercise wherein the people of God are often much refreshed and relieved.

iv. Another way by which this fellowship is promoted, is by the people of God being laid low before him in their confessions of their guilt and loathsomeness. This is the consequence of the clear manifestation of the love of God; for in the dazzling light of his gracious presence they are made to see more clearly their own vileness. This was the case with the patriarch Abraham at the time referred to in the text. So also with Job, and with Isaiah, who in those near interviews with God to which they were admitted, were overcome with the sense of their own defilement. And this is the way which God takes, both for exalting his people, and also for granting them their requests. Daniel also, "a man greatly beloved," when he drew near to God by prayer for a mercy upon which his heart was much set, was humbled, and made confession, as is recorded in Dan. ix. And you will see towards the end of his prayer, how Jehovah regards the humble and contrite spirit here manifested, agreeable to the words of the Lord Jesus: "He that humbleth himself shall be exalted."

v. Another way by which this heavenly correspondence is kept up is in thanksgiving. This has much resemblance to the fellowship of the heavenly world. We have some specimens of it in Rev. v.: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And many of the saints have enjoyed much sweetness in this exercise while upon earth. How sweetly doth Paul sing, "Thanks be unto God for his unspeakable gift;" and again: "Thanks be to God who giveth



us the victory through our Lord Jesus Christ." We see David frequently holding fellowship with God in this way, and inviting others to join with him in the delightful employment; and we also see in what lofty strains Moses and the believing Israelites engaged in this exercise of thanksgiving for that signal deliverance which was wrought in their behalf at the Red Sea. In short, the people of God in all ages, have in this way had their darkest hours enlightened, and their most bitter cups sweetened, as we see also in the case of Paul and Silas, who, when in prison under the severity of man, had their mouths filled with praise and thanksgiving to God.

Many others since their day can bear witness, and set their seal to the truth of this, although the degrees of it may be many and various; for those exercises will be in proportion to their deliverances, both internal and external, and according to the evidences of the love of God manifested in them; and this will be the case so long as they walk by faith. But in the heavenly world this exercise of thanksgiving shall endure and be performed in a joyful and formerly unknown manner, in company with the holy angels to all eternity. This shall be done in spite of hell, and will, if they have a knowledge of it, exceedingly aggravate the misery and torment of the inhabitants of that place. And this will tend also to make the praise and joy of the blessed all the more intense. The elect angels will have eternal matter of praise for their having been predestinated unto, and confirmed in their first estate, from which many of their fellow-angels fell by apostasy. But the redeemed from among mankind shall have much higher ground for praise for their wonderful deliverances as brands plucked out of the burning, after having been so far advanced, if I may so speak, on their way to the place of endless misery, and surrounded with the sorrows of hell. Surely, therefore, the notes of their praise shall be high "Unto him that loved them, and washed them from their sins in his own blood." While to all eternity the smoke of the tormented shall arise to the glory of Divine justice, the praise of the redeemed shall arise for ever to the Lamb that was slain.

vi. The last way I shall mention in which the people of God maintain intercourse with him here, is by their prayers for others. And in this likewise they enjoy sweet fellowship with God; as is here exemplified in the case of faithful Abraham, who was at this time engaged in this exercise. The children of light are frequently engaged in this way, not only in behalf of unbelievers, but also for saints who are not in a praying frame for themselves, as may be seen in Moses, who often stood in the breach in the behalf of those who for the time were under the influence of unbelief; so that while they were murmuring against God, he was crying to God for them. The people of God are also often at a throne of grace for poor sinners who cannot pray for themselves. "O," saith the patriarch, "that Ishmael might live before thee!" It is the earnest wish of all saints (when they act as such), that

the kingdom of Jesus Christ may be enlarged, and built upon the ruins of the kingdom of darkness. David is often very earnest in this prayer, that God would have mercy upon the dark places of the earth, and that he would teach transgressors his ways. And it is matter of wonder to the people of God that he is pleased to honour them in making them in some degree instrumental in promoting both the welfare of saints and sinners, in the signal answers which he gives to their petitions on behalf of such.

We have an illustration of this in the case of Peter when he was apprehended by Herod and secured in prison. We see what was then the conduct of the church;—they betook themselves to prayer, and the event in behalf of Peter was matter of wonder both to him and to them. Take as another example the case of the woman of Canaan, who, when she applied to the Saviour in behalf of her daughter, was more successful in her errand than she could have expected: "Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt." (Matt. xv. 28.) These and many similar testimonies which might be advanced, give evidence how well pleased God is with such prayers. This may be ground of encouragement to the people of God to bring the cases of their friends and acquaintances unto him, from whom every good and perfect gift cometh; and they know not what cause of joy they will have, when they meet with those in the heavenly world, for whom they wrestled while upon earth. These are some of the ways in which God is pleased to allow his people to come near and to hold intercourse with himself, in their pilgrimage journey through this world; and this is to them an occasion both of comfort and of wonder.

The view of the infinite glory and dignity of the nature and perfections of God, fills his people with wonder at his condescension to them, when they consider the boundless distance which there is betwixt him and the highest creatures who are in his sight less than nothing and vanity.

The view of that pollution and filthiness which the people of God are enabled to see in themselves raises their wonder that He who is so glorious in holiness should be so familiar with them; and at such times it is that their vileness is most distinctly felt. And this is only a prelude to that astonishing wonder in which they shall be eternally swallowed up, when they enter into the regions of light; for here they are often in the dark as to God's love and tender mercy towards them, but when the whole plan of their salvation and of God's gracious dealings with them in their way through this wilderness shall be opened up unto them, then their ecstasies will rise to such a height as that the courts above shall be made to ring with eternal hallelujahs of praise and wonder, "unto him that sitteth upon the throne, and unto the Lamb that was slain."

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To go to the throne of grace is the way to get into the secret of the Lord's presence.—*Clarks's*.

A FEW PARTICULARS RESPECTING THE LIFE AND DEATH OF MRS. JANE MAY, WHO DIED AT CHAMPAIGN ILLINOIS, UNITED STATES, ON JAN. 13TH, 1886, AGED 83.

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My dear grandmother was born on March 17th, 1802, at Plymouth Dock, Devonshire, England. She was the youngest of six children. Her parents were moral, Church of England people, and brought her up the same. When only a few days old she was thought to be dying; a clergyman was sent for, and she was christened, but after she recovered she was christened again, and her parents not being satisfied on that score had her christened a third time. As a child she was very conscientious.

On Nov. 2nd, 1818, she married Francis May, late paymaster and purser in H.M. Navy, who, at that time, was a widower with one child. He had been a strong churchman, but was at this time or shortly afterwards an attendant of the Independent chapel. About two years after their marriage my grandfather was appointed to the ship "Persius" lying in the Thames off the Tower. Here they lived many years. Soon after this change my grandmother's step-daughter (now Mrs. Preston, of Camberwell Grove, London), then a child of 9 years, was taken sick with typhus fever; consequently the family were removed from the ship to a Mrs. Chamberlain's on Tower Hill. Grandmother was at this time very much afraid of this disease, and repeatedly said to Mrs. C. that they would all die of it. One night she dreamed that she was standing in a church-yard, and there were a good many people among the gravestones. Presently she noticed that Death dressed in black was there, and he came up to her and asked if he should tell her of the future. She answered, "No." He said, "You had better let me tell you." She replied, "No." This was done three times, and then he said, "In three years and a half you will die of typhus fever," and she awoke. This dream made a great impression on her mind, and she told Mrs. C. she was sure she would take the fever; but she did not, and the family, consisting of herself, her step-daughter, and my mother (then a child of about three years of age), returned to their cabin on board of ship.

My grandfather was at that time a member of Mr. Heap's church, who preached in Dr. Watts' church in Bury Street, London, where they both attended. Grandmother has told me that she often used to sit in her pew and tremble on account of her sins. Some time in the year 1825, at about the end of the three years and a half from the time of the dream, on one communion Sunday she was in her pew in the church, and Mr. Heap's text was: "Who are these that fly as a cloud, and as the doves to their windows?" She felt so sorrowful on account of her sins that she did not hear much of the sermon, but when at its close those who were not members arose to leave the church, an old lady, Mrs. Jarmin, who sat in the pew with her and who knew

the state of her mind, said, "My dear, I wish you were going to partake with us," and grandfather asked her to go up in the gallery and wait for him; so she took my mother and went up. She looked down at Mr. Heap breaking the bread, and then as she looked she saw a vision of Jesus dying on the cross with his head bowed upon his breast, and she said to herself, "Was it for me? Can it be for me?" Her veil was over her face, and she was so wrapped in thought that she did not notice the service had ended, until my mother pulled her dress and told her the people were gone.

Grandfather was waiting for her at the door and took her arm. When they reached the turnposts at the end of Bury Street, and as she had her hands on the posts, for she felt weak, these words sounded in her ears, "Her sins which are many are forgiven her." The words came with such power that she thought she would fall, but she steadied herself by holding the top of the posts. Thus she was set at liberty, and on her return home she found the words and rejoiced. Then she immediately wrote to her mother and kinsfolk, and told them what God had done for her soul. They wrote to one another and said that Jane had turned Methodist; but the bread she cast upon the waters bore fruit after many days, for she told me shortly before her death that she thought they all died in faith. (Her father and mother both died in her house; her father in her arms.)

She lived upon the top of the mount for about nine months. She tried to hear Mr. Heap, but could not sit under him any more; so used to go about from place to place. For several years she used to take tea with a Mrs. Jarmin (then a widow lady, who at one time was a member of John Wesley's class, but afterwards sat under Huntington), and then attended Joseph Irons' lectures. Grandfather and herself would hear him preach at 7 o'clock Sunday mornings and would hear William Gadsby when he came to London. I have heard her say, "I think I can see him now, as he used to exclaim, 'Honours crown his brow!'" But with all these helps by the way, she found that she must walk by faith and not by sight; and has often told me so.

When she was first set at liberty the question of baptism presented itself, and her mind was soon settled upon this,—that baptism was only for believers and that immersion was the proper mode. She met with much opposition on account thereof, for my grandfather at that time could not see the ordinance in that light; but about seven years afterwards he did, and was baptized at a little chapel in Portsmouth. As he passed my grandmother on his way to the vestry she said to him, "The first shall be last and the last first." She was not baptized until three years afterwards, because she would be satisfied that the minister who put her under the water was commissioned from on high.

One day she received a letter from the late Mr. McKenzie stating that he was going to open a small chapel at Featherbridge, about 30 miles from Portsmouth, and baptize several persons, and that he

would be glad if she would make one of the number, which she determined to do. Three others went with her in a coach from Portsmouth. Mr. M'Kenzie preached, and his text was: "The throne had six steps." (1 Kings x. 19.) After the sermon and baptizing a dinner was provided at an adjoining farmhouse, but she did not want any dinner, and Mr. M'Kenzie did not either; for she was near him at the table, and noticed he sat lost in thought. This, I think, occurred in 1834, over fifty years ago, yet I do not think the power of that sermon ever left her; for when she told me about it she said, "It was dinner enough for me. Ah, it was glorious!" The great trial of her life occurred at Rye Lane, Peckham, Surrey, on Sept. 30th, 1850, when she was called upon to part with her dear husband, whose mortal remains lie in Nunhead Cemetery. She always kept the anniversary of that day as long as she lived; for it was the day of her great sorrow.

In the year 1859 she came to this country, bringing with her four of the members of our family; and surely the good hand of her God was upon her in that journey of 4,000 miles. From the time she arrived here it was very seldom that she met any person who could talk of the good things of the kingdom, the preaching of this country being, with very rare exceptions, rank Arminianism; but she had her Bible, several books of sermons, hymn-book, and the "Gospel Standard." She was a great reader. She used to correspond with the late Mrs. Hammond, better known perhaps as "Sarah." They became acquainted in Portsmouth many years ago, and loved each other as sisters in Christ. My grandmother a day or two before her death, speaking to me of Mrs. H. and wondering if she was alive, said, "Mrs. H. used to say, 'When my time comes I have but to lay my head upon the pillow; I have no one to trouble me,'" whereas my grandmother had a large family of grandchildren with all their troubles, her youngest daughter being in Dakota, about 1,000 miles away.

For the last twelve years of her life she was a great sufferer, yet she endured with great patience, and amidst it all was continually intent upon things for the benefit of others, not considering herself. I have never met such an unselfish person, denying herself for the benefit of others. She adorned by her life the doctrines she professed. She had read the Bible through many times and could call a good deal of it to mind, which was a comfort to her during her last days when she could not read. In conversation she remarked that most of the psalms are prophetic of Christ, his life and sufferings. The last few chapters in the Gospel by John, where the Lord was leading his disciples to look away from his humanity to his Divinity, were very sweet to her, and she referred me to the passage where it says, "I say not unto you, that I will pray the Father for you; for the Father himself loveth you." I read the chapter to her, and she seemed to be much impressed by it.

In speaking of deathbeds she said it was cruel to torment the poor dying creature about speaking or giving some sign of the

presence of the Lord in the moment of death, and also spoke of Dr. Hawker, and how he wished to die like Jacob, blessing his children and then quietly giving up the ghost; but it was a long time after his death before she ascertained how he did die. On one occasion I asked her how she felt. She said, "I have a quiet, abiding faith," and then remarked that she had nothing and was nothing but sin, but rested in Christ and in his righteousness. She said that God had been very gracious to her, that he had kept her all her life, and that not one thing had failed of all he had promised her. (I think that many years ago this promise had been given her, that her "shoes should be iron and brass, and as her day, so should her strength be.")

During the last day of her life she was much in prayer that the Lord would come and take her to himself. I heard her say, "I am weary of self, of earth, and sin." She was very patient in all her sufferings. I went up to see her in the evening and found her mind strong. (She was so afraid she would lose her senses, and once said to me how shocking it would be if she should lose her mind, and curse and swear.) I could see she was near her end, and I feel satisfied she knew she was about to depart, for she did not want me to leave her, so that my mother might not be alone. A little after 10 o'clock she asked for some coffee, and my sister brought her some. We then noticed a smile pass over her features, she shut her eyes, and her spirit had gone to be for ever with the Lord. We are left behind to bless the Triune Jehovah for all his free favour to her, and to us in sparing her to us for so many years.

A. P.

A SANCTIFIED heart is better than a silver tongue.—*Goodwin.*

No human being is a true worshipper of God unless he be of the true circumcision. He must be made a spiritual man before he can offer spiritual sacrifices, and which spiritual offerings are holy and acceptable to God by Jesus Christ. There may be the form of godliness; much apparent piety, stores of head-knowledge, fiery zeal; yea, many sacrifices made by man, and much suffering endured, and all may arise from the flesh. How necessary, reader, it is that we come to a close examination as it respects the nature of our profession, faith, and hope! "The fire shall try every man's work of what sort it is." (1 Cor. iii. 13.)—*H. Fowler.*

CHRIST, the great Intercessor, is greatly concerned for his people in their outward distresses and calamities. He is concerned for his people when they are in the depths, as he has always been. (Gen. xlviii. 16.) This Angel is Christ, who redeemed Jacob not only from eternal miseries, but delivered him out of all the troubles and calamities he had met with in the world.—*Clarkson.*

It is one thing for a man to have riches and full barns, and another thing to have comfort in them. But now the joy of Christians is a thing inseparable from their enjoyment of Christ; indeed the sense of their interest may be lost, and so the acts of their joy intermitted; but they always have it in the seed, if not in the fruit.

—*Fowler.*

## THE MYSTERIES OF GRACE.

Dear Brother,—Grace, mercy, and peace be to you and to all who are of the household of faith. May God the Spirit lead you into the mysteries of grace, that you may know the mind and will of God, that power belongeth unto him, and that man is in a helpless, ruined state and cannot help himself, any more than a dead man can rise up out of his grave: “The body is dead because of sin; but the Spirit is life because of righteousness.” (Rom. viii. 10.)

No man can know Christ to be a perfect Saviour until he knows himself to be a perfectly lost sinner by the powerful teachings of the Holy Ghost; as Paul beautifully says: “We speak wisdom among them that are perfect.” (1 Cor. ii. 6.) All knowledge short of this, however near it may appear to the truth, is as a shadow that will soon vanish away. May the Lord give us wisdom and understanding in these things, if it be his blessed will; for until brought to stand on this foundation, men will be aiming at some performances of the flesh; but Paul says, “Henceforth know we no man after the flesh.” (2 Cor. v. 16.) A man may walk circumspectly in the eyes of the world according to the flesh, and be as great an enemy to God as the devil. Men may speak, and preach, too, very clearly in some respects, but they cannot be hid long from those the eyes of whose understanding the Lord has opened and given them a spirit of discernment; for there is nothing but the spirit of the world in such, so that they have not discovered the Spirit which is of God, which reveals what they are; for “he that is spiritual judgeth all things, yet he himself is judged of no man.”

No carnal man can form the least idea of what a child of God is, but there never was one fruit of the Spirit seen in such characters; they are highminded, covetous, and full of pride, and they have not a grain of sympathy nor love to the poor distressed children of God, who groan from day to day being burdened on every side, and all things seeming to make against them from without and from within, just as it did with poor Job, Naomi, and indeed, with all the people of God; for the Lord will so empty his children of everything that they shall know that they can have nothing but what is given them of God, and that all things that they have to pass through in this life are appointed of him. Not one thing, however painful or pleasant, could be prevented, and every meal of food we have to eat, and every garment we have to wear is given us of God; so that by the Lord’s teaching we see that we are as marvellously fed as was Elijah, although it is not brought to us by ravens. O what a soul-humbling lesson is this, when we see the Lord to be All and in all, both in temporals and spirituals! It excludes all boasting and lays us low in the dust with, “Who maketh thee to differ from another? and what hast thou that thou didst not receive?”

I have been very poorly these three or four months past; have

a constant cough and shortness of breath. About six weeks before Christmas I thought I should not live to see it. However, the appointed time is not yet come to lay aside this earthly tabernacle, but the thought of its short duration, is at times, a great consolation to me whilst passing along my pilgrimage, when the Lord makes known to me the certainty of that crown of righteousness which he will give to them that fear him in that day. Things in providence have been very gloomy with me for some time past, and even now, speaking after the manner of men, they appear very dark; but I know the Lord has wise ends in view, and that there is a need be for all these things, for we live by faith, and not by sight, which may the Lord enable his people to do, for his Name and mercy's sake.

Yours in the Lord,

Bath, Jan. 6th, 1820.

W. SMALL.

### PRAYER FOR A BLESSING.

Dear Friend,—Though I am unknown to you, you are not unknown to me, neither shall I ever forget you while my poor memory lasts. It is nearly twenty years since I first heard you speak in the Name of the Lord at Gower Street Chapel. I was passing through much soul conflict; for at that time I was taunted from morning to night by ungodly men about my profession. I had just commenced to speak in the Name of the Lord, and as I was often within three or four miles of Gower Street, I used to go to the chapel occasionally.

One Tuesday, when they had been swearing at me all day and the devil thrust sore at me that I might fall, I said to myself, "Mr. Dennett is to preach at Gower Street to-night, and, if the Lord permit, I will try and go." So I wended my way thither after I left my work, and when I reached the chapel the service had begun. You were in prayer, and O what a desire there was flowing out of my poor guilty heart that the God of all grace would bless your message to my soul; and truly he did help you in a blessed way. That night I felt a love to you that time will never dissolve. Your text was: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." (Ps. xxxvii. 34.) O how it met my case, and I left the chapel feeling assured that the Lord would help me out of all my troubles. I was passing through some deep straits at that time, but I felt I could leave all in his ever blessed hands. O what a good God he has been to me to this very moment!

The man who opposed me more than all the others is now dead, and before his death he was often without a penny; but when he asked me, I always gave him something. The last time he passed my door, these words dropped into my mind: "He honoureth them that fear the Lord," and O how your text flowed into my



mind again with sweetness and power, and seemed almost as fresh as when I heard you preach from it!

About the same time that I was so blessed under your ministry at Gower Street, I heard Mr. Smart, the late Mr. Mortimer, and others; but your text has followed me continually, and for nearly twenty years I have had a desire to write a few lines to encourage you; but the old fiend of hell has laid many obstacles in the way, and told me it would be of no use, as you would take no notice of it. On one occasion since the time to which I have referred, I have heard you at Gower Street, but did not get on as I did before. I believe, my dear friend, I was thinking too much of you instead of looking to the God of all grace. On the evening of April 19th, 1881, if my memory serves me right in the matter, I again heard you at Gower Street.

I was glad when I heard you were about to take to the Editorship of the "G. S.," and I can say that many have been my prayers that the Lord would bless the work of your hands. We have some blessed truths set forth in it from month to month. May the Lord still be with you in all that is before you, give you strength equal to your day, and sanctify all your afflictions, which act as ballast to keep us in the place where the Lord would have us to be; for they are amongst the "all things that work together for good to them that love God, and are the called according to his purpose." In conclusion I would say, "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace," is the prayer of

Yours in the Gospel,

Jan. 13th, 1886.

ELI FOX.

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### AN EVERLASTING FAREWELL.

My dear Friend,—Enclosed I submit to your perusal the two last letters that have passed between Dr. Lindsley and myself. Peradventure you may gather some little profit in reading them, as the good Lord, in a sovereign way, sometimes makes use of the weakest and most unlikely things to instruct, encourage, and comfort his children. I have found this a truth in my own experience; for the Lord has at times when I have been in meditation, prayer, or Christian conversation, caused the fire to kindle, and I have been favoured with refreshing from his presence. Thus it was with the spouse in old times; for when she had sought Him whom her soul loved, but had not obtained the desired blessing that her heart was set upon; still she kept on, being persuaded that her Beloved never "said unto the seeking seed of Jacob, Seek ye me in vain." It is the enjoyment of the Lord's gracious presence that constitutes our happiness; for in his favour there is life, and in his presence a fulness of joy, and by his gracious visitations our spirits are preserved.

But we live, my dear friend, in a cloudy and dark day; a day of rebuke and blasphemy, in which many have a form of godliness, but deny that power in which the kingdom of God stands. There is much outward show with only a name to live, and only here and there a wayfaring man to be found. In the little circle of my acquaintances not one can I find who is heaven-born and heaven-bound, but what is in the path of much tribulation; therefore let not my dear friend think it strange that she has been made to drink of the wine of astonishment, but remember it is only tasting of the blessed Redeemer's cup; for you know he has said to us, as his disciples, "Ye shall indeed drink of my cup" (Matt. xx. 23); and we are also to have fellowship with him in his sufferings; but this is not all; for "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ;" and

"Though our cup seems fill'd with gall,  
There's something secret sweetens all."

We read in Isa. lvi. 21-3 of a "bitter cup" which the Lord promises to take out of our hand, and says he will put it into the hand of those that afflict us. The present day is, I believe, in a peculiar manner "the time of (spiritual) Jacob's trouble; but he shall be saved out of it." (Jer. xxx. 7.) Yet a little while and we shall bid an everlasting farewell to all the tribulations appointed for us by the way. Hitherto the Lord hath helped us, maintained our cause and our lot, and everything thus far hath worked together for our soul's good. We have been blessed with many tokens of Divine favour, with many sweet earnest, pledges, and foretastes of the inheritance incorruptible, undefiled, and that fadeth not away. Therefore let us not cast away our confidence, which hath so great a recompence of reward, but rather encourage ourselves in the Lord our God.

The little manuscript you were so kind as to lend me I must request to keep a little longer. One person that has read it told me with tears that she had found it truly blessed, and that her heart was knit to you in the sweetest union. Several of my friends have expressed a desire to peruse it; therefore I purpose that they shall see it, if you approve. Your last letter came at a time when I was much occupied in outward concerns, and rather unwell in health, which prevented me from attempting to answer it. Of your election and effectual calling of God I have not the shadow of a doubt. Satan, my sister, is not divided against himself. The real hypocrite he will bolster up in presumption and vain confidence, and puff the deluded mortal up with pride, and from that high pinnacle he falls into the same condemnation with himself. On the other hand this arch fiend uses every effort and device to harass and distress the poor broken-hearted, sincere, and humble follower of the Lord Jesus Christ, by raising doubts and fears in the mind, with his deceptions and suggestions, in order to perplex and becloud every evidence of grace in the heart, draw a veil over every former token for good with which we have been indulged, strip the poor soul of its peace and

tranquility, beget in us hard thoughts of God, hide, if possible, every trace of the Lord's former loving-kindness and tenderness from our view, and then to hurry us into perverseness and rebellion against the best of Fathers and the best of Friends. This is the way he takes with the feeble disciples of Christ Jesus when God's gracious presence is withdrawn, and the consolations of the Holy Spirit, for a season, are suspended; and, were he permitted to have his own way, as in the case of Job, he would, if possible, make us as miserable as himself.

But the soul that is blessed with the smallest measure of living faith in act and exercise, is sure, in these conflicts, to "turn the battle to the gate," and in the issue they overcome this cruel foe by the blood of the Lamb, and by the word of their testimony. Therefore, my dear friend, hold fast that good thing which was wrought in your heart by the operation of the Holy Spirit when he condescended to quicken, illuminate, and reveal Christ to you as the chiefest among ten thousand and the altogether lovely. Be of good cheer; for "greater is he that is in us, than he that is in the world." The treasure of grace in our hearts, be it ever so small in measure, is an incorruptible seed which liveth and abideth for ever; for the God of all grace, even Jesus our Lord, hath said, "Because I live ye shall live also." Our present happiness arises not from the measure of grace we have received, but from the *reality* of it. We are exhorted to "be strong in the grace that is in Christ Jesus;" for "it hath pleased the Father that in him all fulness should dwell." Our safety depends upon our union to Christ, and our daily comfort springs from communion with him.

It is a source of much consolation to know that we are following the Lord in the regeneration, and that "as he is, so are we in this world;" that is, we meet with the same treatment from the world, and share in the same sufferings and afflictions as he did. Do we want to find the most lively and thriving disciples of Christ? They are to be found in the midst of Zion (read Zept. iii. 12), even an afflicted and poor people, who have nothing to trust in but the covenant Name of the Lord, and where we find this tried and afflicted company, there we shall find the King of Zion also, as you will see in the 17th verse. If you want another proof of this read Zech. i. 8. There are the myrtle trees (evergreens) in the bottom, that is, the valley of humiliation, and the Man, Christ Jesus, with them upon the red horse of salvation, as their great Preserver. These two instances serve to show us that vital godliness is principally found, not in outward splendid appearances, but, for the most part, in a low and mean condition both spiritually and temporally. "The sacrifices of God (which he approves and accepts) are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." (Ps. li. 17.) If we, my dear friend, have this good thing in possession, we will not exchange our treasure and our lot for all the riches of this uncertain world. I feel a desire to go on

with this pleasing theme, but other things call for my attention.

I have been somewhat burdened for some time past with the situation of my eldest daughter, Mrs. Walton, she being near her time of sorrow; and as my mind was more than usually exercised on her account, I have had many visits to the watch-tower on her behalf. On Wednesday evening, just after receiving your kind favour, I also received the pleasing tidings of her safe deliverance after a severe time of travail. Gracious answers to prayer call for humble thanksgivings, and encourage us to continue begging for every supply we stand in need of. I therefore request you to join with me in this matter, as we have a Scripture warrant so to do: "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." (Ps. l. 23.) With kind regards to the family

I remain, affectionately yours,  
Dec. 15th, 1821.

J. KEET.

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### A BLESSED EXCHANGE.

Dear Brother in Tribulation and in the Kingdom and Patience of Jesus Christ,—You are much in my thoughts to-day, and as I cannot be present to pay the last tribute of respect to your dear departed wife, I send you these few lines that you may know I am with you in spirit. Whether favoured with that sweet spirit of resignation that will enable you to say, "Thy will be done;" "It is the Lord; let him do what seemeth him good," or enabled even to rise higher and to feel, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord;" or, on the other hand, so among "the myrtle trees that are in the bottom" as to feel with Jacob "all these things are against me," blessed be God you are under the promise, "O Israel, thou shalt not be forgotten of me;" for though you pass through many changes, God's love no variation knows.

Nevertheless the ties of nature and affection are very strong, and He who wept at the grave of Lazarus, as he sympathised with the sorrowing sisters of Bethany, is "Jesus Christ, the same yesterday, and to-day, and for ever," who has said, "I will never leave thee nor forsake thee;" so that "when thou walkest through the fire thou shalt not be burned." But O, dear friend, if ever there are times when the cry is heartfelt, "Give us help from trouble; for vain is the help of man," they are those when such a blank is made as none but God can fill; but, blessed be his Name, he can; for it is his work to give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness," and how often he does this by bidding us remember that his people are not to "sorrow as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. iv. 14.) The partings of his people on earth and the dissolution

of earthly relationships are, after all, amongst the light afflictions, and are but for a moment; the re-union is for eternity and divested of all that clogs us, who groan in a tabernacle of sin, being burdened with all its consequences.

Only think of the distressing sickness of the past two weeks. What must it be to exchange it all for an abode in that land where the inhabitant shall no more say, "I am sick?" To have done for ever with all the doubts and fears, buffetings, and temptations, worldliness and indifference, which, with ten thousand other infirmities, we are the subjects of whilst here below, to exchange all this for to be ever with the Lord! Well may the Spirit say, and well may every Spirit-taught minister say, and this I do say to you, even now by letter, "Wherefore comfort one another with these words;" May the God of comfort and consolation so powerfully apply his word to your heart that you may be able to feel that "he doeth all things well."

Give my Christian love to your daughters and Mrs. Russell, although I feel myself quite unworthy to send a message to those who know so much more of the deep things of God than myself. Nevertheless if the dear Saviour condescend to take notice of the cup of cold water, his people may not be unwilling to accept the genuine tribute of heartfelt sympathy from the unworthiest and least of his servants. Hoping I have not intruded on your sorrow,

I remain, yours hastily,  
Ashford, Sept. 12th, 1886.

W. LUSH.

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### COMMUNION WITH THE TRIUNE JEHOVAH.

My dear Friend,—I write to you once more on behalf of our little church at Coalville. We shall be glad, if the Lord will, for you to come and preach the gospel to us as early in next month as convenient to yourself. All the friends unite with me in Christian regards to you, and we hope you are as well as usual in the poor body, which is a great drag to you at times; but when the Blessed Comforter comes and sheds his sweet love abroad in your heart, then it does not matter about an afflicted body, or riches, or anything that our carnal mind may lust after; for all is swallowed up in love, the love of God which passeth knowledge.

My dear friend and brother in Christ, I have had many trials and difficulties since I saw you, but the Lord has for the present, mercifully delivered me out of them all. A fortnight ago yesterday God so blessed my soul in reading the experience of Mr. McKenzie that it was a day of praise, thanksgiving, and blessing, and it continued with me all the next week; so that let me be where I would, I was instant in prayer, praise, and thanksgiving from morning to night. I went to bed with it and I got up with it. O how sweet and how precious is it to hold communion with the Triune Jehovah, and to be enabled to say with faith in exercise and a heart burning with the love of God, "My Lord and

my God. Whom have I in heaven but thee? Bless the Lord, O my soul, and all that is within me, bless his holy Name."

I had another precious day yesterday, and have not lost the sweet savour of it yet. My soul is at this time all alive with the love of God, my heart is soft and broken, and I feel a prayerful spirit. There is nothing in the way between my soul and my God. Blessed Jesus! O that I could love and serve him more!

If I had the gift as you have, of expressing myself I could write you a long letter. About three weeks since these words rested on my mind with much sweetness, "I shall yet praise him, who is the health of my countenance, and my God;" and I believe I shall yet praise him, and be with him, and see him as he is.

I was at Coalville last Sunday week. Mrs. Doleman told me that she was so much blessed under your discourse the last time you preached there, that she has gone in the strength of it ever since, and has not lost the savour of it yet. She said she could never call God her Father until then. She is a woman of a choice spirit. May the Lord bless you, and your dear wife and family.

Yours in the Bonds of Gospel Love,

April 8th, 1873.

S. HERRATT.

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### "IT IS FINISHED!"

My dear Sisters in the Lord Jesus,—It is my heart's desire and prayer that every spiritual blessing may rest on your souls.

Having heard to-day of your dear brother's death, I thought I would drop you a line. Truly this world is a vale of tears, and every day brings something to renew Zion's troubles. What a comfort it is when we can get a faith's view of that land of rest where none of these trials will reach us! You have had some heavy strokes of late. We often say it is "through much tribulation we must enter the kingdom," but we must learn it for ourselves; for it is a truth we must not only hear and talk of, but feel it to be so. What a sweet testimony Mr. Keal left when he died in the vestry at the chapel, and when he said, "It is finished!" Who can tell what he saw and felt in those solemn moments when heart and flesh failed him! There seemed to be no grappling with the fear of death. What a blessed end, and what a dying testimony he preached in the closing scene; for it was a solemn text for a dying saint to utter, "It is finished." The struggles with flesh, the world, Satan, and a body of sin, fears, doubts, darkness, bondage, and a host of evils felt and feared within and without, all this finished, through the love and blood of Him who drank the vinegar, bowed his head, and gave up the ghost; and thus died, the mighty Maker, for man, the creature's sin. O stupendous love! Who can utter anything of it! How lost we are in it! I did not think that when you wished him to ask a blessing on our tea, that I should see him no more. I had never heard anything from him before in a way of prayer. The spirit

of our beloved brother Keal has now taken its flight, and the aged, care-worn body is in the ground, sleeping a sweet sleep till the last trump shall sound, when his happy spirit will be reunited to his body which will then be made spiritual.

O my dear sisters, what shall we say to these things? What can we say? We must not look within the folded leaves, nor ask the reason why; for God gives no reason for his deep designs. The Lord is gathering his dear saints out of this dark spot and planting them where none can pluck them up again. I hope the Lord will give you grace to bear up under these trying strokes; for we shall soon follow; he has only gone a little before. One thing or other keeps digging at the root of all things here, undermining our health, and hurrying us on to our mother-earth. No doubt your nerves feel shattered. As the Lord shall help, my prayers shall go up for you both, that your minds may be kept in perfect peace, trusting in the Lord. My kind love to Miss K. I pray that her trials may be sanctified to the good of her precious soul.

I have a bad cold and cough again, and water in my legs and feet; but all is well. Bless the Lord for it. "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." (Rom. xiv. 8.) My kind love to all that love the truth at Oakham.

I am Yours affectionately,

Walsall, April 20th, 1874.

S. BURNS.

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*"I AM BLACK."*

THE astonished bride exclaims, Can it be true?  
 Can he a vile and sinful worm renew;  
 Thus cleanse, and beautify, and love me so?  
 Then haste, my soul, make speed, unto him go.  
 But if he *can*, O tell me if he *will*,  
 Or I am lost, undone, and wretched still.  
 I know where'er he loves he will be true,  
 But I have spurned his love and mercy too,  
 And would not listen to his gentle voice,  
 But made the world, and death, and hell my choice.  
 Depraved in life, defiled in every part,  
 In thought, in lip unclean, deceitful is my heart,  
 A filthy mass of foul polluted rags—  
 Hide me, ye rugged rocks, beneath your crags.  
 My heart is hard, and like your flinty stone;  
 Sure I could not be thus, if I am one  
 On whom his everlasting love was fix'd;  
 How can such filth and purity be mix'd?  
 His blood I know can wash the foulest stain,  
 And ease the broken heart of all its pain;  
 But I can only cry, "Behold, I'm vile,"  
 My heart being like an adamant the while. J. BURTON

## REVIEWS.

*Grace Abounding to the Chief of Sinners*, by John Bunyan. London: F. Kirby, 17, Bouverie Street, Fleet Street, E.C.

In the present age there are many cheap articles made to suit the pockets of purchasers, but in the end they are dearer than the well-made articles which used to be produced before machinery was introduced, when the skill of artizans was not brought to such perfection as it now is. Some things look very pleasing to the eye and are low in price; but the material being so slender and the workmanship so poor, they are, however low in price, dear in the end. But here is one of the best works ever written, and written, too, upon the best of all subjects,—the grace of God, and yet it is offered at the exceedingly low price of one penny.

Some months ago we had occasion to Review the "Pilgrim's Progress," which has been read in almost every part of the civilized world, being the production of the same author, reprinted in good type, nicely got up, and sold at the marvellously low price of one penny. It seems wonderful to those unacquainted with printing and publishing how these and other interesting works of good and gracious men can be so nicely printed and sold at such unprecedented prices; for the paper would, upon first thought, appear to be worth all the money.

The title of this little work before us is "Grace Abounding to the Chief of Sinners," its author being the celebrated Bedford tinker, whom God was pleased to call out of the world and translate him into the kingdom of his dear Son. This good man, as is well known to many, was made a preacher of righteousness and sent forth by God to proclaim the riches of his grace to a world lying dead in trespasses and sins. Rescued from destruction by the mighty hand of God, quickened by the Blessed Spirit of Christ, hewn out of the rock in which we are all hardened and digged out of the pit in which, by sin, we are all sunk, and having tasted of the mercy and lovingkindness of God, he was commissioned from heaven to preach the unsearchable riches of Christ to wretched sinners who were yet in the pit of sin and spiritual death.

But not only was he called by grace to know Jesus Christ and also called to preach the gospel of God, but he was made useful with his pen, and wrote several works for the edification of the church of God and for the comforting of many tried and tempted sinners. His works are not all alike valuable and clear, for in some of them is a sad mixture of flesh and spirit, an example of which may be seen in his work entitled, "Heart's Ease in Heart-Trouble." But the work which we are noticing is one of the best, if not *the best* production of his pen.

Grace, free grace searched out John Bunyan; of this grace he boasted, and of this grace he preached; for it had reached him in his low estate, delivered him from his sin and wicked companions, brought him into the kingdom of God and to the feet of the



Lord Jesus Christ clothed and in his right mind. But he calls it "abounding grace," because it had abounded over all his sin. Sin had abounded in him, as it has in all the children of men; but wherever grace enters the heart, it doth much more abound. Bunyan felt himself to be the chief of sinners, as do all who are truly made to see and feel what wicked, depraved wretches they are before a holy God. Grace is the foundation of the hope of all who are born and led of the Spirit, and it is the life and comfort of their souls; for they can get no comfort only through grace; and all their desire is that grace may crown the work which they hope the God of grace hath begun and is carrying on in their hearts.

As the Spirit of God convinces and continues to convince us deeper and deeper of our nature's evil and opens up to our sight, at least as far as we can bear it, the woeful depth of the fall; so are we fitted for the gospel in all its freeness and fulness;—a gospel that testifies of the incarnation, sufferings, atoning blood, and death of the only-begotten Son of the Father, who came into the world to die for sinners, and who is now in heaven interceding for all that come unto God by him. Our bruise through the fall of Adam is so severe that nothing but the blood of Jesus Christ, our Maker, can heal it. Sin is so strong that nothing but grace can overcome it and save us from it. As we grow into a deeper knowledge of ourselves and of our entire helplessness; so do we grow in grace and in the assurance that nothing but grace can overcome our deadly foes sin, death, and hell, and convey our longing souls into the kingdom of glory.

After grace had converted and comforted the soul of Bunyan, he was much tried and tempted in a variety of ways; for the devil is never weary of trying to make the sons of God to sin. He was much tempted to part with Christ for the pleasures of the world and the lusts of the flesh, which temptation followed him for a considerable time and had great effect upon his mind, as may be seen from the following extract:

"At these seasons he would not let me eat any food at quiet; but, forsooth, when I was sat at the table with any meat, I must go hence to pray; I must leave my food now, and just now, so counterfeit holy also would this devil be. When I was thus tempted, I should say in myself, 'Now I am at meat, let me make an end.' 'No,' said he, 'you must do it now, or you will displease God, and despise Christ.' Wherefore I was much afflicted with these things; and because of the sinfulness of my nature (imagining that these were impulses from God) I should deny to do it as if I denied God; and then should I not be as guilty, because I did not obey a temptation of the devil, as if I had broken the law of God indeed. But to be brief. One morning as I did lie in my bed, I was, as at other times, most fiercely assaulted with this temptation, to sell and part with Christ, the wicked suggestion still running in my mind, 'Sell him, sell him, sell him; sell him; sell him,' as fast as a man could speak; against which also in my mind; as at other

times, I answered, 'No, no, not for thousands, thousands, thousands,' at least twenty times together. But at last, after much striving, I felt this thought pass through my heart, 'Let him go if he will;' and I thought also that I felt my heart freely consent thereto. O the diligence of Satan! O the desperateness of man's heart!"

He felt much conflict in his soul between the powers of grace and sin, Christ and Belial, and this enabled him as a servant of God to speak of a religion with two sides,—darkness and light, life and death; for in his fiery trials he sometimes felt peace and comfort from God; and when tempted that he was like Esau he found relief from Christ; as will be seen by the following:

"This Scripture did also most sweetly visit my soul: 'Him that cometh to me, I will in no wise cast out.' O the comfort I had from these words, '*in no wise!*' As who should say, 'By no means, for nothing whatever he hath done.' But Satan would greatly labour to pull this promise from me, telling of me 'that Christ did not mean me and such as I, but sinners of a lower rank, that had not done as I had done.' But I would answer him again, 'Satan, here is in these words no such exception; but him that comes, him, any him: '*Him* that cometh to me, I will in no wise cast out.' And this I well remember still, that of all the slights that Satan used to take this Scripture from me, yet he never did so much as put this question, 'But do you come aright?' And I have thought the reason was, because he thought I knew full well what coming aright was, for I saw that to come aright was to come as I was, a vile and ungodly sinner, and so cast myself at the feet of mercy, condemning myself for sin. If ever Satan and I did strive for any word of God in all my life, it was for this good word of Christ;—he at one end, and I at the other. O what work we made! It was for this in John, I say, that we did so tug and strive, he pulled, and I pulled, but God be praised, I overcame him; I got sweetness from it."

As God led him on in the ways of his grace he had clearer views of the Person of Christ and what he is to his church and people, even now he is in heaven at the right hand of God. So he writes:

"Further, the Lord did lead me into the mystery of union with the Son of God; that I was joined to him, that I was flesh of his flesh, and bone of his bone; and now was that a sweet word to me in Eph. v. 30. By this also was my faith in him, as my righteousness, the more confirmed in me, for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now could I see myself in heaven and earth at once; in heaven by my Christ, by my Head, by my Righteousness and Life, though on earth by body or person. Now I saw Christ Jesus was looked upon of God; and should also be looked upon by us, as that common or public Person, in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, died by him, rose from the dead by

him, got the victory over sin, death, the devil, and hell, by him when he died, we died, and so of his resurrection: 'Thy dead men shall live, together with my dead body shall they arise,' saith he, Isa. xxvi. And again: 'After two days he will revive us, and the third day we shall live in his sight' Hos. vi. 2, which is now fulfilled by the sitting down of the Son of man on the right hand of the Majesty in the heavens, according to that to the Ephesians, 'He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.'"

We need not commend this precious book, for it will commend itself to those who know or desire to know the grace of God in truth. Offered as it is at the low price of one penny, who that has a desire to read how the chief of sinners are saved, would be without it? The late Mr. Philpot once said this work deserved to be written in letters of gold; and we wish that the substance of it may be written by the Spirit of God on the hearts of many who may read it, that Christ may be glorified and sinners humbled and abased.

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*Sermons, Memoir, and Letters of the late Josiah Munns.*—London: J. Gadsby, 17, Bouverie Street, Fleet Street, E.C.

In the third chapter of the book of Ecclesiastes there are many times spoken of, and in the second verse it is written: "A time to be born, and a time to die;" but it does not say there is a time to live; for man's breath is in his nostrils, and he knoweth not the day of his death. The sons of men are compared to flowers and grass of the earth; as the Scripture says: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." (Job xiv. 2.)

The God of all grace, who, in his infinite wisdom, permitted sin to enter into the world and death by sin, in his eternal purpose provided the remedy for the salvation of his church and people in the gift of his dear Son Jesus Christ, who, in the fulness of time, came to save his people from their sins. Blessed, eternally blessed are those who have an interest in the finished work of the Lord Jesus Christ and are blessed with a gracious hope and a living faith in Him who has vanquished sin, death, and hell. The church of God is one with the Lord Jesus Christ, he being the Head and his people the members; therefore he will not suffer any of his chosen, and redeemed people to die in their sins; but in the fulness of time he calls them by his free, unmerited grace.

The preaching of the gospel is God's blessed institution, and this he uses for the quickening, comforting, and edifying of his church. To this end he raises up men to preach the gospel of his grace. The apostle says: "Every man hath his proper gift of God, one after this manner, and another after that." (1 Cor. vii. 7.) All who are sent by God's Spirit to preach the word of life are

contenders for and defenders of the doctrines of Christ; all speak to his honour and glory, and thus, in the strength of God, war against principalities and powers, their weapons not being carnal, but mighty through God to the pulling down of strongholds; as we read: "They all hold swords, being expert in war; every man hath his sword upon his thigh, because of fear in the night." (Song of Sol. iii. 8.) Every true minister of Christ will be made useful to some part of the church of God, either for convincing, edifying, or building up the saints on their most holy faith; and as such they will be esteemed, especially by those to whom they have been made a comfort and blessing.

When a minister has been settled over a church for a number of years, and is esteemed by those to whom he has preached the gospel, when death removes him, it makes a gap which is not easily filled up; for as people are gathered round a minister and grow up under his preaching and teaching, there is, or should be, a spiritual union and affection to him as a servant of God. Consequently, as a rule, when God takes away a settled pastor, it inflicts, for the time being at least, a heavy blow upon the church over which he may have been settled. The author of these sermons which we are Reviewing, for a number of years preached in London, where he gathered a few living souls around him, who esteemed him in love for his work's sake. He does not appear to have aimed at great things. His preaching, as will be seen from his sermons, contained the following elements; namely, simplicity, sincerity, and some originality. When a man speaks according to the ability God hath given him and from a knowledge of what he has experienced in his own heart and the views he has from time to time of the Word of God, it will be commended and made useful to the soul's of God's people.

In speaking from the words: "He will regard the prayer of the destitute, and not despise their prayer," he says,

"All such poor sinners will understand the Lord's sermon on the mount: 'Blessed are the poor in spirit; for theirs is the kingdom of heaven.' Satan will try to argue you out of the kingdom of heaven, as he tried Asaph; but he will never argue you out of the truth of what is said, 'Blessed are the poor in spirit.' You prove your poverty of spirit and I assure you that heaven is yours; for God has never forfeited his word. What a mercy to feel this poverty of soul. Now, 'Blessed are they which do hunger and thirst after righteousness.' Poor sinner, if you had not fallen out with your own, you would not have thirsted after a better; but you want a righteousness that you can stand in before God, and you know that none can stand before God except those who are clothed in Christ's righteousness. Jesus stood up (in the great day of the feast), saying, 'If any man thirst, let him come unto me and drink; for out of his belly shall flow rivers of living water.' If thou art a poor thirsty sinner, thou art welcome to the Fountain. It is a blessed thing that we are poor in spirit. 'Blessed are they which do hunger and thirst after righteousness.' Now, say you,

how can that be if Christ said, 'Whosoever drinketh of this water shall never thirst,' and yet you say, 'Blessed are they that thirst after righteousness?' Well, I will tell you; if the Lord has given you a taste of that Water of life, there will be living desires springing up in the soul. He that drinketh of this Water shall never thirst. If you drink of this Water you will never thirst for a better Christ, or for a better salvation; but you will thirst and pray for a greater knowledge of it."

Trials and afflictions will befall the people of God, and very often are they cast down by reason of the way, and wonder how this severe cross and that heavy trial can be for their good, and how God's Name can be glorified in things which so cross the flesh and trouble the soul; but it is the Lord's prerogative to bring good out of evil, life out of death; and to make all things work together for good to them that love God.

In a sermon preached from 2 Kings iv. 26, he says,

"It is well when God is pleased to touch the string. It was not comfortable to poor David in his feelings when they said, 'Sing us one of the Lord's songs.' It was not comfortable to him, and he said, 'How can I sing one of the Lord's songs in a strange land?' What, not sing it in affliction and captivity, David? No; 'How can I sing one of the Lord's songs in a strange land?' But the Lord was pleased to visit him, and he tells us plainly, 'We were like them that dream.' It was well when God was pleased to come. Do you know what it is to be so cast down at times, and to have a self-pitying devil about you, to tell you that your case is worse than anybody else's. Did you ever get rid of it? Has the Lord ever appeared and showed you his hands and his feet; how he suffered, bled, and died for you as a guilty wretch? Have you not said then, 'It is well?' In all our afflictions we are brought to know and to feel that 'he was left as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.' O friends, when we are brought here, we can say, 'It is well; and when the Lord does it, it is well.' You may perhaps be perplexed in your mind about what you shall do in this life. If I tell you to believe this, you cannot do so. I say with all your kicking, if God has put you in a place, you cannot get out of it. As long as you look at second causes, there will be no peace in your soul. Say you, 'What do you mean?' I mean what I say. Then say you, 'What are we to do?' To feel there is not a devil can rise, nor a wicked tongue, nor a rod that God can put in a wicked man's hand, that can come without his permission. I have known what it is to look at second causes till I have been driven with rebellion in my heart, and wished I had never been born."

Grace is the one universal theme amongst all the saints and servants of God, and a sweet theme it is when felt; for we are made sensible that, whether living or dying, there is no solid peace, no real joy, no salvation, no entering heaven or seeing the Son of God with pleasure, only through the free, abounding, reigning

grace of God. Mr. Munns, in a sermon from the words, "My grace is sufficient for thee," &c., says,

"O what a mercy it will be to have your heart and affections raised up to heaven; then you see in our weakness God gets the glory, and I understand when the apostle says, 'I say unto you rejoice always,' that he means that God's decrees remain unmoved; therefore all the trials he is pleased to bring upon you when you are travelling with sighs and groans, it makes you to feel your weakness and then he gets all the glory. Again, 'My grace is sufficient for thee.' Now poor sinners, so sure as you have been called by grace, and though it may be no more than the dear Saviour says he will cherish; and what is that? A bruised reed he will not break, nor quench the smoking flax. And do you know what a reed is? It is a thing with a large head, and if you hit it underneath with a stick, its head will hang down; and just so is it with many of God's dear children; they are nothing but bruised reeds. He will not quench the smoking flax. Many of his dear children have some desires in their souls, and they beg of the Lord to fan it into a flame; and how much better to be thus than to be where the prophet Isaiah speaks of, and what is that? People in a false religion, where he says, 'These are sparks of your own kindling; this shall you receive at my hands, saith the Lord, you shall lie down in sorrow.' Is it not much better, whatever be your thorn in the flesh, to be groaning at the mercy-seat, and to rest in that Lord who says, 'He will not break the bruised reed, nor quench the smoking flax?' May the Lord help you by precious faith to trust in your Redeemer's Name."

These sermons, memoir, and letters are sent forth as a little token of esteem and love to the memory of Mr. Munns, and with the hope that they may be made a blessing to the church of God, which we trust may be the case.

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THE wheat and the chaff, they both grow together, but they shall not both lie together,—*Goodwin*.

GRACE, from its infancy to the perfection thereof, conflicts with very great dangers, so that it is a wonder that it ever arrives at perfection. No sooner hath the great Husbandman disseminated these holy seeds in the regenerate heart, but multitudes of impetuous corruptions immediately assault, and would certainly devour them like the fowls of the air, did not the same arm that sowed them, also protect them. This conflict is excellently set forth in that famous text, Gal. v. 19.—*Flavel*.

WHEN churches grow formal and fruitless, the Lord removes his gospel-presence from them, plucks up the hedge of his protection from about them, and lays them open, as waste ground, to be overrun by their enemies. What is become of those once famous and flourishing churches of Asia? Are they not laid waste, and trodden down by infidels? "And now go to (saith the great Husbandman), I will tell you what I will do to my vineyard; I will pull up the hedge thereof, and it shall be eaten up," &c. (Isa. v. 5).—*Flavel*.

## Obituary.

SARAH GROVES.—On Jan. 22nd, 1885, aged 78, Sarah Groves, the eldest member of Zion Chapel, Newick, Sussex.

She was a poor, doubting, fearing one all her life, and subject to bondage. She was often deeply exercised because she could not give so clear an account of the beginning of the Lord's work upon her soul as many of his dear people can; but she told me on her dying bed that she hoped she had the love of God in her heart when only twelve years of age. Her lot was then cast with some Christian farmers who were hearers of the late Mr. Roberts, of Danehill, Sussex. When Mr. R. visited these people, they used to go into the parlour to have godly conversation, and left her to amuse the children in the kitchen; but she would creep to the door and listen, and as she heard Mr. R. speak of Christ's dying love to sinners, she would, in her simple way, try to beg of him to be her Saviour, and make her one of the blessed number for whom he died. Every few minutes she had to spare she would be reading Bunyan's "Pilgrim's Progress," which was her pocket companion, and she felt such a love to John Bunyan that she often prayed to be made like him, and that she might be made to flee from the City of Destruction towards the Celestial City. She has said that if she might call it the Lord's work on her soul it was very gentle; here a little and there a little. She often questioned her religion because she had never experienced a deep law-work, as many of God's people speak of; therefore thought she must be out of the secret.

She became a constant hearer of Mr. R.'s, and was continually suing for mercy and a felt interest in the blood and righteousness of the dear Redeemer, which Mr. R. so sweetly set forth in the gospel. At times she greatly feared the Lord would not take notice of such a poor, unworthy sinner as she felt herself to be, yet she could not give up, but was kept following hard after him. The following hymn exactly set forth her feelings, and many times have I seen her weep when hearing any part of it repeated:

"When thou my righteous Judge shalt come," &c.

At length she felt her heart so burn with love to Christ as a suitable Saviour to her as a poor perishing sinner, that, with much trembling, she went before the church, having a desire to commemorate his dying love and sufferings. Her feelings at this time are described in the words of the hymn:

"Lord, in thy house I read there's room,  
And, venturing hard, behold I come," &c.

When she came before the church she could only weep; but they cordially received her as a poor, broken-hearted sinner. She was baptized and stood an honourable member with the church up to the time of her death, which was over 40 years.

After her baptism she felt such love to the Lord that it was her continual cry, "O that he would kiss me with the kisses of his mouth; for they are most sweet!" Never, when in health, was her seat empty when the house of God was open. She told me on her dying bed that these were golden days to her. As time went on she seemed to lose her first love, and distress of soul followed. She panted, longed, and begged for a greater revelation of the Lord Jesus to her never-dying soul; for she wanted to have the full assurance of the application of the blood of atonement to her heart, whereby she might cry, "Abba, Father," and say, "My Lord, and my God;" but this she did not realize until her last day on earth, and was often sorely distressed at having to wait so long for the application of the blood. I have many times seen her with her hands clasped together, weeping, and crying, "O for his peace-speaking blood! O when will he come! I fear I shall prove a castaway at the last." She often felt encouraged under the preached word and in reading the Bible, which kept her pressing on in the old-beaten path, and, as she would say, hoping against hope. At other times she would sink down, and almost give up all for lost, feeling weary of waiting so long. She was truly a praying Christian; for she carried all her burdens and trials to the great Head of the church.

I will now come to her declining years. About three years previous to her death she lost her husband, and although much supported under the bereavement, still she secretly pined for his companionship; and this soon told upon her tottering frame. She became weaker in body, and was the subject of many infirmities. She often said, "The Lord is taking down my poor tabernacle pin by pin, and the mud-walled cottage will soon fall." As long as she had strength she would go to the house of God leaning on her stick, and many times when she has reached home she has been so exhausted, that she has dropped down in her chair, and while I have been taking off her things, she has burst into tears, and said, "The Lord has helped me to and from his house once more. I wish I could be thankful. I shall not go many more times; for I feel every Sabbath less able to bear the journey." When too weak to take the walk it was a sore trial to her to have to sit at home when the house of God was open; but though she could not be present in body her heart was always there, and often on my return from chapel she would say, "How did you fare to-day? Did the minister come up well laden?" And when I have answered in the affirmative she has burst into tears and said, "In my poor way I did beg of the Lord to bring him up richly laden with the treasures of the kingdom, that his people might be fed and comforted." When God's servants have visited her she has often said she did not feel worthy that they should come under her roof; for she feared at times that she was only a hypocrite.

Throughout the summer of 1884 she was very weak and infirm, and often said, "My time on earth is short." No one could



be with her without feeling that she was fast ripening for a brighter and a better world. Her whole mind was upon eternal realities. Truly did she bring forth fruit in old age. In October she was taken worse, and was confined to her bed for several days. She would say, "Another day nearer eternity, and where am I hastening to? O for that peace-speaking blood! I cannot die without it. If I once get within those heavenly portals, I will make all heaven ring; for I will cast my crown at his feet, and my voice shall be louder than all the rest in crowning him Lord of all." At another time she said, "I would gladly go home to-night if I could have the assurance that I want." I said, "Mother, you are not without hope." She replied, "I have no hope but in the finished work of the dear Redeemer;" and then she repeated the verse commencing,

"Nothing in my hand I bring."

From this time her sufferings were most intense, and often very painful to witness; but never a murmur escaped her lips; for if anyone referred to her sufferings she would say, "They are nothing to what Jesus suffered." She felt dark in her soul, but was kept clinging to the promise: "At evening time it shall be light," and said, "I am hoping against hope that I may prove it so at the end." At another time, when her sufferings were most acute, I said, "Mother, how I wish I could help you." She replied, "I am beyond all human help now. I must suffer alone."

The last time Mr. Pierpoint visited her he asked if there was anything particular she wished him to pray for. She said, "Ask Jesus to come down into my soul." She would say, "Dear Lord, do come. Why is thy chariot so long in coming? O come with thy chariot paved with love to takethy child home." A few nights before she passed away, as I sat watching her, she broke out, saying, "I cannot praise him now; but when I see him as he is I will praise him as I ought." She knew she was nearing her end, and yet had not realized what she wanted, even the peace-speaking blood of Christ. She said many times over, "Do come, dearest Lord. Death is doing its work now. It will not be long, and all will be over;" and added: "Will he withhold his blessing?" She cried, "Open the door, dear Lord, I must come in, I must come in." All at once a glory encircled her face, and she exclaimed, "He is come! He is come! When our strength is all gone, and there is none shut up or left, then he putteth forth his power. The Lord tells me that when I pass through the river he will be with me, and that the waters shall not overflow me." After a pause she exclaimed, "None will be shut out, who come unto the Father in and through the Lord Jesus Christ and his most precious blood." She said, "Lord, thou art with me," and then waved her hand, shouting, "Glory, glory! Happy, happy! The last enemy to be destroyed is death, and it is destroyed for me. Redemption's work is done, and it is done for me. I shall enter into the land above by blood." After this she called God her

dear Father many times, and said, "Thou art faithful." Her speech now almost failed, but we heard her say, "Blessed peace! Blessed peace!" Thus she passed away, to be for ever with the Lord.

HARRIET GROVES.

WILLIAM STEPHENS.—On Dec. 18th, 1886, aged 67, William Stephens, of Leamington.

For several months past I had observed that his health was gradually declining, and believed the Lord had revealed it to him that his days on earth were nearly spent. He was widely known to many of the Lord's people and churches of truth. He was blessedly taught by God's good Spirit, had a good experience in divine things, and was highly esteemed by the excellent of the earth; for he feared God above many. He has not left much in writing of the Lord's gracious dealings with his soul; but it appears that in the year 1858 he wrote a little of his life, as follows:

"I was born into this world of sin on April 19th, 1819, at or near a place called Shortwood, in the parish of Horsley, Gloucestershire. I very soon showed sad proof that I was born in sin; for when not more than five years of age I was so passionate that while my father was inflicting a punishment upon me for something I had done, I kicked his legs and became much enraged with him. I remember when about six years of age I was on Shortwood Green with some boys who were given to swearing; and as they had been using bad language to show off their hardihood in sin, I also swore, feeling determined not to be outdone by them; but my conscience at once smote me severely for it, and I believe no one has ever heard me make use of such horrid words since; but God knows my heart, and the awful manner in which such imprecations have, at times, almost escaped my mouth, when anger has been boiling up in my breast.

"At six years of age I was put to work with my father, who was a master weaver of woollen cloth. From this early age until April 19th, 1827, when my father left my mother and his family to go to New York, in America, my father treated me most severely. As my mother never afterwards heard anything of him, we were subject to many privations. At the age of eight or nine years I was left at home in charge of my sister and a younger brother, when I felt prompted to go to my room and pray. I took my sister and brother with me, and knelt down by my bed-side, and in my simple way asked God to give me his Holy Spirit and teach me how to pray. Impressions of this kind would often be in my mind; but by what means they were produced I will not determine.

"Being the son of professing parents I had a fear of God which was taught me by the precepts of men. I once told my mother a lie, for which I was sharply reprov'd. From that time I regularly attended some place of worship twice or thrice on the Sab-

bath-day. At the time I was sixteen years of age the Lord suddenly removed by death a Mr. Bliss, and a Mr. N. preached a funeral sermon for him. What he said about him affected me much; so that I could not refrain from weeping. I went home with a determination to become religious, and, like all other workmongers, tried to ask God to help me. I followed up this determination for several months, when my heart grew tired of it, and my youthful lusts bore down upon me with great force; so that I gave it up, became hardened in sin, and could secretly indulge in it in a way I never did before. But to the praise of God's grace, I was most mercifully kept from immorality, and regularly attended chapel on the Lord's Day, though I had burning lusts in my heart which I longed to gratify. I also hated religious conversation, and in my heart became very sceptical.

"Thus I went on until I was twenty-three years of age, my conscience from time to time being much alarmed, and I became very uneasy respecting my standing for eternity. But as I had failed in my previous attempts, I had in my mind determined never to form another resolution to be religious unless the Lord himself should begin a work of grace upon my soul. I often secretly wished it would please God to arrest me by bringing his Word either directly from himself or through the minister under whom I sat, with power upon my heart and conscience; but I always returned as I went, that is, as hard as a stone; for nothing touched me. In this state I knew not what to do. Vows I dared not make, because I knew I had no power to keep them.

"I had never told any one the sad state of my mind; therefore thought that if I could but make my case known to some minister and so get him to speak to me personally, his words might then take hold of my conscience. My design was thus formed, and after two or three weeks' consideration, I, with a very trembling hand, dropped a letter into the Post Office, addressed to Mr. Octavius Winslow, of Leamington, under whose ministry I had sat for some years. The object of my writing was to get an interview with the preacher, but I asked him this question; namely, whether by my attempting to become religious, supposing I should fail and prove nothing but a hypocrite, I should not procure to myself a hotter hell than if I made no such attempt. I told him I should be at his chapel on the next Sabbath, when I hoped to hear his reply from the pulpit, as I concealed my name and address. I accordingly attended the chapel, and Mr. W. adverted to the letter, but declined giving an answer to my inquiry; though he said, as I had written respectfully to him, he hoped I should be rightly directed. As I was not to be put off, I afterwards saw one of the deacons and told him that I was the writer of the letter to which Mr. W. had referred. I saw Mr. W. the next Sunday evening; but what he said did not suit me, nor take hold of me.

"I was now entangled with religious persons, so to work I went and tried to be religious; but I had a solemn persuasion I

ought to be so in thought, in word, and in deed. Then I found I had hard work, for I was continually striving against myself, my thoughts, my forgetfulness of God, &c., and earnestly supplicated to be kept from sin in all its dreadful forms. After two or three weeks spent in this way, I, at my employer's bidding, told a lie in a matter of business, for which my conscience smote me severely; so that I purposed casting away all thoughts of religion in hopeless despair, as it was what I could by no means accomplish; for sin would get the mastery over me do all I could. I continued to receive advice from Mr. W. nearly every Sunday evening, which, in some measure, spurred me on to do all I could in this, my religious business, in which I was by no means idle. My constant employment now was to struggle against the many evils that beset me daily; but any one that knows ought of his own base, wicked heart will know that I had enough to do.

"In this way I continued from February until April, 1842, when one morning, as I was putting the goods out at the shop door for sale, the words which the Saviour of sinners spoke to unbelieving Thomas came forcibly to my mind and arrested my attention: 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.' (Jno. xx. 27.) On these blessed words I pondered, not knowing whether to receive them as coming to me from the Lord or not; but they certainly afforded me much encouragement and caused quite a sensible alteration in my feelings; insomuch that during the day it seemed to me that nature herself had put on far more blooming colours than I had ever seen her adorned with before, whilst my thoughts were engaged in attempting to praise the Lord for his great goodness to me, a vile sinner. On the next day, however, my comforts had disappeared, and I had again to feel my own hardness of heart and base corruptions within.

"On the Sunday evening following I named to Mr. Winslow what I had felt during the week, who at once proposed to me the subject of baptism, in order to my joining the church of which he was pastor. I was much surprised, and begged to decline, as I did not feel myself a fit and proper subject to be baptized. I continued to labour on in my old legal way, trying to merit the favour of God by my prayers and strivings against the workings of my hard and unbelieving heart and all its carnal workings. I often tried to believe the promises and take them unto myself as my own, but I always failed; for the more I set my mind upon them, the more hard and obdurate my heart appeared, nor could I by any means perform the task my minister set me; namely, that I must renounce myself, and simply believe on the Lord Jesus Christ, to accomplish which I laboured hard until the following August, but with no success.

"I had had for a long time past a strong desire to read Bunyan's 'Holy War,' which I had heard much of, but could not procure it. However, I met with the 'Pilgrim's Progress,' which I

read; but nothing particular struck my mind beyond this: 'Go,' said Christian to Faithful, 'and ask him if he ever had Jesus Christ revealed to him from heaven,' on reading which I replied, 'No, I never have.' I now obtained the 'Holy War,' and was instantly seized with a strong conviction that there was something in it for me. This conviction was so powerful that my body trembled and my legs shook under me. I retired to my room, fell upon my knees, laid the book before me, and, with great earnestness, begged of God to do his own work by the reading of this book, whatever it might be. While I was upon my knees I really think I prayed in some measure with the understanding as well as with my inmost heart. Having rose from my knees I seized the first opportunity to read this good book. Nothing particular struck my mind on that day or the Monday, but on the Tuesday the eternal God of heaven began to reveal himself to my soul, and to speak to my heart through it."

Here my late dear friend has abruptly left off, and I am not aware that he ever wrote anything more of the Lord's gracious dealings with his soul. As I have no more interesting matter from his own pen, I will, the Lord being my Helper, add a few further particulars. Having known him ever since the year 1864, and having been much in his company, I have often witnessed the conflicts of soul that he passed through. The late Mr. Philpot once remarked in a letter to me that I should find Mr. Stevens to be a man that feared God above many. I have heard him say that Bunyan's "Holy War" was made a special blessing to his soul, and the reading of it very much deepened the work of divine grace in his heart; but as his mind became enlightened by the rays of the Sun of Righteousness shining therein, he became dissatisfied with Mr. W.'s preaching; for he soon found that it did not contain food for hungry souls, for which he hungered and thirsted.

In due time he left the General Baptist Chapel where Mr. W. preached, and he and a good man named Robins, with a few others, opened a room, where they met together for the worship of God, and, as opportunity offered, they obtained ministers to preach the word of life to them. Being at that time in a good business, he could afford to bear much of the burden connected with the room, and always entertained the ministers, his heart and soul being in the little cause of truth. But he found it uphill work, for the few who met together were not in harmony among themselves, and after a time the place had to be given up.

He found a true friend and brother in the late Mr. Robins, and they walked together in love up to the time of Mr. R.'s death, which took place some years ago. After the room was closed Mr. Robins, himself, and his first wife held service in his own house, and in this humble way he often received a blessing in his own soul, and was greatly helped on in the divine life. The grace of God shone in him, and it intermixed very much with all his transactions in life. He was most upright in all his business

matters. He was very fond of reading good men's works; but the Word of God was his chief book.

After a time he commenced preaching, and his labours were acceptable amongst the various churches of truth where he was called to preach, as many now living can testify. His ministry was searching and discriminating, hence some condemned him as being a man of a bad spirit. He was very kind to the poor and needy of God's chosen family as many can testify. Many years ago he was chosen deacon at Coventry, and was very kind to the minister and liberal to the cause and people. Eventually he left them, which step he has told me he never regretted. He continued preaching in various parts until, through bodily afflictions, he was obliged reluctantly to lay it aside. He knew the power of redeeming grace in his own soul, and when he felt that power, his countenance would beam with heavenly delight; but when the Lord was pleased to withdraw the sweet beams of his love, he was troubled in his mind and his countenance was sad.

His bodily strength had been failing for some time, and during the last few months he has talked to me very much about his approaching end, and when he has been low in his mind, he has said that he hoped the Lord would appear for him again, that he might realize his eternal interest in him; for he would say, "Without him I shall entirely miss heaven." When the things of God were uppermost in his soul he would say, "It is all right. The road is firm and good, and heaven is sure." On Dec. 9th, I saw him for the last time and thought him a little better. He remarked to me that if it were the Lord's will, he would like to be spared to see his dear children grown up, that he might advise them in the things of this life; but he corrected himself by saying, "The Lord's will be done." We had some nice spiritual conversation, and as I was leaving home the next day for a week, I told him I should not see him again for some time, to which he said, "May the Lord go with you."

On Dec. 17th, he appeared much better than usual, and at night he had family worship, and was quite cheerful. He read hymn 451, and Prov. xxii, making some remarks on the chapter, and observed that the book of Proverbs ought to have been printed in letters of gold; it was so full of godly instruction. He then prayed earnestly for the Lord's dear people, for the fatherless and the widows. After prayer he retired to his bedroom, and, in a short time, was seized with a fit of apoplexy, and fell down insensible. His wife at once hurried up to him, and medical aid was procured, but the doctor said nothing could be done, as the case was hopeless. He never spoke afterwards, but lingered on until the morning of Dec. 18th, when he breathed his last, and his ransomed soul entered into the joy of his Lord. I committed his mortal remains to the dust on Dec. 22nd, in sure and certain hope of a glorious resurrection, when Christ shall appear the second time without sin unto salvation.

E. FEAZEY.

GEORGE AUSTIN.—On Aug. 25th, 1886, at Kexby, near Barnsly, aged 75, George Austin, minister of the gospel, and member of the church at Clayton West, near Huddersfield, Yorkshire.

He had been a preacher of the gospel over 30 years, during which time he had supplied many of the churches of truth in Lancashire and Yorkshire, and his ministry, for the most part was well received, though, like many other sent servants of God, he had enemies to contend with, and had to take up his cross and follow his Lord through evil report and good report.

When a young man he was a teacher in a Sunday School in connection with the General Baptists, and his friends there sent him to College; but he soon began to ask his teachers some important questions about election and predestination, which he told them he found recorded in God's Word. They told him they knew these doctrines were in the Bible, but they were not to be preached, as they would lead men to live in sin. He replied that he was sure they would not lead men to sin, but to holiness; and for this they turned him out. He then went into a cotton factory, and earned his bread by the sweat of his brow.

In the course of time he joined a little cause of truth in Ashton-under-Line, Lancashire, and was sent out by the church to preach the gospel. In conversation with him on several occasions he has spoken of many trials, temptations, and afflictions that the Lord had brought him through, and which commended him to my spirit as a child of God and as a sent servant of the Lord. He had a good gift for speaking, and had a powerful voice. He was well grounded and settled in the doctrines of grace, and preached them boldly to his hearers, fearless of any man's frowns. I have known him for about 30 years. One Sunday afternoon I heard him preach at our chapel at Siddal, Halifax, from Isa. xxvii. 13. In describing the outcasts and those who were ready to perish, he picked up and encouraged some who were on their way to worship the Lord in his holy mount at Jerusalem.

On Nov. 24th, 1883, he had a stroke, by which he was, in some measure, paralyzed, but was able to preach a little until he had another stroke in May, 1885, which took away the use of one side of his body and much affected his speech; so much so that he could not preach, and in last August he had a third stroke. In his long affliction he sometimes said to his wife and friends, "If ever I am raised up again I will go forth and proclaim the same blessed truths that I proclaimed before my affliction; for they have been a comfort to me while I have been laid aside." Some of the friends who visited him in his affliction have spoken of the stability of his faith as being centred in the Deity and Eternity of the Son of God, the Lord Jesus Christ. He was a firm believer in the complex character of the God-Man, Christ Jesus, and believed in his precious blood and righteousness as the sinner's salvation.

Before his last attack he had been sorely tried in his mind by Satan telling him that the Lord had forsaken him, and that he

would go down into the pit in despair. In the midst of these temptations and suggestions of Satan the Lord gave him this promise: "I will never leave thee nor forsake thee." He then said, "I think Satan will be found a liar after all; for the Lord would never have shown me these things, and then allow me to perish at last." By this promise he was enabled to cast all his care and concern into the hands of the Lord, who cared for him, and God made good his promise: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." That Standard is a precious Christ, into whose hands he committed the keeping of his soul.

His desire was that I should bury him, if possible; and I did so. His remains were placed in the chapel, where the members of the church and many of his friends had assembled to pay the last tribute of respect to one they loved. We could say of him that he was well laid in the grave; for he was never left to bring a reproach on the Name of God or the truths he had preached. He now rests from his labours, and at the morning of the resurrection his sleeping dust will be raised; and so will he ever be with the Lord. O what a highly-favoured man or woman that is who can truly say with the apostle Paul, the aged, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. iv. 7, 8.) Such are blessed of God and are kept by his power through faith unto salvation.

DAVID SMITH.

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EBENEZER SKINNER.—On Dec. 2nd, 1886, aged 34, Ebenezer Skinner.

My dear departed nephew was born at Brightling, on July 26th, 1852, and was the subject of serious impressions at a very early age, indeed from quite a child. His concern was very much deepened when about the age of seventeen, and he then sank into great soul-trouble, feeling himself to be a great sinner in the sight of a holy God. He used frequently to take his Bible unknown to his family and steal away into the woods to read and implore pardon and forgiveness from that God against whom he had so greatly sinned.

When in this state he used to go and hear several good ministers who came to Dallington to preach, amongst whom were the late Mr. Steadman, Mr. Picknell, and others, and under their ministry he sometimes felt encouraged to hope. On one occasion, as he was going to hear Mr. H., he was tempted to turn back; but the words came to him: "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." Then he started on his way afresh, a distance of about thirteen miles, saying, "Draw me, Lord, and I will run after thee." In this way he was helped along, and kept begging of the Lord that



he might meet with some encouragement, and that he might hear something about the Scripture that came to his mind. To his great comfort Mr. H. took that verse for his text, and spoke in such a way as caused him to return home with a hope that the Lord would hear and answer his cries for mercy in his own time and way to the salvation of his never-dying soul. He continued under this concern for some time, and he has often said, could some of the silent woods he then frequented give utterance, they would testify to his expressions of deep grief and sorrow on account of his burden of sin and guilt.

Some time after this, on returning home from Dallington after service, as he was walking through Mansbrook Wood he was blessed with such a sense of pardoning love to his soul that, in a rapture of joy, he gave vent to his feelings in loud expressions of thanksgiving and praise to Him who had so mercifully condescended to speak peace and comfort to his distressed soul. After a time, in the order of providence, he removed to Eastbourne, and for a time seemed to sink into a dead state of mind, and was not so diligent in attending the means of grace as heretofore; but he was followed up by the rod in losses, crosses, and afflictions, which made him in the day of adversity consider, and many times he seemed to fall under the hand of his correcting God in rather a marked way. He felt quite satisfied and at home under the preaching at Grove Road Chapel, and I can witness to many of his expressions of the comfort and satisfaction he has felt under Mr. Bradford's ministry.

I believe he read the Bible more than other book, and therefore became conversant with many Scripture characters, which, in his last days, was a great comfort to him; for he told me on his dying bed what love he felt to them, and what communion he had with some of them, such as Jonah, Job, Daniel, and others. In his affliction he said, "O what a mercy I came not to this dying bed ignorant of the Scriptures and of my own state as a sinner in the sight of God! O how good the Lord is to me! What shall I render unto him for all his benefits? Is it not a mercy that he does not permit the enemy to distress me in my last affliction; for sometimes I long to go home, where I shall meet with those who have gone before (mentioning the names of several who have departed). How earth's charms are lost and its ties loosened and severed!"

To his cousin he once said, "You are the father of six children; I have only one; but if you were brought to the place I now am in, the Lord would make you willing to give all up into his hands. What a mercy to fall into his loving hands!" He had previously felt much anxiety about his little boy. His poor wife seemed to be the last tie to be broken, but the Lord appeared for him and kept his mind in solid peace; so that he felt he was on the Rock which could not be moved. Hymn 439 was very sweet to him, also the 143rd. He had such a sense of the goodness and mercy of God to his unworthy self that he seemed full, and wept tears

of joy. He said, "I am full. I long to go home. I feel I could now tread the verge of Jordan." He asked me to read hymn 462. I did so, and he said, "What a river! I feel I could swim in it. I feel no terror at having to cross that sea; the Lord is so good to me. O what a mercy! Good to such a wretch as me, who have done nothing to merit one favour at his hand. Salvation is of the Lord." This he repeatedly exclaimed.

On my entering his room one day, he looked up so cheerfully and said, "O what a good foundation is mine! The Lord has so blessed me that I feel upon a sure foundation." He suffered much the whole four weeks of his illness from difficulty of breathing through dropsy, caused by some affection of the chest, which made him at times very restless; but he begged for patience to wait the Lord's time to call him home. He said, "The enemy tries to reign; but he is a chained foe." On Dec. 2nd, death seized his frame with such a firm grasp that he thought his spirit would at once fly away; but not so. Another hour was given, and whilst passing through the river he had so often contemplated, he was enabled to say, with a loud voice and smiling face, "Blessing, honour, praise, majesty, glory, and power, be unto our God for ever! I feel full. I am swimming in the love of God. O help me, every one of you, to praise the Lord!" He was then exhausted, and on being told he had entered the river of death, he said, "Yes; the Lord will carry me through," and in a few minutes added, "Bless the Lord, O my soul," then gave a last look at his wife, turned his head, and laid for about an hour without moving hand or foot. He gently breathed his last, and his happy soul departed to be for ever with the Lord.

A. C.

WILLIAM GARDINER.—On Sept. 29th, 1886, aged 64, William Gardiner, for many years a member at the Baptist Chapel, Tetbury, Gloucestershire.

He suffered from an internal disease. A few months before his death he lost his beloved wife. A notice of her death appeared on the wrapper of the "G. S." for last July. He was called to travel, for the most part, under a deep sense of the dire malady of sin, so that he was kept in a very low, but safe place; but was enabled to walk humbly before his God, and others could perceive that he was a fruitful branch of the true and living Vine. Like Mr. Hart he was deeply taught the meaning of the hymn commencing,

"Lord, when thy Spirit descends to show,  
The badness of our hearts," &c.

Still, the precious grace of faith was kept alive in his soul, and had its hold in the finished work of Christ, whose blood and righteousness were the only hope of his soul. On Sunday, Sept. 25th, he was too feeble to go to chapel, though he attempted to do so, but found the effort too great. On Tuesday he became

worse, and it was with difficulty that he spoke, though when awake he liked to have the Scriptures read to him. After this he became unconscious; but about an hour before he died he looked at his children, who were gathered around his bed, closed his eyes, and sweetly fell asleep in Jesus.

WILLIAM HARRODINE.

THOMAS WOODCOCK.—On Oct. 5th, 1886, aged 86, Thomas Woodcock, an old hearer of the late Mr. Gadsby, at Hinckley.

A friend at Hinckley writes the following:

“It may truly be said of our departed friend Woodcock, that he came to his grave in a full age, like as a shock of corn cometh in in his season. I called to see him last week. He was dozing when I went in, and as I stood by his bedside I thought for a minute his spirit had fled, but he awoke and we had some sweet conversation. He was wonderfully clear upon the things of God, and seemed quite melted at the goodness of the Lord in taking him home in so quiet a way. He said, ‘O to think that the Lord should condescend to have mercy upon such a poor, frail, sinful creature as I! I look back at times and feel an assurance that my name was written in the Lamb’s book of life before the foundation of the world; and neither men nor devils can undo what is done, for it is done for ever.’ Then he exclaimed, ‘O my blessed Jesus! My heavenly Friend! O how kind he is!’ I said to him ‘You do not seem to dread the last great enemy, who to some of us is a terrible monster.’ He smiled and replied, ‘No, the sting is taken away. I cannot fear, and I do not think the enemy will be allowed to trouble me again; but whether he does or not, all will be well. I am safe in my Father’s hands.’ I bade him Good-bye, feeling I should not again see him in the flesh. As I left him I could not help repeating the words: ‘Let me die the death of the righteous, and let my last end be like his.’”

Another friend informs me that Mr. Woodcock’s happiness continued to the end, and when near the last he said, “No free-will will do now; it is a foundation too shaky. Nothing but free-grace will do for me now. Christ loved me, and gave himself for me.” Thus after a long and painful pilgrimage the dear old saint entered his heavenly rest. His mortal remains were committed to the tomb to await the resurrection of the just, by Mr. Wardle, in Hinckley cemetery, on Friday, Oct. 8th. E. C.

THE first entertainment of the gospel is commonly the best; and what good is done by the ministry is often done at its first entrance. New things are pretty, and very taking. John was at first to the Jews a burning and a shining light, and they were willing for a season to rejoice in his light. Paul was highly valued among the Galatians at first, and such was their zeal, that they could have plucked out their eyes, and have given them to him; but how quickly did this full tide ebb again! for he says, “Where then is the blessedness ye spake of?” (Gal. iv. 15.)—*Flavel*.

THE  
GOSPEL STANDARD.

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APRIL, 1887.

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MATT. V. 8; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 37, 38; MATT. XXVIII. 19.

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THOUGHTS ON THE BOOK OF RUTH.

*(Continued from page 106.)*

ORPAH having kissed her mother-in-law and returned, Naomi addressed Ruth personally, and said, "Behold, thy sister-in-law is gone back unto her people, and unto her gods; return thou after thy sister-in-law." Though Orpah wept and kissed her mother-in-law, and had said with Ruth, "Surely we will return with thee unto thy people," yet there was no divine change in her heart; for though wrought upon temporarily by the words of Naomi, it was the old heart still. She was not made an Israelite in whose spirit there is no guile; as Paul says: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. ii. 28, 29.) In Ruth God had fulfilled the Scripture which says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. xxxvi. 26); therefore she clave to the house of Israel; but Orpah, being destitute of grace and spiritual life, clave to her people, who were without hope and without God in the world, and worshippers of idols, or false gods,—a people that were an abomination to the Lord God of Abraham, Isaac, and Jacob.

The law of God strictly forbids the worship of any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. (Exod. xx. 4.) So depraved is man, and so far has he gone astray from the original path of rectitude towards his Maker, that there is not a creature to which he has not bowed down and paid homage in the form of worship. The sun, the moon, and the stars, beasts and creeping things of the earth, fishes of the sea, images of gold, silver, brass, stone, and wood made by the hands of the founder and the cunning workman, have been worshipped by all the nations of the earth, including Jerusalem, who did worse than the nations round about her.

After God had so marvellously made himself known to the children of Israel in bringing them out of the land of Egypt and performing miracles before their eyes, even whilst Moses was in

the mount receiving the law from the mouth of God, which forbade idolatry in every form, Aaron, the high priest, and the people made a god and set it up to be worshipped. The jewels which the Israelites borrowed of their neighbours were brought to Aaron for this purpose of making a god of gold: "And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." (Exod. xxxii. 4.) For this sin they were severely rebuked by Moses, who ground their idol to powder and strewed it upon the water, and made the children of Israel drink of it.

Man, by nature, having no right knowledge of the invisible God, such is the idolatrous tendency of his corrupt heart, that when left to the wiles of the devil, he goes from bad to worse; so that one sin, if possible, in magnitude exceeds another, and he commits sins abominable to all natural and parental feeling; as we see in the wicked life of King Ahaz: "For he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." (2 Chron. xxviii. 2, 3.) Against this sin the children of Israel had been forewarned, and the most solemn and severe threatenings were made toward the man and his family who should commit such abominations; and the same threatenings extended to the people of Israel, if they did not kill the man who had gone so contrary to God's commandment. (See Lev. xx. 2-5.) Had this account been handed down to us by tradition and not been recorded by the Holy Ghost, we should scarcely have thought it credible that the sons of Abraham after the flesh, who had received the law and commandment from the mouth of Moses, could have so far departed from the revealed will of God, and been given up to such superstition, idolatry, and inhuman sacrifices as these.

With all our national sins we have cause to be thankful that, as a nation, we are not given over to gross heathenism, and that the gospel still abides in this land. To these acts of wickedness, idolatry, and superstition committed in the time of king Ahab and others the psalmist refers where he says, "Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood." (Ps. cvi. 37, 38.)

Idolatry so prevailed in Israel during the reign of Ahab, who sold himself to do wickedly above all that had been before him, that he and his wife, Jezebel, that monster of iniquity, had between them no less than eight hundred and fifty prophets; yet not one of them had a spark of divine life in their souls; and for this idolatry and general wickedness God withheld rain from the earth three years and six months. Then that man of God,

Elijah, met Ahab and advised him to gather all Israel and all these false prophets unto mount Carmel, where the four hundred and fifty prophets of Baal dressed a bullock and laid it on wood, and called on the name of their god, saying, "O Baal, hear us!" but there was no voice, nor any that answered. Then Elijah mocked them, and used the most ironical language, saying, "Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Elijah's irony appears to have driven them to desperation and made them frantic; for "they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." Then, with heavenly boldness, Elijah solicited all the people to draw near, and before their eyes he repaired the altar of the Lord which they had neglected, and laid the sacrifice thereon, and poured water upon it, and, emboldened by the Holy Ghost, he addressed God in prayer and faith, and God graciously answered him in the joy of his heart, and to the turning of the hearts of the people back again: "And when all the people saw it, they fell on their faces, and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there." (1 Kings xviii. 39, 40.)

If a nation thus enlightened, which had received the law and the testimony, to whom God sent his prophets, and raised them up teachers and leaders, could go back into such gross idolatry, no surprise should be felt that Orpah, of whom Naomi speaks, should go back to her people and to her gods. God is invisible, and only by a living faith in the soul can he be approached and worshipped. God is light; and only as we have true light communicated from himself can we behold him: "In thy light shall we see light." (Ps. xxxvi. 9.) God is life, and only as we have spiritual life given us can we feel after him and live to him. So says Jesus of his sheep: "I give unto them eternal life." God is love, and only as he is pleased to shed abroad his love in our hearts and bestow upon us this super-excellent grace can we, in any way or in any measure, love his Holy Name and Being; as John says: "We love him, because he first loved us." (1 Jno. iv. 19.)

Orpah, having no inward knowledge of the invisible God, no true light from heaven, no spiritual life from Christ, no taste of the love of God in her heart, remained in the state we were all in by nature, and in which, but for the mercy of God, we should all have lived and died, and been cast into hell for ever, the thought of which, to a child of God, is terrible indeed. No one can be right in the sight of God, nor can they walk by faith, nor in spirit leave the world, nor be one with the children of God unless they have the Spirit of Christ. They may learn truth in the letter, make some sacrifice for it, may make an open profession, become members of churches, and yet be strangers to the

work of regeneration, and at last turn from the holy commandment delivered unto them. (2 Pet. ii.)

There is a secret grace implanted in the souls of God's people which gives both life and union to Christ, which prevents them going back to their people and their gods; as did Orpah, and as do many others: "I will put my fear in their hearts, that they shall not depart from me." (Jer. xxxii. 40.) We must be born of the Spirit before we can discern spiritual things. When regeneration has taken place in the soul, there is an inward apprehension of spiritual things attended with prayer, and desire to realize the same; for what the soul discovers as suitable for its wants, on that it dwells, for that it cries and seeks, hungers and thirsts, nor can anything under the sun entirely draw that soul away from Christ, who is to the children of God the one thing needful, nor make the sinner go back to his people, his gods, his idols, and the world; for "if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. v. 17.) Therefore the Scripture will never apply to them as it does to those who for a time believe, and have a temporary change: "It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Pet. ii. 22.)

King Saul had natural humility, and hid himself from his brethren among the stuff, the spirit of prophecy came upon him, to him was given another heart, he was turned into another man, and for a time he loved David, the man after God's own heart; but he had no heart for spiritual things, nor for David's Lord and God, Christ Jesus. He had no inward discernment of his sinful state, he groaned not under a body of death, he saw no beauty in Christ that he should desire him, he longed not for salvation by grace, he hungered not for the bread of heaven, he thirsted not for the blood of Christ, nor for spiritual communion and intercourse with God, he made not those who feared the Lord his companions, he was not a man of prayer, he sighed not for the presence of Jesus, he groaned not for peace and pardon through the atoning blood of the Son of God, he had no faith in the blood and righteousness of Christ, he never tasted that the Lord is gracious, nor did he once, as do new born babes, desire the sincere milk of the word, that he might grow thereby, he was not plagued with the law in his members, he had no new man that needed divine sustenance, he was a stranger to Christ, and needed not the bread and wine of his kingdom, he had no spiritual mind, no spiritual heart, no spiritual ear, no spiritual taste, no spiritual understanding; and therefore, after experiencing a great change, he went back to the ways and works of the devil, and perished in his folly: "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." (1 Cor. ii. 14.)

Orpah having proved unfaithful, Naomi said to Ruth, "Return thou after thy sister-in-law." As if she had said, "If thy

heart is as her heart, and thy soul and spirit as her soul and spirit, thou wilt be no companion to me, a poor, sorrowful, bereaved, broken-hearted widow, against whom the hand of the Lord is gone out. If thou art nothing but a Moabitess inwardly, and still loveth to worship the gods of Moab, if thy heart is still with the people of thy nativity, if thou hast no mind for my God and his worship, if thou art not one with me in divine things,—in the faith and fear, and life and love of the God of Abraham, Isaac, and Jacob, return thou after thy sister-in-law. If thy love is only natural, if thou merely seest that I have the true God in my soul and thou hast no heart for him, but art still an idolator, and not estranged and in spirit separated from thy people, their ways, customs, and worship of false gods, thou wilt, sooner or later, repent and turn back in heart, as did Lot's wife, who came out of Sodom with her husband: 'But his wife looked back from behind him, and she became a pillar of salt.' (Gen. xix. 26.)

"Return thou after thy sister-in-law.' Thou art a Moabitish woman and I am a Jewess, both by a natural and a spiritual birth. I am one of those who are circumcised in heart and belong to the city of Bethlehem, where my God and Redeemer is to be born a Child and a Saviour. I belong to a people who worship God in the Spirit; not a visible God, but a God who is invisible, a God who requires to be served and loved with all the heart and soul, mind and strength. Though by marrying my son thou art become my daughter-in-law, natural relationship cannot produce spiritual union, nor is this an evidence that thou art a new creature, nor will it give thee acceptance with my people and my God. Nay, thy presence at Bethlehem, if thou hast not the grace and Spirit of Christ in thy soul, will rather entail upon me reproach and contempt; for through my coming into the land of Moab and giving my son to thee in marriage, I have violated the commandment of my God which says, 'Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.'" (Deut. vii. 3.)

But the exhortation of Naomi had no effect upon the mind of Ruth to cause her to return after her sister-in-law. Indeed, it had the very opposite effect, as may be seen by her words, spoken out of an honest heart: "And Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me." This was indeed a noble resolution, made and kept in the strength of the Spirit of life and power, of which she was evidently a blessed partaker. Hitherto Ruth had said but little, but now she speaks out of the abundance of her heart. There is a cluster of things in these verses:



First: "Intreat me not to leave thee," which shows that she felt spiritual love and union to Naomi and saw her a woman blessed with the fear of God and adorned with the graces of the Spirit of life. Sinners cleave to sinners and saints to saints. Ruth could no longer conceal the work of God's Spirit in her soul, and that work manifested itself in cleaving to one who had the life and grace of God in her heart. Out of Ruth's soul now burst forth proofs of the love, union, and affection that she felt to Naomi, from whose company she could not bear the thought of separation; for she thought more of this good and gracious woman than she did of all her natural relations, her city, and her people. This sets forth the love and union of sanctified sinners to the church of God in Christ Jesus; for such see the blessed state of the spouse of Christ, even in this life, and also the glorious state into which she will be exalted in the kingdom of glory hereafter. There is that in the souls of all the redeemed that earnestly covets to share with God's people grace here and glory hereafter. Where this love and union exists, although a child of God may, for a time, have but little to say, and meets with many rebuffs from the saints, and, for the want of clear evidences, may not be received; yet, under all discouragements, they cleave to the most gracious and best taught saints of Christ; and if they will not, for the want of satisfactory evidence, receive them into church membership, they will still attend with them, and can say from the depth of soul-feeling, "Intreat me not to leave thee."

Again: Where there is a special love and union to a servant of God and minister of Christ, through whose labours the soul has been graciously favoured with some sweet and clear testimony of the lovingkindness of God, and an unction from the Holy One has attended the preached Word to the heart, under the influence of which the child of God has felt as if he could depart and be with Christ, the words aptly apply, "Intreat me not to leave thee." When a child of God is thus favoured under one of God's own sent servants, a union of soul springs up which will last to all eternity; for this union is in Christ, to whom all the saints are joined: "He that is joined unto the Lord is one spirit." (1 Cor. vi. 17.) This is a secret never known by hypocrites nor dead professors. Paul had no real union of soul except to those who had received the word and Spirit of Christ. Like cleaves to like. Water and oil will not mix. Betwixt a saint and a sinner dead in sin there can be no spiritual union. Christ fed none by his Word and Spirit except those who clave to him; and none cleave to Christ but those who are members of his body, of his flesh, and of his bones. Sinners shall be destroyed out of the earth; but "the children of thy servants shall continue." (Ps. cii. 28.) Notwithstanding all the death and trials which come upon the sons of God after they have believed, yet whoever has felt the grace and blessing of God, which has made them cleave to Christ, can never lose the root of their religion and perish: "But ye that

did cleave unto the Lord your God are alive every one of you this day." (Deut. iv. 4) Saints greatly prize the approbation of God; and though his church here be, like Naomi, in sorrow, affliction, and trial, they can say, "Intreat me not to leave thee."

Secondly: "Or to return from following after thee." If she might not walk abreast with her she was desirous of following behind. This sets forth the grace of humility. Poor converted sinners, poor Gentile dogs feel their unworthiness before God, and think themselves unfit to walk with the church of God, upon whom they look as the excellent of the earth, and view them as sons and daughters of the Most High God, and they want their company and desire to dwell with them. Naomi's heart was towards Bethlehem, the house of bread, and there Ruth would go to partake of some crumbs. This is the case with all the children of God, and if the Master of the house should say, "It is not meet to take the children's bread, and to cast it to dogs," the sinner has a quick reply for Jesus Christ: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." The Lord always puts a blessed enconium on the faith of these humble souls, and adds an exclamation, "O woman, great is thy faith!"

Naomi travelled towards Bethlehem in sorrow of spirit, and Ruth went with her. Those who become true followers of Christ and his church know what it is to have inward sorrow and poverty of soul: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." (Matt. v. 3.) The three thousand who were converted on the day of Pentecost all felt to be of a sorrowful spirit, and so were prepared to receive the word with gladness, and put on Christ by being baptized in his Name. True, they met with many trials afterwards, and when they were ready to faint Paul addressed them, saying, "That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. vi. 12.) Naomi, in her trials and sorrows, was seeking her Lord and her God, and Ruth was a follower; for she wanted the same God and the same salvation. The psalmist knew what it was to walk in this path when he said, "My soul followeth hard after thee." (Ps. lxxiii. 8.) The whole church of the First-born seek one and the same blessed Object, which is Christ, nor can they be content without him; for though he may tear and smite them with various trials, yet faith says, "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hos. vi. 1-3.)

Christ says, "He that followeth me, him will my Father honour." This following the Lord is in keeping his word and commandments. It is following him in the spirit of the mind; as Paul

says: "Who walk not after the flesh, but after the Spirit." (Rom. viii. 1); or, as it is written in another place of those who are seeking to be justified and saved by Christ as was Abraham: "Who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." (Rom. iv. 12.) Paul says, "*that faith,*" which seeks nothing but Christ, sees no one that it fixes upon but Christ, believes in no one but Christ, desires none but Christ, and lives upon nothing but Christ; by this faith we walk in the steps of our father Abraham.

Naomi, when returning to her city, though greatly tried, was in the right way and knew the Lord; but was not able at that time to say, "*My Lord,*" but she said, "The hand of *the Lord* is gone out against me;" yet being one of his daughters, her soul pressed after him. Paul knew what it was to seek and press after Christ; as he says: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . . I press toward the mark;" and then he encourages those who are seeking and hoping to attain to the full knowledge and likeness of Christ: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (Phil. iii. 17.)

Many things fall out by the way to try the faith and hope of the followers of Jesus, and yet they hold on "through evil and through good report; as dying, and behold, they live," with sometimes a sweet glimpse of the King in his beauty and of the land that is very far off; then again all is hidden, and the waves and billows of temptation roll over their souls, and they cry out, "We see not our signs." (Ps. lxxiv. 9.) God's people have much and great inward opposition, even as Christ had outwardly, and yet by faith they pursue after him, with holy desire to be found in him. Thus they are separated and formed for the glory of God, and are by the Blessed Spirit and a new birth made new creatures and called virgins; for they have a new nature and a new name: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth." (Rev. xiv. 4)

Naomi was going back to Bethlehem to seek the truth and hear the Word of God; for there is not the slightest evidence that she had found truth or heard the Holy Scriptures preached in Moab. In this also Ruth became a follower. The truth in its experience and power is not to be found in the congregations of the world: "Why seek ye the living among the dead?" The church of Christ is the pillar and ground of the truth. God will bless the word of his gospel from the lips of his own sent servants, though, with Isaiah, they have to cry, "I am a man of unclean lips" (Isa. vi. 5), yet God says, "I will work, and who shall let it?" (Isa. xliii. 13.) When the Word in the spirit and power of it is sent into sinners, quickening their dead souls into spiritual and eternal life, there is a turning from darkness to light, and they become one in heart with the servants of God and with God him-

self; as Paul says: "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." (1 Thess. i. 6.)

Those who follow Christ in his ways embrace the truth and all his ordinances, and thus follow him in baptism by immersion, and afterwards in sitting down at his Table to eat bread and drink wine, the emblems of his blessed broken body and precious blood. The saints of God are constantly counting themselves unworthy of such a privilege and high honour; for no child of God, if rightly humbled, ever feels himself worthy to be the guest of God, and yet Christ counts all his family worthy, fathers, young men, and children, even to babes in grace; for the invitation stands to all alike: "Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding." (Prov. ix. 5, 6.) Every ransomed sinner says, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son;" and the Father's reply is: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found" (Lu. xv. 21-24), showing how God accounts his people worthy of the provision which he has made. The blessedness of these things was what Naomi, Ruth, David, and the prophets were following on to know, and of which, at times, they had some blessed foretastes, and are now sitting down with Abraham, Isaac, and Jacob, enjoying Christ and his blood, being brim full of his mercy, grace, and love.

(To be continued.)

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THE stones that are appointed for that glorious temple above, are hewn, and polished, and prepared for it here, as the stones were wrought and prepared in the mountains for building the temple at Jerusalem.—*Leighton.*

SWEET is the comfort which the afflicted receive from God, the Comforter, under the cross; not only *in* suffering, but also *after* it. *Afterward* also "it yieldeth the peaceable fruit of righteousness." He who carries the cross of Christ, does not labour in vain, and spend his strength for nought; but he is bearing forth good seed. If he sow it in tears, yet he shall reap in joy. The Lord looks at the fruit, and intends to bring forth much of it by the cross; we are apt to look at the suffering and to forget the fruit. He has the end in view in the use of all means; and the Holy Spirit has revealed this clearly that we might depend upon him for receiving the proper fruit of affliction. The Lord says to the afflicted Jews, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jer. xxix. 11), such an end as you would wish, and having my promise, such as you may safely hope for; my thoughts indeed are not as your thoughts. You think I have cast you off, and that your present cross is to crush you. No; I mean to do you good by it, and so the end will prove. Wait a little in faith, and all will come to a happy issue.—*Remaine.*

## HAPPY PEOPLE.

A SERMON BY MR. C. BARNES.

"Happy is that people that is in such a case; yea, happy is that people, whose God is the Lord."—Ps. cxliv. 15.

EVER since I have experienced anything of the Lord's gracious dealings with my soul, which is now more than thirty years, I have found it to be a life of warfare; and it is evident from this psalm from which our text is taken, that David found it so likewise; and therefore in the first verse he blessed God for teaching his hands to war and his fingers to fight. It is evident that David had many more mighty enemies within to fight with than he had from without, although these latter were too much for him. But happy is the people that can say feelingly, "My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust." For a poor sinner to prove God to be all this to him, he must know something of what it is to be in sore conflict.

The family of God are set forth as being in great affliction, "tossed with tempests and not comforted;" and being in such a case makes way for that precious promise: "I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones." (Isa. liv. 12.) Now this is the work of God; and can anything be more precious to behold? Take the literal figure of a rough, stormy, and tempestuous day at sea, when many of our fellow-creatures are tossed upon the raging billows, so as almost to despair of life, how welcome a sight would it be to these poor tempest-tossed mariners to see the clouds pass over, the wind cease, the light of the morning appear, and the sun shining gloriously from the clear blue sky, which is the very colour of sapphire! The promise of God to his church, is as David said, "He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." (2 Sam. xxiii. 4.) O how blessed it is to be in such a case!

The promise of God is: "I will make thy windows of agates." This agate stone is clear and almost transparent; and through these windows the Lord is seen by the eye of faith, and, for a short season, the poor soul has such a precious view of his interest in the Lord, and of his divine and saving beauty, that he can say, "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure." (2 Sam. xxiii. 5.) What sweeter and surer foundation can a poor sinner have than this; for this is all his salvation and all his desire! It puts all matters right in a moment; the horrible tempest for the time being is stilled, and he is calmly laying at anchor at the harbour of mount Zion, where the Lord commands the blessing, even life for evermore. Here he enjoys a feast of fat things, his company is the spirits of just men made perfect, his only Mediator and Friend sits with him at the table; and the spices of love, praise, joy, and peace flow out of his heart.

Now ask the soul that is thus favoured about his case, and he would tell you he is in a happy condition; for he is as full as he can hold of the love of God shed abroad in his heart. And I would say, Let him enjoy his Lord and his God, for this is his joy and excellency; and do not try to cast him down from it; for soon enough he will find another word of promise true: "I will make thy gates of carbuncles." This precious stone being of a red colour shows, first, Christ in his sufferings; and this is the gate through which we must enter into rest, for there is no other way; and as the life of Christ was a life of suffering while he tabernacled here below; so the Christian's life must be the same. Paul lays it down as a certain rule that if we are to reign with Christ we must suffer with him; and he calls it "filling up that which is behind of the afflictions of Christ." This every heaven-born soul is to do; and as the Lord God liveth, I have not been without a share, nor would I be without it in my right mind, knowing from the Word of God that it is only those who pass through this gate of suffering that have any fellowship with Christ, or share in the aboundings of the consolations of the gospel.

But I must come to the text, and endeavour to show who are the *happy people*, notwithstanding all their varied states and conditions. The Scriptures tell every servant of God to rightly divide the word of truth; therefore I will first show, and that from the Word of God, that a man may think he is happy while his case is most miserable; and there are not a few in this state. The Word of God clearly divides the whole human race, and shows that there are only the righteous and the wicked; those that fear God and those that fear him not. If we look at the generality of mankind, how few are to be found with the fear of God in their hearts! For the most part they may be described in these few words: "Without hope, and without God in the world;" and the Scripture says, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known" (Rom. iii. 13-17), nor have they any desire after it. And such were some of us, and such we should be still, but for grace.

Then there are the pleasure-seekers, and these may be described, as one says, as running after butterflies, and disappointed in all their pursuits; but so mad are they that they have not a care about what will be the end of these things until they fall into the awful gulf that is before them. There are others who are the worldly rich, who boast themselves in their riches and call their lands by their own names; and their own reward and thought is that their houses will continue for ever: "This their way is their folly; yet their posterity approve their sayings." (Ps. xlix. 13.) What a sad state to be in! The God that made them and gave them their being not to be in their thoughts. Asaph no longer envied them when God took him into the sanctuary and

showed him their end, that they were set in slippery places, and what a terror it was to them in a moment of time to be snatched away from their lands and wealth to meet an angry God. A true description of their language when in health and worldly prosperity is penned in Ps. lxxiii.

But many thousands are in as bad a case under a form of religion, building all their hopes upon the sand, and trusting wholly in their own moral righteousness, which is of the law of works, and ignorantly worshipping an unknown God. Such are set forth by Christ as not having on the wedding garment, but are pure in their own eyes, and were never washed from their filthiness; therefore as they never felt to have any, they had no need of the fountain that takes away sin and uncleanness.

Then again, there are others who sit constantly under a sound gospel ministry, and would not think of hearing anything but sound doctrine, and yet are total strangers to the grace of the doctrines; and this their lives too plainly show; for if you watch them in their dealings with men you will find them hard and over-reaching. Such portions of the Word of God as: "Let your moderation be known unto all men. The Lord is at hand" (Phil. iv. 5); and: "That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such" (1 Thess. iv. 6); these, with many more, are easily got over, for they think they apply to some one else. I think we may safely say such persons as these are in a worse case than those who make no profession, because, like the Jews of old, they are resting alone upon the doctrines, which, if a man does, he is trusting to enchanted ground which can never save a soul.

It is to be feared there are many in our day, as well as in days of old, who go forth with a sound judgment and preach the truth which cannot be disputed, and yet for the want of the grace of the doctrines, or, in other words, a living spring, arising out of a tried and afflicted pathway, do not let down the net in deep waters, but skim along upon the surface, or, as I might say, preach only the doctrines; though by so doing perhaps I shall give offence.

I will now show who are the people that are in this happy case, and whose God is the Lord. I will begin where God began with me. The Lord finds his people in a state of sin and carelessness, and puts quickening life and grace into their souls, shows them they are exposed to just wrath, and makes them fear they will be sent into eternal punishment for their sins, the guilt of which is laid upon their conscience. Then they are obliged to flee, as for their life, from all bad companions, and betake themselves to reading God's Word and prayer; but that Word is like so many daggers piercing them through and through; so that the poor sinner knows not what to do nor where to flee for comfort. God's arrows stick fast in him, and his terrors make him afraid. He is like the dove that can find no rest for the sole of its foot. The holy law of God ploughs deep in his heart, dis-

covering such evils there as he had never thought of before. He wanders about and is in desolate places, and wishes he had never been born; for he envies the brutes and the birds that fly over him. Thus he knows not what to do nor where to flee for shelter; for the waters of affliction overflow every hiding-place.

Now if you ask this poor distressed soul how he feels, he will tell you that he is in a miserable state, and that he feels there is no hope for him in God; so that he writes bitter things against himself. Poor soul, if this is your case, it is a happy case. I do not say you are happy in yourself,—just the contrary; but the Word of God counts you happy; for you are under the correcting rod of God, and God is bringing you into the bond of the covenant. “Happy the man whom God correcteth; therefore despise not thou the chastening of the Almighty.” (Job v. 17.) But such a soul may say, “I have been a long time in this case and no deliverance do I see. I wait; but all my waiting seems in vain.” Well, wait on, poor soul; the Lord whom you seek, waits to be gracious unto you, and he waits that he may be exalted: “The Lord is good unto them that wait for him, to the soul that seeketh him.” (Lam. iii. 25.) The Lord whom thou seekest will suddenly come to his temple. Thou art already a temple of the Holy Ghost which is in thee, and that Blessed Spirit is preparing the way for the coming of the Lord. Remember the poor man at the pool who had an infirmity thirty and eight years, and Jesus knew he had lain a long time in that case; but he was not ashamed in waiting for the cure; and with a word Christ healed him; and so he will you. “He will come and save you.” “He will bring near his righteousness; it shall not be far off,” and this will cover all thy deformity and make thee so happy that thou wilt bless God for all thy troubles and feel unspeakably happy above all that thou couldest have asked or thought. He will take away thy rags from thee, and clothe thee with change of raiment, and bring thee into the banqueting house where his banner over thee will be love; and happy will you be in such a case.

But I pass on to show that in every state God's people are a happy people, though many of them, when brought into severe trials, have had to credit contradictions; but it is a mercy nothing can alter his purposes of love, let our case be what it may. We have known what sore trials have been, and have had temptations of many kinds; but the Lord is still faithful and kind, and will not forsake his own children. O what hard work it is for faith when all things seem to go against us and God's promise seems to fail, and many things conspire to say, “There is no help for him in God; but what a comforting word is this: “Truly God is good to Israel,” not only when things seem to smile upon us, but when all things seem to go against us. No change can take place in God toward his people; therefore their case must be a happy case; as saith the prophet Isaiah: “Say ye to the righteous, that it shall be well with him” (Isa. iii. 10); and it must



be so, seeing that God hath said, "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. viii. 28.)

Take the worst case of God's people; as, for instance, the poor widow woman, in her last extremity, gathering a few sticks to make the last cake, and then lie down and die; and then take the best case of the worldling, and see, in the light of truth, if there can be any comparison. The case of the righteous must needs be a happy case, seeing they have such a helping God so near at hand for all that they call upon him for. "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord!" (Deut. xxxiii. 29.) Therefore, as the Word says: "The salvation of the righteous is of the Lord; he is their strength in the time of trouble" (Ps. xxxvii. 39); and what state can be better than that? God sometimes suffers his people to be sorely tried, and lays his afflicting hand upon them to cause them to look up to him, as Jehoshaphat did; and then the Lord fulfils his Word in them: "He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honour him." (Ps. xci. 15.) Then they can say from their heart, "There is none like unto the God of Jeshurun;" and again: "Unless the Lord had been my help, my soul had almost dwelt in silence." (Ps. xciv. 17.)

"Happy is the people that is in such a case;" for the Lord says "whatsoever they do, it shall prosper;" but this gives no license to sin. They are fruit-bearing trees planted by his own right hand and called "trees of righteousness;" and it is their delight to bear good fruit. Happy is that family where we can see the sons grow up to fear the Lord, and the daughters "like corner stones polished after the similitude of a palace:" not polished off, as many are, in vanity and pride, and taken up with every fashion of the day; but esteeming God's house, his Word, his precepts, people, and ways; polished with gospel modesty and the fear of God.

"Happy is the people that are in such a case." To enjoy the privilege of having the gospel garner opened to them by a God-sent servant continually, and by their prayers and God's rich grace resting upon him, he is enabled to open the rich treasure of the Word and bring out of it and from his own experience, things new and old, this will afford all manner of store to meet the different cases of the Lord's tried people. Happy is that people who are blessed with a strong ox to labour for them in word and doctrine. These poor oxen often feel they have no strength to labour, and fear continually they will fall down under the yoke. And what will make them strong to labour? I know what some will say and have said by their actions; but they are not of the same spirit as the Master; for he gave strict orders not to muzzle the ox that treadeth out the corn. I shall make no comment upon this, but leave it for others to consider. The late Mr. Gadsby once said they need be either angels or asses; so that when they

had done their work they could fly up to heaven, or else be turned out into the lanes. But the Lord makes them strong to labour. When he sweetly shines into their souls and grants them his sensible presence in the work, when they feel they are made strong by the grace that is in Christ Jesus, and the Blessed Spirit, in his unctuous power, is upon them, then they feel it to be blessed devotion. They are also greatly strengthened when they know they have a place in the hearts and also the sincere prayers of the people. This was what made Paul so strong, and bound him and the church at Philippi together in gospel bonds. Read prayerfully Phil. ii. 17, 18. If this were more felt and carried into practice, there would not be much complaining in our streets.

“Happy is that people that is in such a case; yea, happy is that people, whose God is the Lord,” or Jehovah. This word “Lord,” or “Jehovah” includes the glorious Trinity, which are all united in the salvation of the church. To enter into this fully would fill a volume; but I must be brief. This is the God we adore, worship, and love. It is to him we bow our hearts and knees in times of trouble, and he it is who has been with us and delivered us out of all our afflictions. So graciously has he appeared for us at times that we could feelingly say with the prophet of old, “O Lord, thou art my God; I will exalt thee, I will praise thy Name; for thou hast done wonderful things.” (Isa. xxv. 1.) Yea, like David, we have said he is *our own God*, and with Paul, “Whose I am, and whom I serve.” Therefore “happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth.” (Ps. cxlvi. 5, 6.) I never felt more to need God to help and be with me than I do at the present time; and I have often found him to be my refuge and strength, and a very present help in time of trouble. May the Lord bless these few remarks; for his Name’s sake. Amen.

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### THE MONSTER, SIN.

O PAINFUL task to trace sin’s deadly power  
 From infant lisplings to the dying hour,  
 The desperate, the mad career of one—  
 Of all the millions thus by sin undone.  
 Each moment of my threescore years and ten,  
 How small a portion would be written then;  
 A ruined world such matter doth unfold,  
 Sin’s various workings never can be told.  
 O sin, thou hast thy many victims slain,  
 But many of thy victims still remain!  
 Daily we see them sporting on the brink  
 Of the dread gulf in which they soon will sink.  
 Sink, sink to rise no more, in endless woe  
 Where tides of fiery vengeance overflow,  
 Where black despair prevails, where Satan reigns  
 And holds the captives in eternal chains. C. SPIRE.

A SHORT ACCOUNT OF THE LIFE AND DEATH OF  
ALICE NEWELL, WHO DIED ON AUG. 15, 1886,  
AGED 67.

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I WAS born and brought up like a wild ass's colt, and was entirely ignorant of God and of myself as a sinner. In the year 1843 the Lord was pleased to take one of my children away very suddenly by death, and, in mercy, he brought me to see and feel that had it been me instead of the child, what would have become of my soul, and how could I have appeared before God. For the first time in my life I felt that I was a sinner, and seemed to awake out of a long sleep. I could see that I had lived all my life without hope and without God in the world, and this caused me much searching of heart, and led me to search God's Word, which seemed to condemn me in every part. The more I read it the more condemned I felt.

I was then living at Deeping, and heard Mr. Tryon, but the more I heard him the worse I felt; for I seemed like one with a deep wound, and he was constantly probing it. Thousands of times has the cry gone up from my heart, "O that I were one of God's elect; one of his chosen people!" I knew well the meaning of the following words: "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." (Ps. cxxxix. 7-10.) I felt I was a sinner, and knew not how to escape the justice of God. This made me cry day and night to the Lord for mercy; but the heavens seemed as brass, and I could not gain the ear of God. My feeling was, "Against thee, thee only have I sinned." I was afraid to go to sleep at night, and for nine weeks I never closed my eyes for sleep, feeling assured that if I did I should wake up in hell. This passage of Scripture was continually on my mind: "Many will seek to enter in, and shall not be able" (Lu. xiii. 24); and it sunk me fathoms deep. O how I have envied the poor beast in the field that had no soul, but the thought that I had a never-dying soul and that unless I realized pardon I should sink lower than the grave filled me with distress.

About this time I was laid on a bed of affliction for fourteen months. One day the doctor said to me, "You have something on your mind." I told him I felt concerned about my soul. His answer was that if I did not give it up, he would not attend me. This was the very thing I wanted to do; but I felt completely bound with the chains of my sins, which was what I had expressed in words when a child, but now found to be a reality. I would gladly have got out of such a miserable state if I could; but I now see the goodness of my covenant-keeping God in preserving me. I was tempted to believe that I had committed the unpardonable sin; and I cannot describe the anguish of my mind

under this temptation. Although entirely ignorant of what this sin could be, yet I felt assured I must have committed it. I could get no answer to prayer; but was obliged many times to cry out like the jailor, "What must I do to be saved?" which cry has gone from my heart times without number.

My husband thought I was going out of my mind, and I thought so too; for I had never heard or read of any one in the state that I was then in, and I thought I was the only person in the world that was the subject of such feelings. The distress I was labouring under I can never describe; for I feared there was no forgiveness for me neither in this world nor in the world to come. I thought God might forgive sinners, but not such a great sinner as I felt myself to be; for I thought there was not such a monster on the face of the earth as myself. In my feelings I was the very chief of sinners, and could not see how God could be just if he did not cut me off and send me to hell, for I knew I deserved to go there; yet, at the same time, I pleaded at the Lord's feet for mercy, and felt resolved that if I perished I would perish there. If one good thought would have purchased heaven, I could not have produced it; for, like the poor man at the pool, I was altogether helpless.

About this time the Lord, in his providence, removed us to Oakham, and thither I went heavily afflicted both in body and mind. This affliction of body continued five years, and I have never been strong since. The Lord, who fixes the bounds of our habitation, placed me next door to a godfearing person, who, seeing me so afflicted, felt much sympathy for me, though she knew nothing of what was going on within. She was very kind to me, and told me that Mr. Philpot preached in Oakham. Although I knew nothing about Mr. Philpot, yet I felt an inexpressible desire to hear him, and groaned out my petition time after time to the Lord that he would strengthen me in body; for this, together with the trouble of my mind, seemed intolerable.

When Lord's Day came I felt much better and went to hear Mr. P., and never to my latest breath shall I forget that day. I am altogether at a loss to explain how I felt on that occasion. Mr. P. preached from Heb. iv. 17-19. He traced out everything that I had passed through, and I was filled with astonishment, wondering how he came to know about me, for I had never seen him before. Had I have said anything to anyone I should have thought they had told him; but no one but the Lord knew what I had been passing through. I felt assured he was God's own sent servant, but so ignorant was I that I knew not that it was the Lord's teaching in my soul until that day. O the love, joy, and peace which passeth all understanding that flowed, like a river, into my soul! I could neither eat, drink, nor sleep; for the love of God filled me to overflowing. I can never describe what I felt and enjoyed at this time. Like dear Mr. Hart, I looked for hell, and he brought me heaven. Had I have had ten thousand

souls I felt I could freely have given them all up into his gracious hands, and also my husband, children, and all that I had. This took place in Dec., 1846.

If one part of God's Word was more precious to me than another it was the Epistles. I seemed to sweetly enter into them and they entered into me. For three months I felt myself to be the happiest creature that walked upon the face of the earth. Everything around me appeared new, and I felt to be a new creature in Christ Jesus. I seemed to breathe a new atmosphere. The Lord had given me new eyes, and a new understanding. O how I begged that he would take me home; for I dreaded the thought of sinning against him any more.

I foolishly thought this state of things would always continue; but, alas, alas! After a time I found it very different; for the Lord began to withdraw his gracious presence, and O what a miserable creature I felt myself to be! Heb. vi. 4-9 truly described my case. O what a wretch I felt myself to be, and feared it was all a delusion. The Lord was pleased to pour upon me a spirit of wrestling prayer; so that, like Jacob of old, I could give him no rest till the matter was plainly made over to me again and again. And O the many, many times the Lord has made it over again and again to my soul during my pilgrimage through this wilderness world! I have found it to be a rough way, but at times I have felt assured that it has been a right way, and I would not have one thing altered; for all has worked together for my good. Blessed be God. Amen.

The above is from her own pen. A friend writes respecting her:

"I regret very much that I cannot furnish you with a later account written with her own pen, of the many difficulties, trials, and deliverances she was called to endure. She passed from time into eternity in the following manner: Being on a visit to two of her children who live a short distance apart, on going from one to the other she had to cross a common or moor in the neighbourhood of Rotherham, Yorkshire, when two men coming in an opposite direction, saw her suddenly fall down. When they reached her they found life to be extinct. At the inquest the medical man pronounced it to be disease of the heart of long standing. Being myself a member of the church at Salem Chapel, Peterboro, and in fellowship with her for some years, I can testify that she was a consistent follower of Christ. She was a fond and loving mother, and was blessed with a bright hope and a cheerful spirit, always endeavouring to do good and to convey consolation when and where it was needed.

W. H. SAWYER.

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I HAVE sometimes seen more in a line of the Bible than I could well tell how to stand under; and yet at another time, the whole Bible hath been to me as a dry stick; or rather my heart hath been so dead and dry unto it, that I could not conceive the least dram of refreshment, though I have looked it all over.—*Bunyan*.

## AN EXPOSITION OF ROM. VII.

BY J. DENNETT, AT FREDERICK STREET CHAPEL, BIRMINGHAM, ON  
JULY 2ND, 1884.

PAUL asks these Romans, and the church of God down to the end of time; for the Scriptures apply to God's people in every age of the world, whether the law is sin, seeing they have been delivered from it and are dead to it. Having been divorced from the covenant of works under which they formerly stood, and being truly married to Christ, he asks them this question: "Is the law sin?" No child of God looks upon the law as having sin in it, but with Paul he can say, "God forbid;" that is, that I should have such a thought of the law. Paul does not say, "God forbid that I should have the knowledge of sin *by* the law, or *through* the law;" for afterwards he says, "I had not known sin, but *by* the law." It does not give life to know our sin; for if there had been a law which could have given life to sinners when in spiritual death, that same law could have given peace, pardon, righteousness, and justification. This would have excluded the necessity for the incarnation, obedience, blood, and death of the Son of God; for "if righteousness come by the law, then Christ is dead in vain." (Gal. ii. 21.)

It is not, therefore, the knowledge of the law, the terrors of the law, nor what we so often term a *law-work* that creates the image of God in fallen man. These things are felt, more or less, by every living child of God; but they are not *the life itself*, nor do they in any way produce it. Life, spiritual life, comes from another covenant of which Christ is the Head; and until this life, which is the faith of God's elect, is received into the heart, we neither know law nor gospel aright: "The law was given by Moses, but grace and truth came by Jesus Christ." (Jno. i. 17.) There never was and never will be a particle of grace conveyed to a sinner through the law; therefore it follows that wherever the soul has tasted of grace, and been made to live and pray, desire and mourn, hunger and thirst after Christ and his righteousness, these blessings most certainly come from Christ, and are a proof that such a soul belongs to Christ, is in Christ, and will at last be with and like Christ. Now ask such souls as these if they are sinners? Ask them if they know the law? Their answer will be: "I am defiled throughout." They see the law to be spiritual, holy, just, and good; but their fear is lest they should be found under its curse, and not be found in Christ. They are dead to all hope by the law, and see how impossible it is to be justified by it; for they are continually sinning against the law; therefore all their hope, faith, and religion are in the mercy of God in Christ.

The apostle goes on to say that so far from being against the law, he was a debtor to the law in this respect; for he says, "I had not known lust, except the law had said, Thou shalt not covet." God has shown in his law what a man is not to do: "Thou shalt not covet." It forbids him to steal, and speaks

against murder, adultery, disobedience to parents, &c., and says, "Thou shalt love the Lord with all thine heart, and with all thy soul, and with all thy strength, and thy neighbour as thyself." So it commands some things and forbids others; but that which it commands Paul was unable to do, and what it forbids, that he did. This is just how it is with us; and as surely as we are under the Spirit's teaching we shall find that so strict and holy are God's demands in his law that we never can fulfil one of them; but what the law forbids, those very things we do. What a state we are in! Wicked in the extreme, and, as Paul afterwards says: "Carnal, sold under sin."

But he does not speak against the law on this account. No, he says, "I had not known sin except the law had said, Thou shalt not covet." When grace entered his heart he found that he did covet, and who can tell what he coveted after? God, in his law, says, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." (Exod. xx. 17.) No matter whether a small thing or a great thing. The law speaks home to everything that is sinful in its nature, and Paul, so far from being free from this sin, says, "Sin taking occasion by the commandment wrought in me all manner of concupiscence." By *concupiscence* he means that there was no sin but what he found working in his carnal nature, but before grace entered his heart he was ignorant of it; for he says, "Without the law sin was dead;" that is, he was insensible to it, and not aware of its active power; therefore he thought that by keeping the commandment he would stand in God's favour. So he had risen to a very high state of perfection in his own sight, but not in God's sight; and when God showed him that the law reached to the thoughts and intents of the heart, then sin revived, and he died.

He tells us "he was alive without the law once." Not that he was alive before God; that is not his meaning; for he was in a state of death; he had not been quickened, nor was there any cry to the Lord Jesus. When he says, "I was alive without the law once," his meaning is that he knew not the application of it, and was without the knowledge of its spirituality. He looked more at the exterior than the interior, "But when the commandment came, sin revived, and I died." So here was his death to the law. It was not a very long *travail* in Paul's case. I believe the Lord Jesus very powerfully and graciously espoused his soul to himself, and so won and betrothed him that ever after Paul was the servant of Christ. This is what he called, "serving Christ in newness of spirit," being delivered from the curse of the law. This is just how a child of God loves to serve, and there is no other service that is pleasing to God. It must be in *newness of spirit*. Therefore Paul says, "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

(1 Cor. ii. 11.) O how freely they are given; for how blind we are by nature to our own state, how dead to the knowledge of God's claims upon us under the law, and how insensible to our own weakness and inability to keep even one condition of the law! Now this is one thing Paul had never found before, and all God's people must come, more or less, into this place, to find the law to be death unto them. Not that the law itself is made death unto them, but "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. v. 19.) "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. v. 12.) Thus the curse of this law reaches unto eternal death to all who are not rescued from it.

Then the apostle goes on to say, "For sin, taking occasion by the commandment, deceived me, and by it slew me." Sin is of a very subtle nature, and it worked so deceitfully as to make Paul think he could get heaven by his works. But when he came to know what it really was, he says, "it slew me," and he dropped down at God's feet as one that was dead. God's people are not all brought to know this in that special and quick way that the apostle was; but I believe where God's Spirit comes they are all brought to see and feel that sin has slain them, and then the Lord comes in and says, "Thy dead men shall live, together with my dead body shall they arise." (Isa. xxvi. 19.)

Now, what conclusion does all this bring the apostle to? Why, to see that there is no injustice on God's part; nothing that will lead a man to unholiness. No; he justifies God and says, "Do we then make void the law through faith? God forbid; yea, we establish the law." (Rom. iii. 31.) Paul speaks for all who have right and spiritual understanding of the law, and says, "We establish the law;" that is, we contend that the work of the law is to condemn, not to justify; to bring in guilty all who break it, and to give the knowledge of sin, not to give life and salvation. The law is good, and it demands what is good; but gives not strength to perform. Therefore we do not condemn the law, though the law condemned, slew, and killed us. Thus we became dead to the law; and having had discoveries by faith of Jesus, and tasted his grace, mercy, and love, which drew our affections and enamoured our hearts, "we are become dead to the law by the body of Christ; that we should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Thus sin does not destroy the holiness of the law; that is just the same as over it was,—as holy now as when God gave it to Adam. Sin has not altered it. It was holy when God gave it, and it is as holy now, and we acknowledge it to be holy, as the apostle did. Then what a holy law it is for sinners to be under, to live and die under it! But there is no injustice on God's side. Adam for a time gave what the law demanded. It never forbids anything that is good, only evil.



In the next verse Paul says, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Death was in Paul previous to this, but when he was brought to feel his death through sin, then he realized in all its dreadful consequences what Adam's sin had entailed upon his posterity; namely, eternal death for all who are out of Christ. Now how many among you could give an account of the way in which you have been delivered from the law, and had the sting of death removed by the blood of Jesus? The law works wrath, not love; death, not life: "That sin by the commandment might become exceeding sinful." By this means we are brought to see sin, and the consequences of sin, God's hatred to it, how it has destroyed man's soul, and made his mind enemy, and, if grace prevent not, the enmity will continue to all eternity: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) Paul could say, "In this state I should have been to this day but for grace;" and we can say the same.

God's grace made his sin loathsome, very loathsome, as you find him saying afterwards: "We know that the law is spiritual; but I am carnal, sold under sin." (Rom. vii. 14.) Now you notice, he changes the plural to the singular. Every child of God, from the least to the greatest, knows the meaning of these words: "I am carnal, sold under sin." The child of God says, "I have carnality in me to this day, everything that is evil is in my flesh. I am sold under sin, and have nothing whereby I can rescue myself; for so long as I carry this body I shall have to prove again and again that *I am carnal, sold under sin.*" What an encouraging part this is to God's people; for though there is nothing to encourage them to sin, yet there is great encouragement, under the inward experience of the law of sin in the members, to find a man like the apostle, with gifts and grace beyond most, confessing that he was carnal, sold under sin.

Now in verse 15 we find him saying, "For that which I do I allow not." As though the apostle would say, "What a mercy it is not my element! I do not go into it with all my heart. There is something in me that wrestles and struggles against it, although *I am carnal, sold under sin.* It carries me again and again whither I would not go; for what I would, that do I not." Why, what is it that we would do? First, we would mourn for our sins. Secondly, we would repent of our sins. Thirdly, we would live without sin. Fourthly, we would mourn after the Lord Jesus. Fifthly, we would serve him continually in our spirit, and would have his love shed abroad in our hearts; we would be swallowed up in him, live near his bleeding wounds, and call him our own with an unwavering tongue. But here we are, when we would do these things it is as if all the springs of hell were in us, and as if all the cords of hell were fastened in our souls to pull us quite another way; and thus we are dragged away by these

things. What a picture of a child of God with the two natures! "For what I would, that do I not." We cannot grieve for sin as we would, nor serve Christ as we would, nor be so spiritually-minded as we would. We are divided into two parts, flesh and spirit, and are distracted between the two natures.

So Paul says, "What I would, that do I not; but what I hate, that do I." Why, my friends, it seems dreadful to think that the very things he would not do, those very things he did; and the things he so much desired to do, those very things he did not. But it was through weakness, sin being stronger than he. And is it not so with you? Perhaps sometimes before you leave your bedroom in the morning you pray that God will subdue your lusts and overcome them, and you think, "Now I will be more watchful, I will struggle against my besetting sins, I will think upon God's Name." Well, perhaps some trifling thing will occur, and engage your mind, and the whole of old Adam is in a flame, being set on fire of hell. This is just what the apostle here says, "What I hate, that do I."

Then what a conclusion he comes to: "If then I do that which I would not, I consent unto the law that it is good." Are there not times when we can say the same? Is there not at times a wrestling in our souls, "Lord, let me not sin cheap. Make me to hate sin, and everything that thou hatest, and love what thou lovest." Yet, notwithstanding all, we prove again and again that sin is too strong for us.

Then Paul says, "Now, it is no more I that do it, but sin that dwelleth in me." It is the old man of sin that is working all this iniquity; and yet I am not to be judged, or cast away for it. I am a new creature, and am called by a new name, which the Lord hath named. I am a sinner saved by grace notwithstanding all my shortcomings; therefore *it is no more I that do it, but sin that dwelleth in me.* It is not Paul after the new man of grace, but it is Paul after the old man of sin. The law in our members is all that we have before we are born again of the Spirit; for "there is none that doeth good, no not one." Why, Paul, how much you must have been deceived, then, when you thought you were holy, and going to heaven? All this he admits. It is a great thing to have the will and desire to be freed from sin. Then Paul concludes: "If I do that which I would not, I consent unto the law that it is good. Therefore it is no more I that do it, but sin that dwelleth in me." I would groan and grieve on account of sin, and be spiritually-minded, dead to the world, and dead to self; but evil springs up, and is present with me. As if he would say, "Can you find a man just like Paul with such aggravations of evil in him? Yet, for all this, I am delivered from the curse, am dead to sin by the body of Christ, and, through the grace, mercy, and love of God, I am married to the Lord Jesus." O what a wonderful experience! Therefore Paul says, "the law is good," and he delighted in it after the inward man. God had given him eyes to look into his own heart.

Now in verse 23 the apostle says, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." As if he would say, "The things I have described to you are what I daily groan under, and this brings out the cry, O wretched man that I am! Who shall deliver me from the body of this death?" Well, Paul shows us the remedy, the grace and power that must be exercised: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." With our spiritual part, our godly part, that part which God has renewed: "With the *mind* we serve the law of God, but with the flesh the law of sin."

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*PRAYER IN AFFLICTION.*

DON'T let me doubt thee, gracious God,  
 Such evils dwell within,  
 I fear 'neath sufferings heavy load  
 I shall be left to sin.  
 So very feeble and so faint  
 My trembling heart gives way,  
 I long to tell my sad complaint;  
 But feel no power to pray.  
 God seems so very far away,  
 And Satan very near,  
 Distracting me both night and day  
 With trouble and with care.  
 Lord, dost thou not compassion feel  
 For those who seek thy face,  
 And wilt thou not again reveal  
 Thy love and saving grace?  
 Pity my down-cast spirit, Lord,  
 My wasting nerves restore,  
 And let me rest upon thy Word  
 Until I reach the shore  
 Where winds of trouble never blow,  
 Nor pain, nor fever burn;  
 Where saints can no temptation know  
 And ne'er God's absence mourn.

H. RUDDER.

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WE must be tried that we may be made sensible of being preserved.—*Owen.*

WE read of Joseph hated, and sold, and imprisoned, and all most unjustly; but because, within a leaf or two, we find him freed and exalted, and his brethren coming supplicants to him, we are satisfied. But when we look on things which are for the present cloudy and dark, our impatient, hasty spirits cannot learn to wait a little till we see the other side, and what end the Lord makes.—*Leighton.*

## THE GOOD SHEPHERD.

Dear Friend,—How mysterious the Lord's dealings with his people appear to us; for we are such blind creatures; but how merciful they appear when we are enabled by the Blessed Spirit, through faith, to look back and see how graciously the Lord has preserved us from the terrible dangers to which we were exposed. Every day I live I seem to find out some new deception of the heart. Truly did the prophet write: "The heart is deceitful above all things, and desperately wicked." (Jer. xvii. 9.) This is the principal source of all our difficulties; therefore we have much need to pray to be kept from ourselves. While we look at the wretched misery our deceitful hearts and Satan have led us into, we lose sight of the one great Source of life and strength. Well did Peter say, "Lord, to whom shall we go? thou hast the words of eternal life?" The psalmist found that his heart and his flesh failed; but this taught him where his strength lay, even in a precious Saviour. What a blessed portion! To have for our strength the Mighty God, who is too wise to err, and too good to be unkind.

It has pleased the Lord, in his wisdom, to teach me a severe lesson in this respect; for he delivered me over to Satan for the destruction of the flesh. What a deal of destruction it requires! Never since the Lord was pleased, in his wondrous love and mercy, to call me out of darkness into his marvellous light, was I given up to so rebellious a spirit. When I look back upon it it covers my face with shame and confusion; but how marvellous is the Lord's goodness and mercy to deliver so sinful a wretch as I am, and what a pathos this gives to the parable of the lost sheep; for where should we not wander to, but for the good Shepherd? Why, to certain destruction. After the rebellion had somewhat subsided and I was enabled to see myself, I sought for repentance, but was looking for it in miserable self; consequently could not find it. This brought my poor soul into misery, and I went upon my knees to ask the Lord for repentance; but could not open my mouth with a single word.

Satan must watch to take a mean advantage, for he took this up against me, and my mind became perplexed about going to the early service on the Sabbath; for he told me I should sure to be called upon to pray, and I should only make a fool of myself and be put to confusion. This really appeared true; for the Lord seemed to completely hide his face, yet I felt constrained to go, for I could find no excuse for staying away; so I went, and how thankful I am that I was enabled so to do! As I entered the chapel, I heard these words read: "Not forsaking the assembling of ourselves together, as the manner of some is." (Heb. x. 25.) The first man called upon to supplicate the Lord's goodness and mercy was an old, tried follower of Christ, and the words above led him back to past experience, when he was exercised with precisely the same temptation as I was then under.

He spoke of the Lord's deliverance, and how his soul was blessed. This broke down the hardness of my heart, and the Lord mercifully gave me what I had in vain sought for in myself, that is, a spirit of repentance. It so happened that I was the next to be called upon, and once more I proved the devil to be a liar, and my soul was strengthened and refreshed. The Lord's ways are marvellous and past finding out. Thus we are encouraged to go on our way, trusting in the Lord, from whence cometh our help: "Salvation is of the Lord."

O that he would give us more strength to look to him instead of looking to ourselves! Then how much better progress we should make in our journey. But, alas! No sooner are we rescued from one danger than we get into another, and, but for the covenant ordered in all things and sure and the immutability of his precious promises, what would become of us? I thank God with my whole heart that I have proved continually that very gracious promise to be true: "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. viii. 28.) "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." (1 Cor. ii. 9.) This is true in connection with the eternal state of the redeemed of the Lord, and it is equally true in connection with their state while travelling through the wilderness. We know not what a day may bring forth, and often is the poor child of God surprised with some new mercy which God hath prepared for him. These things should stimulate us to go on in our way, nothing doubting.

Yours in Best Bonds,                    S. B. G.

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### BEAUTY IN REDEMPTION.

My dear young Friend,—You did not say in your letter that you would like me to write you a few lines, but lest you should be discouraged, I will now attempt to do so.

If the enemy has told you that your letter was not received kindly by me, and that you ought not to have written it, I assure you I read its contents with pleasure, and am glad to find that the word of truth spoken by me has been blessed to your never-dying soul. It is an unspeakable mercy for me that God has raised me up out of the ruins of the fall and put me amongst his family, and also that he has put me into the ministry, that I should speak according to that wonderful commission contained in Isa. xl. 1, 2: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." These two verses were powerfully on my mind when I first began to speak in the Name of the Lord Jesus. It is also an unspeakable mercy for you that God has given you spiritual ears and spiritual eyes, whereby you have heard the voice of mercy

by Jesus Christ, seen the beauty there is in redemption by Christ shedding his own blood, whereby sinners are brought nigh to God, and also in his righteousness alone to stand free from all condemnation in the sight of God; and that according to the law and justice of so infinite and holy a Being. You have also been brought to see and feel your utter ruin through sin, and to feel a comfortable hope, a good hope through grace that you are interested in the doing and dying of so great and able a Saviour. These are things unspeakably great, and they are hidden from the minds of most men, and bestowed only on those who "were chosen unto salvation from the beginning, through sanctification of the Spirit and belief of the truth."

My young friend, what a proof of being of the number of God's elect is a broken heart, a heart conscious of one's own sin and made to feel one's own plague, also a humble spirit, willing as a little child to be taught, led, corrected, and saved by Him who is wisdom, strength, and salvation to the poor and needy, and to have a love for the truth as it is in Jesus, as well as a knowledge of it. This is peculiar to God's chosen ones. The apostle says, "Knowledge puffeth up, but charity edifieth" (1 Cor. viii. 1), by which he means a bare understanding of divine truths without faith in Christ and love to God and to his children. What a mercy for you to have Christ's yoke of love on your neck, and to be learning of him who, when on earth, was meek and lowly of heart! Rest remains for you and for all such.

I conclude with Christian regards to you, as part of my care in the gospel of the Son of God. May the Lord bless you and keep you from all evil is the desire of

Your unworthy Friend,

Feb. 8th, 1870.

CORNELIUS COWLEY.

### TRIALS OVERRULED FOR GOOD.

My dear Sister,—In the providence of God you have been called to endure an additional weight of affliction. When some sudden calamity overtakes us, and we are thereby plunged into strange and unlooked for troubles, pain, and bereavements, it requires a power above and superior to nature to acquiesce therein. Satan himself knows this; therefore he said concerning Job: "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." That is, Remove away from him those things which he has, and which are his comfort, and bring him into the dark path of suffering, sorrow, and pain, then, having all human props, all creature comforts, all external prospects taken away, and nothing before him but poverty and misery, despair will come upon him, and he will curse thee, as being the Author of his calamity. But, blessed be God, it is written: "The God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20.)

The utmost he can do to any member of Christ's mystical body,

is to bruise the heel; but he himself, by the weakest believer in faith, shall be trampled under foot, and, in holy triumph, the child of God shall exclaim, "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." (Mic. vii. 8.) This was verified in Job, for when all external comfort was gone he said, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord." The day of adversity is the time for consideration: "In the day of adversity consider." Many things are brought to mind when we are in the furnace, which otherwise would not have been pondered over; and thus much useful and profitable instruction would be lost.

The Lord overrules trials to bring to remembrance our nothingness and weakness. This brings us off from all dependence on self. All human goodness, and human power is sure to be burned up, and then the poor afflicted one feels himself nothing more than a worthless heap of ashes; and what can he expect but that the whirlwind of adversity will certainly scatter all his profession into utter confusion? God leads his people in a way they have not known, and in trials in which they cannot trace him; for his paths, in afflictions, are in the mighty waters, and so his footsteps are out of sight. Thus it was with afflicted Job: "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him; but he knoweth the way that I take." (Job xxiii. 8-10.)

In these trying cases, when things appear desperate, and the soul is in the midst of perilous circumstances, without one ray of light or divine comfort from the Sun of Righteousness, when there is none to go before him to gather out the stones, lift up a standard, or speak a word of comfort, when every sign of mercy is hidden from view, when providence seems to clash with the promise, and every token of divine favour is taken away, when the eyes of the understanding seem put out, and the soul, like Samson, is shut up in prison, when every promise is sealed up from the view of faith, what way can such a poor soul take? Yet even then there is a way, and the ransomed of the Lord shall walk therein. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." (Isa. l. 10.) Christ is God's Servant, who shall "deal prudently; he shall be exalted, and extolled, and be very high;" and in him, in all times of distress, the believer will trust. Christ is most precious in adversity; for he is a Brother born for adversity. In times of distress he will exercise his lovingkindness, uphold the sinking soul with the light of his countenance, and cause his doctrine of tender mercy to drop like rain.

Moreover it is said: "A man shall be as a hiding place from the

wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." (Isa. xxxii. 2.) It is the tried soul that receives these benefits, which in times of suffering are drawn out of the Saviour's fulness by prayer and supplication: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." (Zech. xii. 10.) When the Saviour is laid hold of by faith, life may go, health may go, property may go, friends may fail, and comforts be taken away, but we shall then cleave more earnestly unto the Redeemer in prayer.

This is how you will find it, my dear sister. When I read yours my soul was moved in sympathy for you. The Lord will, I am sure, sanctify the stroke. He sometimes speaks out of a whirlwind. Through the outward affairs and circumstances of a believer, he is often in a troubled state, when the Lord intends nothing but mercy and love to him. The Lord comes to his people in a variety of dispensations, not to break them but bind them up, not to condemn but release, not to discourage but comfort them. The Lord hath nothing but love in his heart, when there is nothing seen but a storm in providence. The Lord may come in poverty and sickness, and lay his children upon a sick bed, but he will make their bed in their sickness; and if he nurse, it is sweet to be afflicted. May the Lord pour out a blessing upon you. So prays  
 Your unworthy Brother,  
 Southill, Aug. 12th, 1885. J. WARBURTON.

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### AFFLICTIONS PROFITABLE.

Beloved Friends, Partakers of my Affliction,—No doubt you feel anxious to hear about my health. It is much the same, and I find this affliction is one of great prostration, both physically and spiritually. There is a needs-be for it or it would not have been sent; for God never does things that are not needful. Hence we read: "He doth not afflict willingly nor grieve the children of men" (Lam. iii. 33); that is, for the sake of doing it; but, as saith the apostle, "for our profit," and we may add, for his own glory.

The most appropriate language in my own case is that used by the psalmist: "Before I was afflicted I went astray." I have had to lament with tears, and with such bitterness of soul as I never did before, while accusation after accusation has been brought, and the threatenings of God's Word have rolled into my mind, making me to cry out under despairing feelings, "I am lost;" and though I begged for mercy, yet, like the prophet, I said, "He shutteth out my prayer." One morning, before leaving my bedroom, I dropped down upon my knees to try and pray, when these words, like a thunderbolt, met me: "The thoughts of the wicked are an abomination to the Lord." (Prov. xv. 26.) The effect they produced I think I shall never forget. My mind was



enveloped in darkness, and the thought that my prayers would stand against me, and the Lord would never hear me again made me cry out, "O that I had never been born!" Then again I have tried to look back to the happy seasons we have had in the vestry and on the Lord's Day too, and then the enemy would come with this suggestion: "Ah, it was all in the flesh." May the Blessed Spirit enable me to say, "Get thee behind me, Satan; for thou savourest not the things that be of God." At another time the enemy would present the case of Balaam before me, who spoke great and blessed truths which never touched his heart. O how often have I cried, "What will the end of these things be?" Sometimes I feared everlasting perdition; at other times I gathered a little comfort from the Word.

One morning, after a restless night, these words came into my mind: "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." (Ps. lxxiii. 26.) With these words I dropped asleep for a few minutes, and when I awoke they were still with me; but in came this suggestion: "The Holy Ghost did not apply them," and I was ready to cast the words away; for my distrustful heart is more ready to trust a lie than the truth, in consequence of which I have said, "I am cast out of thy sight," but I trust I have also said, "Yet will I look again toward thy holy temple;" and what temple is it but Christ? Thus, friends, I am still in the deep; but "out of the depths have I cried unto thee, O Lord." O that he would command his lovingkindness in the day-time, that the bones which he has broken might rejoice, and the prisoner be set free; so should my praise be of him in the congregation of the people.

In this affliction I have had to learn much of the rebellion of my wicked heart, which has made me cry out, "I am as a beast before thee." Now this teaches me that nothing but free grace can reach a sinner like me, even that grace which was treasured up in Christ before the world was. But am I interested in that covenant, is the constant inquiry of my longing soul? At times I hope so. May you, my friends, be favoured to realize your personal interest in such rich, free, and sovereign grace. Brethren, may the Lord give you and me submission to his will; for I feel it is one thing to say, "Thy will be done," and another thing to feel it. What a mercy for those who have an interest in Christ to know that he did in perfection say, "Thy will be done," and in this, as well as in every other respect, the people of God are, as saith the apostle, "complete in him;" but for a proof of our interest in such completeness, do we not desire to feel a measure of grace resting upon us and dwelling in us, sweetly moulding our souls to God's dealings with us?

But O how different have I felt to this! Like Ephraim I have been as a bullock unaccustomed to the yoke. O how little honour have I brought to God in trusting him. Yet I trust I desire to do so. I know he is worthy of our confidence, and if the crown is not placed upon his head no other is worthy to wear it. O that

I could feel the same sweetness that I have felt in speaking of his glorious Person and work! But alas! I am like one whose comforts gone; and this has made me exclaim, "Where is my God?" Yet even in these moments I have said, "Lord, to whom shall I go? Thou hast the words of eternal life." O that the Lord would hold me up! I say to him, "Only speak the word, and it shall be done."

Before I close this letter there is another subject upon which my soul has often been greatly tried; namely, whether my religion is in the flesh or of the Holy Ghost. O that the Holy Spirit would make it manifest! Sure I am if it be of God it will stand; for where he begins the good work he will carry it on. It is written: "Ye are dead, and your life is hid with Christ in God." Who then shall touch it? Like Paul, the believer may ask the question: "Who shall separate us from the love of God, which is in Christ Jesus our Lord?" Now, what evidence have I of an interest in that love? Have there not been seasons when I could say, "I know whom I have believed?" Yea, and I have been brought to see that there is salvation in no other. Could we trust our souls in any other hands? My answer is, No. Is it not in his blood and righteousness that we confide for acceptance with a holy and righteous God? And have I not realized the blood and righteousness of Immanuel, and so found peace with God? The very thought of being deceived has made me cry out, with eyes bedewed with tears:

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

O may the God of Abraham prevent it by his grace, and at last present me faultless before the presence of his glory with exceeding joy. Yea, and give me to realize my interest in the sure mercies of David.

Beloved, I hope at times from these things that a little light breaks into my poor soul, but it is so transient. O that God would bear with me, and forgive all my unbelief and hardness of heart! Yea, that he would take this poor fickle heart and keep it from sin, self, Satan, and every evil. Then would I take my harp down from the willows, and bid every string awake.

Now I must conclude. I long to be restored to you; but we must wait. May the grace of God be with you as a church. May the Lord guide, preserve, and supply you. May you be kept in the love of God and love to each other. May the blessing of God be upon the congregation, and may many be brought to know him, whom to know is life eternal. So prays

Your afflicted Servant in Christ J. PARISH.

Of all joy, that is the sweetest that is mixed with mourning over Christ. O it is a goodly thing to be on our knees with Christ in our arms before God!—*Bunyan*.

## INQUIRY AND ANSWER.

Dear Mr. Editor,—I lately heard a minister say that the saints at death, from the commencement of time up to the present, are asleep, that is, they are unconscious, and will not enter heaven until the resurrection. Also that the wicked at death are in the same position, that is asleep, or unconscious, and will be so until the resurrection, when they will appear for judgment, and when that has been passed they will be annihilated, or cease to be. He says Abraham is still in this unconscious state, or asleep; not in heaven. For the benefit of the church of Christ I shall be thankful if you will kindly give your views upon the subject.

Yours Truly,

W. M.

## ANSWER.

For the want of divine teaching the mind of man conceives and holds fast all kinds of erroneous views of the Scriptures, and interprets them according to his own darkened understanding, and desires to make them correspond with what is most congenial to reason, especially as regards a future state. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17.) The apostle in the portion just quoted, shows for what purpose the Scriptures are given: "That the *man of God* may be perfect;" for the Word of the Lord is to be his light, his guide, and his rule, by which he is to measure the doctrine that he holds and preaches; and by the same Word he measures the doctrines of men. Hence the exhortation: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15.)

The man of God is one who knows the things of God, having received them with power, life, and love into an honest heart; and these things he is to bring before his hearers, not once, nor twice, nor thrice, but continually; and in so doing he finds nourishment to his own soul, and is manifested to his godly hearers as a servant of God: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." (1 Tim. iv. 6.) The Spirit of the Lord and a tender conscience enable him to contend earnestly for the faith once delivered to the saints, and keep him from jumbling, and mixing truth with error, calling darkness light and light darkness, calling bitter sweet and sweet bitter, and from dealing deceitfully with the Word of God,—preaching one kind of doctrine to please some of his hearers and another kind of doctrine to please others: "Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled." (Deut. xxii. 9.)

In this day of education and what is termed *religious instruction*, in which the most subtle errors are disseminated, the people of God have continual need of Divine wisdom and a spirit of judgment to discern between good and bad; between what is earthly and hellish, and what is heavenly and divine; for 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." (1 Cor. ii. 14.) None but the people of God can properly understand these things; for whatsoever learning men or ministers of natural religion may have, they are still dark, blind creatures, "alienated from the life of God through the ignorance that is in them." (Eph. iv. 18.) Man's ignorance lies inside him. He may have much of the wisdom of this world, as many of the subtle reasoners of the day have, who have been trained to become preachers. Men enter colleges as ignorant as the wild ass's colt, and come out when they have acquired, what is considered their ministerial qualifications, and are sent forth to preach, puffed up with conceit and the pride of the devil; and at once attempt by the teaching of men to overthrow the doctrine of God and the faith of his elect.

But why do men hold such errors as those which our correspondent names in his inquiry? Is it not because they know not the truth as it is in Jesus? Only let an unction from the Holy One come upon them (1 Jno. ii. 20), let the Spirit of Christ be poured out upon them (Acts ii. 18), let the Word of God, which is quick and powerful, enter into them (Heb. iv. 12), let the guilt of sin, the cry for mercy be realized in their consciences (Lu. xviii. 13), let the love of Christ, which passeth knowledge, be enjoyed, and these errors could no longer thrive in their souls. It is the Spirit and power of truth that makes the soul free. (Jno. viii. 36.) It is the grace of God that separates from natural religion and cuts off the soul from these lying doctrines of men, and by which we are led by the Holy Ghost to see that there is an eternity of misery for those who die in trespasses and sins, into which state we are all brought by the sin of Adam; and also to see that there is an eternity of happiness for all who are regenerated, called by grace, redeemed by the blood of the Lamb, and have felt on their souls the power of Him who says, "I am the Resurrection, and the Life." (Jno. xi. 25.) The statements of the minister to which our correspondent alludes are:

First: That the saints who have died, from the commencement of time up to the present, are asleep, that is, unconscious, and will not enter heaven till the resurrection morning.

Second: That the wicked are in the same state, or unconscious, and will remain so until the resurrection morning, when they shall appear for judgment, and after judgment has been passed they will be annihilated.

It is perfectly true that all the bodies of the saints, except Enoch and Elijah, are asleep, and will remain so until Christ, the Resurrection and the Life, shall appear. Of this fact the Lord

would not have us ignorant, and so has revealed the matter most clearly by the pen of his servant Paul, who says, "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. iv. 13, 14.) Then, and not till then, will the bodies of the saints enter heaven. Many more texts might be given in confirmation of this great truth; but this one will suffice.

The doctrine which erroneous men hold is that the soul is after death as unconscious as the body, or, in other words, that it is asleep, which is utterly impossible; for how can the soul, which is immortal, sleep, as doth the body? The soul of man and the body of man are two distinct and separate things. The body was made out of inanimate matter, or the dust of the earth, and fashioned according to the workmanship of God; but it could not, neither before nor after the fall, live without the soul. The soul was not made out of the dust of the earth; it came immediately from God himself. God saw the lifeless frame of Adam which he had made, and breathed into his nostrils the breath of life, and "man became a living soul." (Gen. ii. 7.) The soul coming from God must needs be immortal; the body being made dust of the earth must needs be mortal; so that the soul after death can and does live without the body, but the body cannot live without the soul. This we see in the case of the child (see 1 Kings xvii); also in the case of Lazarus (Jno. xi); and to confirm all we may take the case of Christ; for as soon as his soul fled to heaven, his body hung lifeless on the cross.

But where are the souls of the saints who have died in the faith of Christ? To the dying thief Jesus said "To day shalt thou be with me in paradise" (Lu. xxiii. 43), that is, his soul should be there. This is where all the faithful in Christ Jesus are gathered at death: "These all died in faith" (Heb. xi), not in unconsciousness. John saw the souls of the redeemed in heaven, and heard them singing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6.) Surely they cannot be unconscious as they are engaged in singing the best of all songs, and rendering praise and adoration to the best and worthiest of all Objects. Therefore though it is a truth that the bodies of the saints sleep, and will not enter heaven till after the resurrection, it is also a blessed truth that at death their souls enter heaven, and enjoy beforehand what their bodies will afterwards share.

Second: The bodies of the wicked are asleep, and will continue to sleep till the end of time, when both the righteous and the wicked will rise out of their graves; as the Scripture says: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things

which were written in the books, according to their works." (Rev. xx. 12.) But do the souls of the wicked sleep? Are they unconscious? He who has "made all things for himself; yea, even the wicked for the day of evil" (Prov. xvi. 4) has said, "Hell and destruction are never full;" and he also tells us in the parable of Lazarus and the rich man, "In hell he lift up his eyes, being in torments," and such torments that he prayed that Lazarus might dip the tip of his finger in water, and cool his tongue; "for," said he, "I am tormented in this flame." (Lu. xvi.) Gladly would those who are lost become unconscious; gladly would they, if possible, sleep, and forget their misery and sorrow; but the souls of the lost are as much immortal as the souls of the saved;—the first dwelling in hopeless misery under the curse and wrath of God brought upon them as the reward of sin; for "the wages of sin is death" (Rom. vi. 23), and the others dwelling in everlasting happiness.

That the wicked will be brought to judgment even erroneous men admit; for the Scriptures are so plain on this subject that they see to deny it would be against reason as well as faith. But they endeavour to persuade themselves that the wicked will be annihilated, or cease to exist; such Scriptures as the following being chosen to support their views: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." (Ps. xxxvii. 20); "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet" (Mal. iv. 3); "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. i. 9.) But the teaching of the Lord Jesus Christ, who is God Eternal, and the Judge of the whole earth, before whom all men must stand at the last day, scatters all such fanciful interpretation to the four winds; as we have it recorded in Matt. xxv.

Seeing the awful state into which the wicked after death and judgment must enter, and that that state is unalterable and eternal, seeing that the carnal mind is enmity against God, and that flesh and blood shrink from the fearful consequences of the punishment of sin, it is not a great wonder that men should fight against truths so solemn. There certainly can be no resurrection of the body until the soul again enters into it; and as the soul is immortal and must exist for ever in the body, the body in which it exists must live for ever. Whatever sufferings, sorrows, sickness, weakness, and infirmity, or even desire for death may be felt by a person in this time state, so long as the soul remains in the frail tabernacle, we cannot say the body is dead. So when the soul of man re-enters the body at the resurrection, and the wicked have to stand before the judgment-seat of God, there will be a banishment of soul and body together from the presence of God, and neither can cease to exist, for God has joined them together.

Knowing that these things are so, and that nothing can alter them, what cause have the godly to bless and praise God for a

good hope of eternal life with Christ? What cause to bless his Name for giving them grace to feel their sin, for making known to them from time to time his quickening power, enlightening them with the light of the living, and drawing out their souls after himself in his beloved Son, who is all their hope, desire, and expectation, and in whom they are longing to be found; for they are often inwardly saying, "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.)

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## Obituary.

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SARAH ELLEN NICHOLLS.—On Dec. 6th, 1886, aged 24, Sarah Ellen Nicholls, of Stamford. She was not so deeply convinced of sin when the Lord first began a work of grace in her soul, as are some of his people, but she was brought to see and feel that she was a sinner in the sight of God, and to cry to him for mercy and forgiveness. Her sister who waited upon her during her long, painful affliction has written the following account of her:

"My dear departed sister was born at Weldon, on Nov. 29th, 1862. When she was eight years of age we removed to Stamford. Very early in life she manifested a dislike to much that is wrong; hence she took no delight in the follies of youth, as some do. She was always pleased to go with our dear parents to North Street Chapel, and appeared much interested in everything that belonged to the house of God. It pleased the Lord nearly two years ago to lay his afflicting hand upon her. We thought at first her complaint was rheumatism, and applied the usual remedies, which relieved her for a time; but she was never free from pain and always walked a little lame. About nine months ago she became much worse, and the medical man pronounced it a case of serious hip disease, which was so exceedingly painful as to require a weight of 8 lbs to be fastened on her foot placed in a splint, which gave her much relief.

"Up to this time she had said but little as to the state of her mind. The Bible, and hymn book were her constant companions; but she rarely spoke of what was passing in her mind. On June 12th she was very ill and suffering much pain. She said to me, 'I am not ready to die. O I so much want the Lord to give me a sweet testimony that I am one of his children and that Jesus died for me; but I am afraid I am too great a sinner for God to have mercy upon me.' I told her it was for sinners Christ died; if he had died for the righteous, then we could have had no hope of mercy. She said, 'O if he would but shine upon my poor soul, and give me one token of his love and one smile, and then take me home unto himself where there is no pain! Would it not be nice? O to be free from sin and this painful affliction! But I do need patience to bear up under it all.'

“She then said to me, ‘Do you pray for me?’ I replied, ‘Yes, many times in a day.’ She then said, ‘Sometimes I am greatly encouraged to hope in God’s mercy, because he gave me this verse in my *great trouble* three years ago (alluding to a severe trial she was called to pass through), No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. (Isa. liv. 17.) This sweet portion was uppermost in my thoughts and remained upon my mind, and it has been a great comfort to me. I believe the Lord spoke it to my soul during that deep trial, for it was most wonderfully fulfilled on my behalf.’ She also spoke of several hymns which had been made a special blessing to her soul about that time, especially the two following lines of hymn 297:

“And all this to prove thee, to stain thy cursed pride;  
Yet still he will love thee; but grace must be tried.”

She said very little to us again about the exercises of her mind until Oct. 3rd, when she appeared to be sinking fast, and we thought she could not live another 24 hours. Our dear father, who has always been deeply concerned about her eternal welfare, and has prayed most earnestly for her, asked her very tenderly how she felt in her mind respecting the future. She said, “Very peaceful. I have no fear of death, but long to go home.” She then named where she would like to be buried and who she would like to bury her. She next spoke to each of us by turn and asked us not to grieve for her, as she would soon be happy. My father then read and prayed with her, as was his custom to do when she could bear it; but her great sufferings and the almost constant excruciating pains she had to endure from her diseased hip and leg prevented that spiritual intercourse with her which was so desirable. The greater part of her time she lay with her eyes closed and rarely spoke to any of us. Her pains being so great the medical attendant was afraid of mortification setting in, therefore she underwent two operations, and although they relieved her much, they caused her much severe pain.

“On Saturday, the 27th, she said, ‘I shall not be here long. I am now going fast.’ I went to call our dear parents, and when I returned she said, ‘I thought I had gone home; it was so beautiful. I did not want to come back to earth again?’ My father again asked her how she felt in her mind, when she instantly repeated that sweet verse:

“Show me some token, Lord, for good,’ &c.

She then said to father, ‘I wanted you to know how I felt, and then you would not grieve for me when I am gone. I want to go home. I do love the Lord. I have loved him for a long time.’ Father said to her, ‘My dear child, if you love the Lord, he must first have loved you and put his love into your heart, that you might love him in return.’ To which she replied, ‘I do indeed love him.’ She also spoke of several answers to her prayers which she had received, and of a sermon preached some time ago by Mr. Prince, which was of special use to her, as it described the



very things she was passing through; and so powerfully was it applied to her heart that she had great difficulty in keeping from calling out in the chapel. She said much more than we could understand.

“We did not think she could live through the night; but she rallied again, and lived eight days longer. Her sufferings now had become very, very great, but not a murmur escaped her lips; though often when the pains came on she would beseechingly ask the Lord to give her patience to bear them, and to keep her from calling out in her sufferings. Nothing but the grace of God could have enabled her to bear up under all her pains and sufferings, lying in one position for many months, and being quite unable to move any part of her body except her hands. On one occasion she repeated the following sweet lines:

“Lord, I hear of showers of blessings,  
Thou art scattering full and free;  
Showers the thirsty land refreshing,  
Let some droppings fall on me.”

After this she did not speak again, but we frequently saw her lips move as if in prayer. She continued up to Monday night in this state, when at 11 o'clock she sweetly fell asleep in Jesus, and her soul was landed in those heavenly mansions prepared for suffering saints, and where the weary are for ever at rest.”

I reached Stamford on the day of her burial, and heard the glad tidings her dear father was able to give me respecting her soul's eternal safety. My mourning was turned into joy, and I could and did bless the Lord that he had heard my poor breathings on her behalf, and also the prayers of many friends upon whose minds she had been deeply laid. The funeral was fixed for Dec. 10th, and as I stood engaged to supply the pulpit at Stamford on the 12th, the way was made for me to bury her. A goodly number of the friends from North Street chapel were present at the cemetery to witness her mortal remains committed to the dust, in sure and certain hope of a joyful resurrection. E. FEAZEY.

HARRIET WORSSELL.—On Dec. 29th, 1886, aged 37, Harriet Worsell, a member of the church at Halling.

She was brought to see and feel her lost state as a poor fallen sinner at a very early age, through the following sad circumstance. A man having cut his own throat, and thus become his own murderer, she was led to consider if it were her case, what would become of her never-dying soul, which brought her into great distress of mind, and she felt that living and dying in the state she was then in, where God is she never could come. Then she set about to make herself better and to establish a righteousness of her own; but in due time the Lord was pleased to show her that salvation was all of grace, and a portion of God's Word was applied to her mind respecting the imputed righteousness of a precious Christ. When I have been speaking to her of the

substitutionary work of the Redeemer, she would say, "I learnt that truth from heaven."

In the order of Divine providence she removed to Hornsey Rise, London, and sat under the ministry of a Mr. W. She was led to see the ordinance of Believer's Baptism, but after speaking to Mr. W. about joining the church the enemy of souls set in upon her, telling her that she was only a hypocrite and knew nothing of real godliness. This she feared was true, and so went to the minister and told him she could not be baptized; but the snare was broken, and she went through the ordinance of baptism. After her marriage she united with the church at Ryarsh, in Kent, but, through weakness of body, was often unable to attend the means of grace, and was led to remove her membership to the cause at Halling.

In March, 1884, she was taken very ill, and suffered great pain of body. From this illness she never really recovered, and at times endured severe conflicts with the enemy. She often groaned in spirit, saying, "I fear if I should die I shall be lost." She was greatly tried whether her religion was of the Lord, and felt the solemnity of having a name to live while dead. She was very much refreshed and comforted in reading the Life of Mr. Kershaw, Huntington, and Tiptaft, also the "Memoirs of the Hymn-Writers," and would often say to me when she saw me cast down with the cares of this life, "You know dear Mr. Tiptaft says, a cross is to be a cross; not something to play with."

She had been favoured to hear Mr. Ashdown, and Mr. Prince at Maidstone two or three times, and would often refer to the solemn truths they advanced as being the very things she wanted to know and feel for herself. One morning the Lord applied the following words to her: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. iii. 4); and she was enabled to see him as her Life, and herself safe in his hands. After this she again had to experience great darkness of mind and much severe pain of body.

In Aug. 1886, spinal disease set in, and her sufferings were very great. On reading to her hymn 321 she said the last line of each verse was the only desire she had, except that the Lord would give her children grace. She also said, "I can freely give you up, for I know you belong to the Lord, and he will take care of you. I feel what a mercy it will be if I shall at last see his face, and this verse has come to me:

"Jesus, the vision of thy face  
Hath overpowering charms," &c.

She got much worse, and experienced great darkness of mind, the enemy pressing her very hard, and saying, "If you were a child of God you would be different to what you are. You are only in trouble because you think you are going to die, and that you will go to hell." She often was afraid that her fear was only a slavish one and not that filial fear that works by love, and would say,

"I fear after all I am deceived and have deceived you and others."

On one occasion, while sitting with her, I heard her in prayer, saying, "Dear Lord, remember me," and then she said, "I do want the Lord to appear." On asking her if she did not feel so well, she said, "I don't mind about my body; it is my poor soul. O if my hope is the hypocrite's hope!" August 12th, she was still very ill, but a little more comfortable in her mind in the morning, but during the day she was much beset with the adversary of souls, and again called everything in question, feeling that she was the vilest sinner upon the face of the earth. She was directed to that sweet portion in Isaiah xl. 1: "Comfort ye, comfort ye my people, saith your God," &c., with many other precious promises that seemed to have a soothing effect upon her mind. She had a very restless night, and on Saturday morning she was much distressed in soul about her eternal welfare, and, with tears, entreated the Lord to save her and her dear children with an eternal salvation, saying, "Lord, do save them, and save me, too. I am nothing but a poor helpless sinner." For weeks she was tossed to and fro, and driven to her wit's end, and would sometimes cry out in agony, "Lord, do help me! Lord, deal gently with me;" but no deliverance came. Sometimes she would say, "The Lord will not hear me. Do pray for me. Perhaps he will hear you." She wanted the Lord to say unto her soul, "I am thy salvation;" but the set time to favour her had not come.

Mr. J. Martin visited her occasionally, to whom she was very much attached; but was so afraid she had deceived him and herself too, and told him she feared she had only learnt her religion in theory and not in power. She had to painfully come into the experience of Jeremiah, where he says, "When I cry and shout, he shutteth out my prayer . . . And I said, My strength and my hope is perished from the Lord." (Lam. iii. 8, 18.)

One Monday evening, as we were watching her, expecting her end, she said, "Blessed Jesus!" and then asked for her sister, and said, "My Saviour is come. O my Saviour is come! Where is my husband? Go, and tell him." When I went to her bedside, she said again, "O my Saviour is come! I do hope he will not go away. Is it not glorious?" I said, "I told you the Lord would come and visit you." She replied, "Yes; but I did not think it would be like this." Later on she remarked that the comfort she had felt was all gone, and she was so disappointed that she was not taken home to heaven. But she had again to experience the hidings of God's face, and for weeks was almost in despair. All we could get from her was that she was lost, and that it had been revealed to her that she had committed the unpardonable sin, and that there was no forgiveness for her, neither in this world nor in the world to come. I read the Obituaries in the "Standard" to her, but all seemed to condemn her. She could see their safety, because they were the people of God, but she feared she was not one.

Mr. Martin called to see her again, and said to her, "Well my dear sister, how are you?" She replied, "Do not call me *sister*. I am a hypocrite; and have deceived you and all the people." On referring to her past experience and asking her if she had not experienced what she had professed in years gone by, and reminding her of many Ebenezers of which she had spoken, she said, "I thought I meant it, and *thought* I felt the preciousness of truth; but I am afraid it was only in the flesh. What could it have been that I felt that Monday night if it were not a visit from the Lord?" Thus sometimes a little hope would spring up for a few minutes that the Lord would come again and reveal himself to her.

These words were given to me for her: "I will see you again, and your heart shall rejoice" &c. (Jno. xvi. 22); but my faith was sharply tried, for she grew worse and worse, and instead of wanting to see the people of God, she could not bear to see them, and instead of love, felt spite towards them, and was sorely tempted to curse God; but was not left to do that, although she asked my sisters to get someone to destroy her. I said to her, "The Lord has not left you, as he did Judas, and many others, to destroy yourself." She replied, "No; I would gladly do so, but you will not let me." We were advised by the doctor to watch her very closely, as he said the disease was affecting the brain. One night, as a godly woman was sitting with her, she said, "O what awful things I am tempted to say! Shall I tell you? No, I cannot;" and then she rubbed her hands, and kept saying, "O thou spotless Lamb of God! O thou spotless Lamb of God!" to prevent the fearful blasphemies coming out of her mouth. She seemed thoroughly possessed with a devil. I was helped to refer her to Bunyan in his "Pilgrim's Progress," where he was beset with evil spirits, and knew not whether he gave utterance to the blasphemies or not. In this state she continued for some days. She asked for the deacons of the church to come and pray for her, which they did; but all they could get from her was: "I am lost. I have deceived you and myself too." Truly it was a solemn time, but I felt a conviction that the Lord would appear; for I could not give her up.

The Lord was pleased gradually to subdue this awful spirit of blasphemy, and we perceived she was more calm and quiet. I said, "You have not those blasphemous feelings now." She replied, "Not so much; but I am afraid I am deceived. If I could but feel I was safe, I should long to go home." After this she wandered very much in her mind; so that we could not converse with her. A week before she died she called both my sisters to her, and said to them, "Look, there are the angels! O it is glorious; but not like what I felt that Monday night." After this she gradually got worse in body, but very calm in mind, and on Dec. 29th, 1886, she quietly passed away, to be for ever with the Lord. She was interred in Halling cemetery on Jan. 3rd, by Mr. Martin.

C. T. WORSELL.

EMMA LETITIA SAVORY.—On Aug. 29th, 1886, aged 20, at Wantage, Berks, Emma Letitia Savory.

She was always very delicate, and obliged to be a prisoner in the house during the winter. She was brought to see the vanity of the fashions and maxims of this poor, polluted world. The first time she felt conviction of sin was under a sermon preached by the late Mr. Swonnell, at Wantage. When she reached home she went into the wood-house, fell upon her knees, and implored the mercy of God. From that time she was deeply exercised in mind. She attended Grove Chapel. The death of her sister in last June made a deep impression upon her mind, and in about a month after the Lord was pleased to lay his afflicting hand upon her. On July 14th, the doctor was sent for. He said she would be better in a few days; but the sickness increased, and she continued to get worse. She said, "Whether for life or for death, I am in the Lord's hands." On July 24th she wrote the following:

"I had a sweet time in reading Ps. cxlvii. 11: 'The Lord taketh pleasure in them that fear him, in those that hope in his mercy.' I felt he would never have brought me so far, and then put me to shame; but two days after this I felt great death in my mind, and feared the sweet feeling I had had was produced by the devil. On the following Sunday I had a sweet springing up in my soul, and felt that if it were the Lord's will to take me, I should be a lamb in his fold. What a favour, that though I feel to be such a sinner, yet I can believe there is mercy for me! I have a good hope in God's mercy. I am a sinner saved by grace.

"My hope is built on nothing less,  
Than Jesu's blood and righteousness.'

"July 28th. — I am patiently waiting my dismissal. I long to be gone; but must wait God's sovereign time and will. He remembereth I am dust, and that this weary, sin-burdened body is become weak. I should like to sing his praises; but I will when I lay down this clay tabernacle, for I shall sing loudest of them all, and lay my crown at his righteous feet.

"Aug. 1st.—I am in a happy, happy frame of mind, longing and waiting God's gracious will to take me to himself. I still have a hope in his mercy.

"Aug. 20th.—In answer to heartfelt prayer that I might not be deceived, I felt a sudden springing up of faith to believe that mine was a real change of heart. Let the time be long or short for this poor clay tabernacle to be put off, I hope to be amongst the redeemed, singing the everlasting song, 'Worthy is the Lamb that was slain' for sinners, such as I feel myself to be. Praise him! Praise him!"

When I was supplying at Grove on Aug. 8th, I was informed that she was nigh unto death and had a desire to see me. I found her very ill indeed in body, but happy in mind. I read a few verses from Jno. xiv, and spoke a little to her about her soul's

welfare. She said she had a well-grounded hope. I then tried to pray for her. I felt that she was not long for this world, and was led to ask the Lord to give her an abundant entrance into his kingdom. When I arose from my knees she took my hand and said, "I feel sure the Lord will answer your prayer."

Aug. 28th, being her birthday, Mrs. Belcher called to see her. She seemed much better, and was singing a long time. She said to her mother, "I am so happy. I wish I could die now;" and then sang:

"Praise God from whom all blessings flow," &c., several times, and read her Bible. In the afternoon she changed for the worse, and in the evening she said, "What must it be to be there?" and then exclaimed, "Praise him! Praise him!" A little after 11 o'clock at night she became very ill, and continued so until half-past 4 o'clock. She then seemed inclined to sleep a little; but shortly afterwards began singing hymn 350:

"The righteous shall hold on his way."

Then she said, "Victory! Victory!" and raised her hand, and was gone.

T. EMERY.

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HANNAH HOPKINS.—On Jan. 6th 1887, aged 69, Hannah, wife of James Hopkins, for many years a deacon at Providence Chapel, Bath.

She had been a member for many years at Providence Chapel, Bath, and was remarkable for her quiet, unobtrusive, and consistent walk. She was naturally very reserved and of few words, but a person of calm, solid judgment. She was a woman of a sorrowful spirit, which showed itself in her countenance, especially the last few years, when she often appeared very dejected. From remarks which fell from her lips during her last illness, it does not appear that she had ever had any great manifestations of the love of God to her soul; but had been from time to time, when much burdened and oppressed, "holpen with a little help," just enough, she said, to enable her to hold on her way. Her path might, to others, have appeared a comparatively easy one; but "the heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy" (Prov. xiv. 10); and it was so in her case. She was the subject of many doubts and fears, and often feared her religion was not real.

The last three or four years her burden had been greatly increased by the mental affliction of her husband. She appears to have seen it coming on for some time before others knew anything of it, and what she passed through, to use her own words, none but herself and her God knew; for they lived alone in rather a quiet neighbourhood. Ever since the affliction came on she has been from time to time very rebellious about it, feeling it so hard that they should have to endure so much and be separated in their latter years. Now and then the Lord dropped a

little comfort into her poor heart, but it was soon gone, and she returned again to her own sad place. Occasionally for a little while she would feel reconciled to her cross; but by-and-bye it returned again with all its weight, until she felt almost distracted.

A few weeks before her death she paid a visit to her sister, Mrs. Marsh, at Melksham, returning home about a month before Christmas, and in a few days was taken ill with congestion of the lungs. She appeared very low in her mind, but after a few days felt a little better and was removed to the house of her niece, where she could more conveniently be attended to. She appeared to revive a little after the change, but in January began to get worse and much weaker, although the doctor said her disease was almost gone. It soon became evident that her end was near, and she was not left night or day. On Jan. 3rd, a friend went to proffer her services for the night, at which she appeared much pleased, and very thankful to the Lord for sending one of his dear people, and remarked, "There are none like them. I could not do with worldly people about me now."

When settled for the night she said, "I do not think I am going to die, because I have had these words: 'This sickness is not unto death.'" The friend replied, "There is no *real* death to the Lord's children; it is only a change unto eternal life. Perhaps he may take you to himself." She said, "Yes, he may." The night passed most peacefully. She continually said how very good the Lord was to her, and that she felt passive in his hands, willing for him to take her or spare her a little longer as he saw fit. She said, "I can leave my husband in the Lord's hands now. He is so good to me. I have been so rebellious, but he has been so merciful and patient with me, doing me good all the time, though I did not know it. Look at his goodness in permitting me to see my dear sister. He knew he was about to take me to himself; for I believe now that this is death, and I do not fear it in the least. Who could have thought that after all my tossings he would bring me to this? I have been tossed with tempest and not comforted; but see me now! Do tell all the poor doubting, fearing ones how good and faithful he has been to me. Tell them how faithful he is. O so faithful! Help me to praise him."

On the 4th she sent for her brother-in-law and spoke solemnly and sweetly to him, trying to encourage him to press on, though the way was rough. She then desired that he would send his children to see her. Upon their entering the room she tried to raise herself in bed, and her face quite shone as she exclaimed, "Well, children, have you come to see how a christian can die, because I am going to die, and I believe I am going to heaven. The old *must* die and the young *may*. I should like you to have my God when you come to die, but he must first change your hearts, and teach you to pray, which I hope he will do." She spoke in a similar manner to several other young friends. Indeed, she could not be quiet, for the Lord had loosened her tongue.

To another friend who came to see her, she held out her hand, and said, "Well, here I am in the midst of Jordan; but it is firm standing. I am on the Rock, and I do not think Satan will be permitted to assault me any more; but Mrs. — will tell you if he does, for she has promised to stay with me until the end, and that will not be long."

She desired that her nephew and niece might be called when the last came; and on the morning of the 5th she said, "Call them; I think the time has come." After a little time she revived again, and, stretching out her hands, looked up with a beautiful smile, her eyes and face quite bright. The friend said, "What can you see?" She replied, "O such a beautiful light!" She then sent messages to one and another of the dear friends, with her dying love; and also faithfully admonished those who were with her, giving advice and counsel according to their circumstances, though all the time she was getting weaker and weaker, and labouring much for breath. The friend who was with her asked her from time to time if it was still firm standing, and each time she smiled sweetly and said, "Yes." She repeated several hymns and looked at the ends of her fingers now and then to watch for the signs of death.

Upon the doctor entering her room previous to her death, she exclaimed, "Well, doctor, here I am, a day's march nearer home." On the last night of her life she said to the friend who was with her, "I want to see Christ." The friend replied, "You must wait a little longer." She said she hoped the Lord would not let her get impatient. To a young girl who lived in the house she said, "I hope you may have my God to be with you in death; but if you wish to die the death of the righteous, you must live the life of the righteous. I have often feared I should be left at the last; but O how good the Lord is to me! I am going to heaven."

Seeing her hand shake she said, "That is the mud-walled cottage shaking." The friend asked if she could say she longed to see it fall. She replied, "I do not want to say that; but to patiently wait God's time." She said, "Give my dying love to Miss —, and tell her I should like her to have been here to see how a Christian can die." She also sent her dying love to our aged deacon, Mr. D., saying, "I should have liked to have seen him once more, but cannot now. Tell him I am firm on the Rock; and I hope he may feel as I do when he comes to die."

Upon giving her some water she said, "This is not vinegar mingled with gall, as Christ had given to him. I have every comfort, and a kind Christian friend to attend upon me; but his friends all forsook him and fled." It was a great privilege to be with her, and a dew seemed to rest upon my spirit for some days after her death. I love to meditate upon the wondrous faithfulness, mercy, and love of our covenant-keeping God as exhibited in the case of our poor fearing, doubting sister. She several times prayed that my last end might be like hers, which I hope may be the case.

E. B.



**BENJAMIN WATERS.**—On Dec. 13th, 1886, aged 81, Benjamin Waters, deacon at Hope Chapel, Cambridge, since the formation of the church in 1861.

In the days of his unregeneracy he was a most profligate character, though at times from nine years old he had strong convictions. He was working one Sunday, so as to be at liberty to accompany some highway robbers in the evening, when his master found him and told him if he did not leave off and go to chapel he would tell his mother. (He had a great regard for his mother who was a gracious woman.) So he went to Green Street Meeting that evening where the late John Foreman preached. This was in 1823. The Lord at that time was pleased to meet with him and fasten saving conviction upon his mind. He tried to shake it off as he formerly had done, but in vain. Wherever he went the words, "Eternity, eternity," sounded in his ears, and the law of God was brought home with power to his conscience. A friend taught him to read and tried to encourage him, but he told him it was no use; he was too bad and too far gone; the Lord would never have mercy upon him.

After remaining in great distress for some time, he again heard Mr. F. preach from the words: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." (Heb. x. 16.) His path was traced out, and the exercises of his mind described. Mr. F. made this remark, "As sure as there is a God in heaven and I am here before you, the soul that is in this case, whoever he is, shall be delivered." He went home thinking over these things, and that night the Lord set his soul at liberty with such a sense of his love and mercy as caused him to say, "Lord, stay thine hand," while he sang, "God himself is my salvation."

He was paralysed for more than 20 years, but, with difficulty, managed to get to chapel until within a few months of his death, his seat being rarely vacant when the doors were open. He was a man of discernment and sound judgment in the things of God, and during his long profession of more than 60 years, through grace, he maintained his adherence to the truth of God. He scarcely ever read any other books but the Bible and hymn-book. From the nature of his complaint he was unable to say much during his last illness, but he said sufficient to satisfy us that his hope was in Christ, where it had long been fixed, and where his soul was resting. Thus he passed away. R. F. R.

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THE cross requires great grace, and therefore calls forth much prayer. Suffering times are praying times.—*Romaine*.

It is thy grief that sin is in thee. The motions and lusting of it are thy burden. The resisting and opposing them is thy continual warfare; and thou hast no prospect before thee of enjoying perfect deliverance from this heavy cross, until death release thee. Blessed be God for the salvation that is in Christ Jesus!—*Romaine*.

# THE GOSPEL STANDARD.

MAY, 1887.

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

## THOUGHTS ON THE BOOK OF RUTH.

*(Continued from page 155.)*

Third: "Whither thou goest, I will go." Ruth must have felt convinced that Naomi was treading a right, though sorrowful pathway, and that she was a good, gracious, and blessed woman, notwithstanding her cry that the hand of the Lord had gone out against her. She was at this time, as the Scripture describes: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires." (Isa. liv. 11.) No small tempest lay upon her. She knew the meaning of the texts: "O my God, my soul is cast down within me" (Ps. xlii. 6); "He is filled full with reproach" (Lam. iii. 30); "They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble." (Ps. cvii. 26.)

Naomi and her husband had their own way in going into the land of Moab, which God permitted to accomplish his own purposes; but now the Lord will have his way and execute his will, that he may do Naomi good at her latter end: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. lv. 8, 9.) She went into Moab with her husband, not trusting in the Lord, but she must come out a widow looking to her Maker, who was her everlasting Husband, from whom she could not be separated: "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day." (1 Tim. v. 5.) The eye of Christ was upon the poor widow mentioned in the Gospel by Luke, and he thought more of the two mites which make a farthing which she cast into the treasury, than he did of all the offerings of those who of their abundance cast in unto the offerings of God. So was it with the faith of Naomi; for, mixed and surrounded as it was with grief, sorrow, and trial, it went into the great Treasury, God, and he regarded it.

Ruth did not support Naomi in her assertion that the hand of the Lord was gone out against her. On the other hand, she must have had a holy discovery that her mother-in-law was a gracious and blessed woman, that she was taking a right course, that

the Lord was her God, and that he was leading her by a right way; therefore, in the Lord's strength, she resolved to go with her: "The steps of a good man are ordered by the Lord; and he delighteth in his way." (Ps. xxxvii. 23.) It is no small evidence of divine life in the soul when we can truly discern it in others who may be under chastisement and trial; and more especially so when we can make choice of their company and pathway, rather than the pleasures and riches of the world; for in so doing we show forth the faith of God, as Moses did: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." (Heb. xi. 25, 26.)

Naomi was returning to Bethlehem, but she was going thither in great heaviness of spirit; and thus she resembled her Lord in his course through this world to the city of God; for of him it is written: "Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none." (Ps. lxix. 20.) We should not think it strange when we are filled with heaviness and sorrow, and the Comforter that should relieve our souls is far from us. (Lam. i. 16.) The God of our hope, the Lord of heaven and earth, the Resurrection and the Life, He who is now above angels, though he was made lower than the angels for the suffering of death, must, on his way to the heavenly Jerusalem, go into the garden of Gethsemane where he began to be "sorrowful and very heavy." (Matt. xxvi. 37.) So sorrowful was the God Man at this time that, as if to relieve his oppressed soul, he broke out and opened his holy heart to his three favourite disciples, saying, "My soul is exceeding sorrowful, even unto death." (Matt. xxvi. 38.) In this sad and solemn place, so intense were the sorrow and heaviness of Christ's soul that the disciples could not endure to behold it; for though they sorrowed with him, yet under it they sank into sleep.

Before Jesus entered the city above, before he reached the throne to which he was ordained, before he entered into the joy that was set before him, the Scripture must be fulfilled: "He shall drink of the brook in the way; therefore shall he lift up the head." (Ps. cx. 7.) Before the water of life should proceed with much abundance out of the throne of God and the Lamb (Rev. xxii), blood in great drops, arising out of the agony of his soul when under the wrath and justice of his Father, issued from his holy human Nature: "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." (Lu. xxii. 44.) It was not from carelessness or indifference to the sufferings of their God and Maker that the disciples slept, but the sight of his body bathed in blood and the agonies of his righteous soul so overwhelmed them *with sorrow* that they sank to sleep.

If Jesus, in returning to his native country and the city of

which he is the Foundation and the Founder, met with such sorrow and suffering, we should not think it strange that Naomi, who was returning to her city and her Father's house, should be thus sorrowful, tried, tempted, and desolate in her soul, and that she, under his chastenings, which, at the bottom, were all in love, should cry out, "The hand of the Lord is gone out against me." Hence the words of Peter, who was with Christ in the garden and witnessed his sufferings: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. iv. 12, 13.)

With such a sorrowful spirit and path of trial, what but inward, spiritual affection and love, what but a living faith in the heart could have induced Ruth, without one single exhortation, to cleave to and go with Naomi? If we are called and born of God we shall find the Scripture true: "Ye see your calling, brethren, how that 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." (1 Cor. i. 26-29.)

Those who resorted unto David in his days of great trial, when the dew of heaven was so much upon him and his conscience was so tender, were in trial and few in number; but they were of one heart and one way: "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them." (1 Sam. xxii. 2.) David, at that time, had nothing but his sword and his God; but they were blessed days to his soul; for "the Lord preserved David whithersoever he went." (2 Sam. viii. 6.) In those early days of his pilgrimage the Spirit was in him a well of water springing up into everlasting life." (Jno. iv. 14.) He sweetly felt the Lord to be his Refuge, and could say, "I will not trust in my bow, neither shall my sword save me." (Ps. xlv. 6.) The dew lay all night upon his branch and the rock poured him out rivers of oil. (Job xxix.) He had a pure heart, a single eye to God's glory, a tender conscience, and sympathy and love to the poor, needy, afflicted people of God, which enabled him to pen the book of Psalms, where the sick and faint, the deep in debt, and those who are ready to perish find comfort: "The meek will he guide in judgment; and the meek will he teach his way." (Ps. xxv. 9.) It is indeed a blessed mark of grace to choose to walk with the righteous in tribulation, instead of walking with graceless characters in worldly exaltation, and to be joined to the true, living people of God, though they be in feeling like dogs; and by faith to say, "Where thou goest, I will go;"

for "to him that is joined to all the living there is hope; for a living dog is better than a dead lion." (Eccles. ix. 4.)

Fourth: "Where thou lodgest, I will lodge." Ruth knew not where her mother-in-law would sleep, nor did Naomi know; but she was willing to cast in her lot with her and leave the matter with God; for she certainly had an eye to him. She had left her own home to accompany this poor desolate woman, and was willing to share with her the meanest temporary abode. She calls it a lodging; as if she had said, "It will only be for a short time, and then you will reach your city and friends; and whatever place you may sleep in, whether a stable, like the Saviour had at his birth, or a palace, like Joseph had after his exaltation, I will lodge with thee." This shows love and union in the spirit. She was one with her mother-in-law and could enter into the spirit of the text: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." (Prov. xv. 17.) What a coming into the Scripture: "Having food and raiment let us be therewith content." (1 Tim. vi. 8.) They could not be in a worse case than the Saviour who was opposed and persecuted by day, and at night had no home where he could quietly recline his blessed, his majestic head.

The best and most pleasant nights are not always spent on beds of down. King Nebuchadnezzar was greatly troubled on his bed, but Paul and Silas were happy in a prison with their feet made fast in the stocks. David was content to watch the hand of God by night, whilst Saul and his host were asleep: "The abundance of the rich will not suffer him to sleep" (Eccles. v. 12); and Christ, who never had a penny in the world, slept quietly in a storm. (Lu. viii.) Many a child of God has found the Lord in the night season, and had their souls carried out in sweet meditation on the Lord Jesus Christ. Paul said he had no certain dwelling-place; yet, next to Christ, he was the most contented man that ever lived; as he says: "I have learned, in whatsoever state I am, therewith to be content." (Phil. iv. 11.) When Joseph found the presence of God, the prison would be a palace to him. Daniel spent a much happier night in the lion's den than the king who signed the decree to cast him into it; and he was preserved from harm, while his persecutors, their wives, and their children were destroyed. We need grace, and much grace to set our affection on things above, that our hearts be not overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares." (Lu. xxi. 34.)

This young Moabitish convert, with her zeal, love, and choice of suffering, is enough to make many a child of God to blush; for how often do they dislike the way and would shrink from the cross; for the flesh loves ease and is backward in that which is good and holy; and there is a shrinking from even the prospect of trouble. "The spirit indeed is willing, but the flesh is weak." But have there not been times when we could willingly take up the cross, and as willingly have given all that we possessed and

almost our own selves for the benefit of God's church and people; for, through love to the Lord, his gospel, and his people, we have chosen the way of affliction, as the Hebrews did, to whom Paul wrote, saying, "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.) The Lord Jesus, who was never troubled about the things of this life and saw how most people were swallowed up with care about earthly matters, said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. vi. 33.) Truly Ruth entered into this text a little, and in spirit and practice obeyed the gospel injunction: "Casting all your care upon him; for he careth for you." (1 Pet. v. 7.) This she proved with a witness, after she, with Naomi reached Bethlehem. She appeared not to take thought for the things of the morrow, but was enabled to leave the future in the hands of Him who hath said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark x. 29, 30.)

Fifth: "Thy people shall be my people." In this expression we see how bold and strong in faith Ruth had become, and how the grace of God worked in her soul. Truly this was the bubbling up of everlasting life in her heart; for Naomi's people were a separate and distinct people from all the nations of the earth: "The people shall dwell alone, and shall not be reckoned among the nations." (Numb. xxiii. 9.) They were also a chosen people,—a people in whom God took a particular interest: "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure" (Ps. cxxxv. 4); that is, all the spiritual seed of Abraham, Isaac, and Jacob are chosen of God, and these are his peculiar treasure. He bears to them a special favour and will not lose one of them; for "the Lord's portion is his people; Jacob is the lot of his inheritance." (Deut. xxxii. 9.) He calls them by his grace, and, in his wonderful providence, gathers them together, that they may worship Father, Son, and Holy Ghost, and exalt each Person in the Holy Trinity: "The princes of the people are gathered together, even the people of the God of Abraham; for the shields of the earth belong unto God; he is greatly exalted." (Ps. xlvii. 9.)

They are also a sanctified or holy people, chosen to be holy and without blame in Christ: "Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. vii. 6.) God's love is set and fixed upon them from everlasting; as the Saviour says: "Thou hast loved them,

as thou hast loved me." (Jno. xvii. 23.) This love was not set upon them because they were greater, or better, or more in number than any other people; for the Word informs us: "The Lord did not set his love upon you nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you." (Deut. vii. 7.) They are a people redeemed by power and by blood: "O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." (Hos. xiii. 14.) They are a people whom God in his own time calls by grace: "Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." (1 Pet. ii. 10.)

The Jewish nation being chosen of God and separated from all other people typified God's own family who are separated out of every kindred, and tongue, and people, and nation. (Rev. v. 9.) "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." (Ps. xxxiii. 12.) These people, in God's own time, are all brought to know him by Divine teaching: "They shall all know me, from the least of them unto the greatest of them." (Jer. xxxi. 34.) God puts a secret religion into their hearts to which all other people are strangers, and he leads them forth by a right way, that they may go to a city of habitation; nor will he ever leave or forsake the work of his own hands, but hold them up in trial, affliction, and even death; for he says, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my Name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." (Zech. xiii. 9.) They are his peculiar treasure, his jewels, and his crown; and when he comes again at the end of the world he will acknowledge them as such, and wipe away all tears from their eyes. Then will the Scripture be fulfilled: "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." (Ezek. xxxviii. 27.) This is just an outward sketch of what God says of those whom he has made his people; and Ruth saw by faith that God had a chosen, loved, redeemed, called, pardoned, justified people, that he would finally and eternally glorify.

This was the people to which Naomi belonged, and which Ruth, by a living faith, said should be her people: "Thy people shall be my people." By what Ruth saw of the character of Naomi, taking her as a type of others, she must have judged that they were a tried, tempted, and poor people,—a people that trusted in the living God; as the Word says: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord." (Zeph. iii. 12.) Truly this is the character of the Lord's own dear children;—they are poor in spirit, afflicted in soul, cast down by reason of the way, their faith is opposed by Satan, indwelling sin, and the flesh, with all its lusts. There

is not a thing in all the world that is any friend to faith; but He who gives faith, maintains faith, and makes faith victorious in the end is in heaven at the right hand of God; as Paul says: "Looking unto Jesus the Author and finisher of our faith." (Heb. xii. 2.)

The people of God often feel comfortless, and need the riches of the gospel of the grace of God, and want the word preached to their hearts in power, in the Holy Ghost, and in much assurance,—assurance not only that it is the word of God, but that all the promises of love and mercy belong to them; for they often fear that such is not the case, and are inwardly tempted that such wretched, guilty, polluted beings cannot belong to a God who is infinitely great and infinitely holy. Hence the beauty of the exhortation: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (Isa. xl. 1, 2.)

Again: They are a prayerful people, and one of their principal prayers is that God would assure them and bless them with a felt interest in himself and in the whole of his great salvation. Hence that prayer of David's applies to the whole elect people of God: "Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation." (Ps. cvi. 4.) They are a people to whom the Blessed Spirit discovers the evil and pollution of their corrupt nature. Yes, he gives them to see, by a living faith, that they were born in sin and shapen in iniquity. Their eyes are opened to see the spirituality of God's holy law, that, by nature, they are under its curse; and that "by the works of the law shall no flesh be justified" (Gal. ii. 16); for in thought, word, and deed they have broken the commandments of God. By this inward and spiritual teaching the whole church of God is represented in the person of the publican going up to the temple, smiting upon his breast, and saying, "God be merciful to me, a sinner." The temple is Christ's bruised, pierced, bleeding body in which God dwells, and in which he hears the prayers of his people and shows mercy; so we read: "Look down from thy holy habitation, from heaven, and bless thy people Israel." (Deut. xxvi. 15.)

There is no other temple that God regards like Christ's body; for this is where he meets with his people: "There I will meet with thee, and I will commune with thee from above the mercy-seat." (Exod. xxv. 22.) The Holy Ghost brings a sense of guilt on the consciences of the Lord's people, convincing them that, so far as themselves are concerned, their own sin would prove their eternal ruin; but blessed, for ever blessed be God, there is a way in which God can be just and the Justifier of him that believeth in Jesus, and this is through the gospel of his grace, from which emanate such sweet sounds of mercy and pardon, through the love and blood of the dear Redeemer,—sounds which make the



soul at times to leap for joy, and bless God with thanksgiving and praise: "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." (Ps. lxxi. 15.) Yes, even in this world, they, at times, walk a little in the sweet and bright rays of the Lord's face, which, as long as it lasts, is to them a little heaven below; and they shall walk with him in white hereafter, and never more sin against him, but see his face for ever and ever: "Blessed are the pure in heart; for they shall see God." (Matt. v. 8.)

The way to the kingdom may be rough and strewed with many briars and thorns, and whilst we walk through the wilderness, serpents and scorpions may surround us; but the Scripture says, "Who is he that will harm you, if ye be followers of that which is good?" (1 Pet. iii. 13); and Christ said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." (Lu. xi. 19.) Those who have tasted the grace, mercy, and love of God in their own souls, pray for the increase of Zion and the salvation of the Lord's own chosen people; for they are truly concerned in the welfare of his church; and their cry is: "Save thy people, and bless thy inheritance; feed them also, and lift them up for ever." (Ps. xxviii. 9.) Nor will they be overcome by error nor erroneous doctrines, so as to be seduced to death. There is in the soul a combating with error, a withstanding everything that would dishonour God, and an enduring unto the end in the things which we believe: "The Lord will give strength unto his people; the Lord will bless his people with peace." (Ps. xix. 11.) The measure of their faith, the measure of their love, and the measure of their patience may vary, and even their hope may often vary, as to the strength of it; yet they are all loved alike by God, and in the end he will purify them, and make them shine in his likeness; for "the Lord taketh pleasure in his people; he will beautify the meek with salvation." (Ps. cxlix. 4.) They are all in Christ, they are all of Christ; for they are members of his body, of his flesh, and of his bones. They are all alike precious to Christ, being the gift of the Father, each one being redeemed with the same precious blood, each one being saved by the same grace and regenerated by the same Spirit, and are all incorporated vitally and eternally into the Lord Jesus Christ; so that separation from him is as impossible as it is for there to be separation between God the Father, God the Son, and God the Holy Ghost; for the Word says: "A people near unto him." (Ps. cxlviii. 14.)

Dear readers, O that our souls could, for a short time, enter as sweetly and as fully as we could desire into these eternal realities, and enjoy the unmolested assurance of our interest in them, say for one day; we should then be something like Paul when he was caught up into paradise, and knew not whether he was in the body or out of the body. Could we but enjoy these things for one short day, we should scarcely want to return to earth, to

be cumbered again with the things of time and sense, but should be able to say, "It is better to die than to live."

Now as Ruth, doubtless, had a gracious revelation of the blessedness of the true people of God and that there was for them a future inheritance and eternal felicity, her heart being warmed with faith and holy love, from the very depths of her soul she said, "Thy people shall be my people."

*(To be continued.)*

### THE SONG OF A SAINT.

COME, saints, and hear a wondrous song,  
To Jesus all the praise belong,  
For what he's done for me;  
A thousandth part can ne'er be told,  
Such love was never bought with gold;  
'Tis sov'reign, rich, and free.

O matchless grace, unspeakable!  
When trav'ling down the road to hell  
He sought a rebel out.  
His Spirit did the work begin,  
Quickened my soul when dead in sin,  
Which fill'd me full of doubt.

I felt I ne'er could reach that place  
Where God unveils his blissful face  
Unless I pardoned were.  
My sins, like mountains, rose to view  
I cried, "Alas, what shall I do?  
Lord, keep me from despair."

I saw profession all was vain,  
Nor prayers, nor tears could heaven attain  
But Christ, and Christ alone.  
He must deliver from the pit,  
And make me for his glory fit,  
And break my heart of stone.

He heard my groan and doleful cry;  
For Lovingkindness then drew nigh.  
O blessed, happy day!  
"Arise, my love," he sweetly said,  
"For thee I live, for thee I died;  
Arise, and come away.

"Thou art all fair, no spot remains,  
My blood did wash away thy stains,  
When nail'd to yonder tree.  
I satisfied the law's demands,  
Thy name is graven on my hands;  
Thou art complete in me."

My soul was fill'd with bliss divine;  
 How bright his righteousness did shine,  
 And I was clothed with it.  
 My sins were pardon'd, guilt had fled,  
 I placed the crown upon his head  
 And worshipp'd at his feet.  
 None, none but Jesus did I sing;  
 He is my Prophet, Priest, and King;  
 None else can do me good.  
 He is the Bridegroom of my soul;  
 He heal'd my wounds and made me whole,  
 My Saviour and my God!  
 Though inbred sin doth rage and roar,  
 And Satan threaten to devour,  
 My life they'll not destroy;  
 For that is hid with Christ in God,  
 Who bought me with his precious blood,  
 And fills my heart with joy.  
 Although afflictions are my lot,  
 My worthless name is not forgot  
 By Him who rules on high,  
 He works in such mysterious ways  
 Both in his providence and grace;  
 My needs he will supply.  
 O what a Husband I have got!  
 How happy, happy is my lot,  
 A blest, and beauteous bride!  
 A few more days, or years at most  
 Will land me safe on Canaan's coast  
 And seat me by his side.  
 To list'ning millions then I'll tell  
 How he redeemed my soul from hell  
 With his most precious blood.  
 Then I shall walk, and talk, and sing  
 In the blest presence of my King,  
 My smiling, Three-One God!

B.

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THE COVENANT excludes the *curse*, but includes the *cross*: "If his children forsake my law, and walk not in my judgments . . . Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, not suffer my faithfulness to fail." (Ps. lxxxix. 30-33).—*Flavell*.

GOD'S anger is much more terrible than his rebuking, and his hot displeasure than his chastening. Therefore David entreated that whatever God might do to him in the way of affliction, he would do nothing in a way of wrath; and then he could bear anything from him. A mark of Divine anger engraven upon any affliction, makes that affliction dreadful to a gracious soul.—*Flavell*.

THE SUBSTANCE OF THE LAST, OR FAREWELL SERMON, OF THE LATE W. HUNTINGTON,\* PREACHED AT PROVIDENCE CHAPEL, GRAY'S INN LANE, ON WEDNESDAY EVENING, JUNE 9TH, 1813.

“Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”—REV. III. 3.

SOME learned men divide the book of the Revelation into two parts; namely, the church and the book prophecy; the former is contained in the three first chapters, and the latter begins at the fifth, and both reach down to the end of the world. The seven churches in Asia, to whom John was ordered to write, were typical of the gospel church, and represent her state in different periods, from the apostle's days to the end of time. Ephesus, the first of the seven, represents her in the times of the apostles. This is clear from what is spoken unto her, or to the angel or ministers that preached to her: “Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars.” (Rev. ii. 1, 2.)

In no other times were there such officers as apostles but in the first founding of the gospel church; and Paul was the man who tried these; and upon trial he tells us what he found them: “Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.” (2 Cor. xi. 13.) This is the fulfilment of what is spoken to the church of Ephesus: “Thou hast tried them which say they are apostles, and hast found them liars.”

As the first church represented the church of Christ in the times of the apostles; so the church of Laodicea, the last of the seven, is the last state of the church militant, for with this there will be an end of the world; therefore to her Christ styles himself the Amen, to let us know that there never will be another church state here below. And what is said to her shows us plainly that Christ will come the second time at the end of this state of the church, which exactly corresponds with the time and circumstances respecting the wise and foolish virgins recorded in Matt. xxv. “Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Rev. iii. 20).

The book prophecy, beginning at the fifth chapter, is contemporary with that of the church. When the seventh seal, with

\* Mr. Huntington died on July 1st, 1813, only three weeks after he had preached this sermon. Some of our readers may not see eye to eye with Mr. H. in some of his remarks; but we thought it best to give the sermon as it is, believing it will be read with interest and profit by the people of God.—Ed.

which the book was sealed, was opened, it produced seven angels with seven trumpets. Five of these trumpets have already sounded, and we are now under the sixth trumpet, which brought the Turks into the eastern Roman empire; as we read: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed (the restraints of Providence were taken off), which were prepared for an hour, and a month, and a year, for to slay the third part of men." (Rev. ix. 13-15.)

It is singular, and worthy of remark, that the Turks crossed the river Euphrates where they first took possession of their present empire, under the command of four generals,—Solimon Shak and his three sons. The father himself, not knowing the fords of the river, was drowned in it; at which two of his sons were so affrighted that they returned to Persia, but the third, Ortugrules and his three sons (which made four again) continued at the head of their armies. As the sixth trumpet brought the Turks into the eastern empire; so the sixth vial, under the seventh trumpet, will carry them out, bring their empire to ruin, and destroy the eastern Antichrist, when Mahometanism shall be purged from the earth, and the gospel of the Son of God be established in its stead.

The seventh trumpet will sound upon the resurrection of the witnesses, when the Spirit of life from God shall have entered into them; and this will be the beginning of the Philadelphian church state, which includes Christ's spiritual reign upon earth. In this church state the Jews will be converted, and become living branches in Christ the true and living Vine. That the seventh angel will sound his trumpet at the beginning of Christ's spiritual reign is plain, because it is ushered in with: "There were great voices in heaven (the acclamations and rejoicings of the saints for the church militant upon earth is called *heaven* very generally all through this book, as Rev. xii. 1-7, and xv. 1 will show), saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. xi. 15.) As the seventh angel, therefore, sounds his trumpet at the commencement of Christ's spiritual reign, so it will include the space of time from thence to the dissolution of all things in nature; and thus the church and book prophecy reach down to the end of time.

If the seven churches in Asia represent the church of Christ from the apostles' days down to the end of the world, as they certainly do, you will be ready to ask, In what church state are we included? The church of Sardis represents the state of the church in our times. It commenced at the Reformation from Popery by the means of Luther and Calvin. And the overcomer in Thyatira (the next church before this, which included the darkest time of Popery) had this promise given him: "I will give him the

morning star," as a prelude to the greater light that shone forth at the Reformation, well compared to the day dawn, or to the morning, when the church of Christ came forth, from the worst of Popish darkness into considerable light and knowledge of the glorious gospel of the Son of God, and when Christ shone as the day-dawn into the hearts of so many of his members, in the beginning of this church state. There are two things for which this church is reprehended:

First: "Thou hast a name that thou livest, and art dead."

Secondly: "I have not found thy works perfect before God."

First: "Thou hast a name that thou livest, and art dead." How applicable is this to the state of the church in our times! There is a great profession; and this obtains from man's judgment (which is formed merely from outward appearances), this favourable testimony, "Thou livest." But the Omniscient Judge, who looks at the heart, and seeth not as man seeth, declares that (the few names in Sardis excepted) she is dead. "Thou hast a name that thou livest, and art dead." And many of you, who have had conversation with some of the professors of the present day, know that in the general they are destitute of life, cannot give any account of it, and do not understand the quickening influences of the Spirit of God upon the soul, but are destitute of the life that lies in it, the sensations of the soul that are the effects of it, and of course ignorant of the provision, Christ crucified, that can alone feed and satisfy it. And the living saints (the few names even in Sardis) are at present in a low, weak, sickly state; very few of whom enjoy the abundance of life, walk in a lively profession, or come up to Paul's standard: "And the grace of our Lord was exceeding abundant (upon me) with faith and love which is in Christ Jesus." (1 Tim. i. 14.) There are very few that experience this measure, or do come up to this stature of experience; and hence the angel of this church is exhorted to be watchful over these, as they are weak, and have not much grace in exercise, and therefore require a deal of care and attention: "Be watchful, and strengthen the things which remain, that are ready to die." And this being the case with the few names in Sardis, then how true is the Lord's testimony concerning the rest of professors: "Thou hast a name that thou livest, and art dead." She is reprehended,

Secondly: "For I have not found thy works perfect before God." The works here complained of do not mean the works of faith and labours of love, which are fruits and effects of the Lord's own implanted grace, for, though there is a lack of these, —a great falling off in them in the saints in this church state, yet wherever these works are found they are acceptable and well pleasing to God; and are declared to be good works, which God before, from everlasting, ordained that all his saints should walk in them. The works here complained of mean church discipline and government. The reformers, Luther and Calvin, at their reformation from Popery, received and held fast sound doctrines.

Those essential to salvation they preached, published, and enforced; but in church discipline and government there was a great deficiency in Luther's establishment. He began upon a much broader bottom than Calvin. All that quitted Popery he received promiscuously into his communion. But Calvin modelled his church at Geneva more upon the apostolic plan, admitting none into his communion but those who, upon a confession of their faith, he considered believers in the Son of God. And this was the plan adopted by the apostles, who separated the disciples from the multitude (Acts xix. 9), and formed them into congregations by themselves.

Our English reformers received and held fast every truth essential to salvation; but their works in church discipline and government were loaded with corruption, for how many Popish rites and superstitions are there to be found in her! Therefore on this account the angel of this church is reprehended: "I have not found thy works perfect before God." This should have been attended to as well as doctrine. Our reformers proceeded upon Luther's plan, and established the church as national (called the Church of England) and parochial, and received into their communion, like Luther, all that chose to unite with them. But this work is here reprehended by Christ himself; for the church of Christ has never been either national, provincial, or parochial; but, as declared in the 19th Article, "The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance." John Owen, who had the living of Fordham in Essex (where my worthy friend Mr. Dodd now resides) and afterwards removed to Coggeshall (where he formed a church upon the Independent plan), and Thomas Goodwin, began to form churches in this country, in Cromwell's time, upon the congregational plan; admitting none to their communion but such as, upon confession of their faith, they believed to be true members of Christ. And the formation of churches upon this plan is much purer than the Church of England, as parochial, being similar to those of the apostles, as I have already mentioned. The works, therefore, here complained of appear to mean errors in discipline and government, suffering to remain so many superstitions and Popish ceremonies, which are offensive to God: "Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God."

I now come to the words of the text, and will endeavour to show you the doctrines that must be received and held fast by us if ever we are saved; and the first is

A Trinity of Persons in the Godhead. This is a doctrine essential to salvation, must be received and held fast; and this truth our reformers received and enforced; and it is what every one of God's family are brought to the knowledge of; as Paul declares: "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my

face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ." (Col. ii. 1, 2.) Here the Holy Ghost is put first; and to the acknowledgment of this mystery we must all come. That there are three distinct Persons in the Godhead, who do subsist in one undivided Essence, alike equal in all Divine attributes and perfections, is unquestionably proved by this glorious passage: "There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three are one." (1 Jno. v. 8.) Here we see that there are three distinct Persons that bear record in heaven, and that these Three distinct Persons are, in unity of essence, one God; and this is the true God. All others are idols or false gods.

When it is objected that the Three who bear record in heaven are only three names, we answer, that empty names can never bear record. None can do this but true, proper, intelligent persons. There must be proper persons to fill names, if any true record is borne. Our reformers received and held fast this truth; hence we have each Person in the Trinity prayed to: "O God, the Father of Heaven, have mercy upon us, miserable sinners! O God, the Son, Redeemer of the world, have mercy upon us, miserable sinners! O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners! O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us, miserable sinners!" And again, upon the feast of the Trinity, the words are these: "Who art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality." And, if further proof be wanted, consult that precious and admirable creed called St. Athanasius's.

Our reformers were no Arians. The Trinity is a doctrine received at the Reformation: which, if ever you are saved, you must receive and hold fast. And those who experience the pardoning, justifying, sin-subduing grace of our Lord Jesus Christ, the everlasting love of God the Father, and the inward renewing influences of the Holy Ghost in their hearts, giving them a meetness for heaven; such have an experimental and a saving knowledge of God in three Persons, and are sure to hold fast the doctrine, as Paul wished the Corinthians to experience: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen." (2 Cor. xiii. 14.) And this is an experience that belongs exclusively to the church of God.

Secondly: Another doctrine that must be received and held fast, as necessary to salvation, is the essential Divinity of Christ. If he is not truly and properly God, possessed of every attribute and perfection peculiar to Deity, he never can be a Saviour to us. But he is emphatically and properly styled, "the great God and our Saviour." (Tit. ii. 13.) And, if he were anything less



than the true Almighty God, he never could be of any use to us. Observe these two strong passages that prove his Divinity: "His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. ix. 6); and: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. i. 8.)

All those who make him no more than a mere creature and put their trust in him as such, are cursed of God. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. xvii. 5.) If no more than a creature, then there can be no redemption nor salvation for any of the human race: "None of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. xlix. 7.) But that he is no creature, but the Creator, and therefore the Almighty God is plain from this: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made." (Jno. i. 1, 3.) "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things (being the eternal God), and by him all things consist." (Col. i. 16, 17.)

Upon our receiving and holding fast this blessed truth depends our eternal salvation; for none that believe in Christ as a mere creature shall ever see the kingdom of heaven; but shall be damned as sure as there is a God in heaven, or a word of truth in the Bible, as he himself positively declares (only weigh well the words, for this is the turning point), "If ye believe not that I am he (the same self-existent and eternal God that sent Moses to deliver the children of Israel out of Egypt, as we read in Exod. iii. 14), ye shall die in your sins; and whither I go ye cannot come." (Jno. viii. 21, 24.)

Here you see that all who do not believe in the essential Divinity of the Son of God shall die in their sins, and where he is they shall never go; and if so, then they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. i. 9.) And, if he be no more than Man, there can be no salvation for us in his obedience and finished work; all that he could do was required of and for himself; he could, as a mere man, merit nothing for any other: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." (Lu. xvii. 10.) The obedience of a creature cannot go farther than this; there can be no merit in doing that only which we are commanded to do. Merit arises from doing more, and that which we are not commanded to do; which no creature can perform. But Christ, being truly God as well as Man in one Person, the obedience that he performed re-

ceived that infinite dignity, and that virtue and efficacy from his human Nature being in union with his Divine Person, that it is everlastingly meritorious to save with an eternal salvation all that believe in his blessed Name. On account of this his precious blood becomes a fountain that cleanses from all sin; and his everlasting righteousness is all-sufficient to justify freely from all things all the elect of God. But, if he were only Man, though ever so good, so just, so holy (and as Man he was perfectly so), there can be no salvation in him for me, a sinner.

This doctrine our reformers, as well as Luther and Calvin, received and held fast; and we must do the same if ever we are saved. Hear what they say: "It is necessary to everlasting salvation that we also believe rightly the incarnation of our Lord Jesus Christ; for the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man, perfect God, and perfect Man, of a reasonable soul and human flesh subsisting. Equal to his Father as touching his Godhead, and inferior to the Father as touching his Manhood. Who, although he be God and Man, yet he is not two, but one Christ. One, not by conversion of Godhead into flesh, but by taking of manhood into God. One altogether, not by confusion of substance, but by unity of Person; for, as the reasonable soul and flesh is one man, so God and Man is one Christ."

Thirdly: Another doctrine essential to salvation, and that must be received and held fast, is God's eternal election of his people. Election naturally implies rejection. Some are chosen and others are not. And so it is clearly revealed in Scripture, that only a part of the human race are chosen, and ordained to salvation: "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, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." (Eph. i. 3-6.) Christ is the elect Head of the mystical body, the church. (Isa. xlii. 1; and Matt. xii. 18.) And all the objects of the Father's everlasting love and choice are chosen in him, and in him blessed with all spiritual blessings, according to the good pleasure of his sovereign will; and his undeserved, self-moving love, grace, and favour, is the sole cause of the election of a certain number of the sinful offspring of Adam; for in them there can be no merit deserving of such a benefit. All these in time are called to the fellowship of Christ, and saved in him with an everlasting salvation; for "whom he (God, the Father) did foreknow (with a knowledge of love, of approbation and choice) he also did predestinate to be conformed to the image of his Son, that he might be the firstborn 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." (Rom. viii. 29, 30.) Peter speaks of them thus: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. i. 2.)

Here we see that eternal election secures faith, the forgiveness of sins, and a meetness for the kingdom of heaven, to all the objects of God's choice; and therefore it leads us from, and not to, licentiousness. The elect are chosen in Christ "unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 10.) To distinguish them from the world at large, they are called "a remnant, according to the election of grace." (Rom. xi. 5, 6.) A little flock, to whom the kingdom of heaven is given of God the Father's good pleasure. (Lu. xii. 32.) A few that are chosen, and who find the strait gate and narrow way. (Matt. xx. 16, and vii. 14.) But when collected together and considered in themselves, then they are "a multitude which no man can number." (Rev. vii. 9.) Though our blessed Saviour, who is styled the wonderful Numberer, can not only do this, but he calleth them all by their names. (Jno. x. 3.) And none but these shall ever be with Christ, either in union with him in the church here, or in everlasting glory; for "they that are with him are called, and chosen, and faithful." (Rev. xvii. 14.) However offensive this essential truth may be to our corrupt nature, Christ lays it down as the root and foundation of all real, spiritual, substantial joy: "Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." (Lu. x. 20.) And that a knowledge of our personal election in Christ is to be attained in some degree in this world by a diligence in prayer and use of the means of grace that God has appointed, is clear; for to this we are thus exhorted: "Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall." (2 Pet. i. 10.) And indeed till we come here, in some degree, there can be no solid peace, lasting joy, or firm establishment.

The objects of God's choice are only made manifest in this world by the gift of the Spirit, and by his influence and operation upon them, giving them an experience in their own hearts of those spiritual blessings that were given them in Christ from everlasting. This is that which makes them manifest to be Christ's seed. (Isa. xlv. 3-5.)

This doctrine was received and held fast at the Reformation by Luther and Calvin, and by our reformers as well, and hence they pray God that he would "accomplish the number of his elect, and hasten his kingdom;" that he would "endue his ministers with righteousness, and make his chosen people joyful." The seventeenth Article is also full upon it, wherein it is declared, that "predestination unto life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from

course and damnation those whom he hath chosen out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour." And further it is said, "The godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things."

In these dreadfully corrupt times in which we live, this precious, this essential truth is almost universally given up; but, if ever we see the face of God with acceptance, it must be received and held fast.

Fourthly: Another doctrine essential to salvation is that of particular redemption. This is a doctrine that was received at the Reformation and held fast, though now it is almost lost and buried among the errors that so awfully abound in our day. The Lord Jesus Christ undertook to be our Redeemer from everlasting (Isa. lxiii. 16); and, according to his everlasting undertaking, he was appointed and ordained to be so by the Father from all eternity. (1 Cor. i. 30.) The subjects of redemption are the elect of God, and none other. (Isa. i. 27.) And this is that which makes particular redemption a truth absolutely essential to salvation. The procuring and meritorious cause of our redemption is the precious blood of Christ. (1 Pet. i. 19.) This is the infinite price that has been paid down, and which secures the eternal salvation of all the objects of God's choice; and the redemption that Christ hath obtained for his family is eternal. (Heb. ix. 12.) And, when applied to us, it delivers from a vain conversation (1 Pet. i. 18, 19); from the reigning and destroying power of Satan (Jer. xxxi. 11, and Ps. cvi. 10); from all evil (Gen. xlviii. 16); from sin (Eph. i. 7, and Col. x. 14); from the law and the curse of it (Gal. iv. 5, and iii. 13); from death and the grave (Hos. xiii. 14); from the damnation of hell (Job xxxiii. 24); from among men (Rev. xiv. 4); and from all condemnation (Rom. iii. 24.)

All these are the blessed effects of redemption when applied, and as it secures everlasting glory to all that experience these things (Isa. xxxv. 10); so it is plain that redemption can never be universal, but particular, because such as are redeemed are declared to be redeemed from among men. (Rev. xiv. 4.) And, if from among men, then all men are not redeemed. Christ declares to us that he laid down his life for his sheep only: "I am the good Shepherd; the good Shepherd giveth his life for the sheep . . . . As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." (Jno. x. 11, 15.) As Christ hath laid down his life for his sheep only, so none other can ever be redeemed or saved; as sheep do not include all, but only a part of the human race; for we read of dogs (Phil. iii. 2, and Rev. xxii. 15); swine (Matt. vii. 6); wolves (Lu. x. 3, and Acts xx. 29); bears (Prov. xxviii. 15); lions (Ps. lvii. 4); foxes (Song of

Sol. ii. 15, and Lu. xiii. 32); goats (Matt. xxv. 33); a generation of serpents and vipers, that cannot escape the damnation of hell (Matt. xxiii. 33); of a whole nation that are pure in their own eyes, but were never washed from their filthiness (Prov. xxx. 12); of many that go in at the broad gate to destruction. (Matt. vii. 13.)

So long, therefore, as there remains a difference between all those characters and sheep, and so long as many are never washed from their filthiness, but go to destruction, so long universal redemption can never be established. As real redemption belongs only to sheep, none else being the subjects of it; so all these shall be eternally saved, and not one of them lost; for so says our God and Saviour, who is truth itself, and therefore cannot lie: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." (Jno. x. 27-29.) And, if the Lord tells us they shall never perish, but shall be saved with an everlasting salvation (Isa. xlv. 17), it is of no consequence what wicked men may say to the contrary, for let God be true, but every man a liar that opposes and contradicts what he says.

If the blind guides of our day were to preach up particular redemption, they would exclude themselves; whilst, in preaching it as universal, they are included with all the rest. But if we look at the outward face of things, and view the general state of the world, which is deluged in sin and falsehood, we shall see nothing to favour universal redemption; but everything to establish it as an invincible truth, that wherever it is experienced it is particular, and what is known by a very small part only, when compared to the whole of the human race.

But, once more, look to the day of judgment, and consider the circumstances of that time; and there it is clearly manifested that redemption is not universal, but particular: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations (every individual of the human race); and he shall separate them one from another, as a Shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand (the sheep), Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand (the goats), Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal." (Matt. xxv. 31-46.) These two are the final sentences; but only the sheep are eternally happy and blessed,

*(To be concluded in our next.)*

## PROFITABLE INSTRUCTION.

My very dear Friend,—The enclosed list shows your name three times for 1887, and in looking over the old "Standards" twenty-three years back I see it appeared for the first three Sundays in the month. I fell to thinking of you and your hearers at that time. Many of them are gathered home, some, though moved to other parts, are still pressing on towards the mark, others have gone back, and walk this road no more, while a few are still left. In looking back I have to confess I have done many things I ought not, and left undone many things I ought to have done, and I am a very weak, sickly, faint-hearted thing.

I have had many thoughts of running away, and this fit was much upon me at the beginning of the past year. In pondering where to run to I seemed to fix upon Eastbourne as the home. I did not name these feelings to any one until our dear friend Bennett said he could go on no longer, as the weight was more than he could bear, when I was led to speak of my longings for a home and my thoughts respecting the matter. The conversation we had then and afterwards helped me to ponder and ask myself whether my longing for a home was for the honour of God or in the hope of getting from under some burden, and I found guilt, shame, and confusion of face belonged unto me; for self and ease were too much consulted, and I felt to greatly need a watchful, patient, meek, sober spirit. Feeling the very opposite of all this, I have, in some measure, learned to admire and crave them. I do seem to have to learn by opposites, and I have thought many times if there is nothing but death at our little chapel, why all this opposition? Why is not all rest and quietness? The conclusion I have come to is that life is there; hence the struggles with these convictions that it is the cause of God. Our dear friends Bennett and Hault, myself and others, have agreed to beg the Lord specially to direct us in this matter.

You, my dear friend, have I know felt the power of the devil and the help of God too in Edmonton; and the things you have tasted, handled, and felt have and will turn to your salvation through prayer and the supply of the Spirit of Jesus Christ. I know that you also are subject to these fits of running away, and need a curb and a strong hand at times to hold you in, and to control your kicking, plunging, and muttering; and that you cannot bear so much shackling,—you want more liberty; but it is because you know what bonds are that we so highly value and esteem your ministry, and I do hope you will kindly think of and help us by the way by putting your name against as many of those vacant places as you can, and if you cannot do much for us this year, give us all you can next year.

These fits of running away are not peculiar to us. The saints of God have been subject to them in all ages, and many of them are recorded for our admonition. The late Mr. Jenkins was troubled with these feelings. In writing to Mr. Huntington he

said the world was all against him, the Lord and his people were against him, and he had come to the conclusion he was no use at Lewes, and so thought he should go to France. Mr. Huntington in reply said he was glad to see that his dear friend was still at school; he had learnt three lessons and had three more to learn; but he was sorry he was likely to lose him, as he was going to France. The psalmist, he said, wanted wings, some wanted horses, and some chariots, but Jonah and Jenkins preferred water; and he (Mr. H.) could not go with him, as he feared he would drown him and all the crew. He says further, "You want liberty, and to be on the mount to preach to these poor dears in chains and bogs. These things are not so done in Israel; it would provoke their souls to jealousy. The first step to the pulpit is an experimental knowledge of self, and the highest and last is an experimental knowledge of God in Christ Jesus."

But you, my dear friend, know these things, and I say, Go, letter; and the Lord make thy way prosperous and give thee favour in the eyes of his servant. I like to resemble Hannah in being straight and pointed in my petitions, and to be able to say, "For this I prayed, and the Lord hath granted the petitions I asked of him." The Lord give thee skill and understanding in these matters, is the desire of  
 Yours Sincerely,  
 Tottenham, Jan. 6th, 1887. W. BUCKLE.

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### HUMBLING REPROOFS.

My dear P.,—Yours of the 2nd inst. we duly received, and were glad to know that things were so far propitious. May the Lord still keep you waiting at his Divine footstool, observing the movings of his hand, whether he seem to smile or frown, according to your conceptions. Then, doubtless, he will at times, under the sweet operations of renewing grace, receive a little of the usury due to him for such numerous mercies bestowed. In this, however, you will sometimes prove lacking, as I do myself; but this, sooner or later, is followed by humbling reproofs. We are often dull of hearing his word of reproof, and go on in our own way; so that God has to take sharper methods to bring us to his feet. To accomplish this he will at times, as it were, close his hands, both of providence and grace, against us, and by this means make us not only hear his word, but feel it: "If we deny him, he also will deny us." (2 Tim. ii. 12.)

We have gone after our idols, and have been disposed to spread the abundance which God has given us, both in providence and grace, upon ourselves or them. The Lord sees this, is jealous, and, in measure, stops the supply; then our hearts become hard and dry, and we fret because we cannot carry out our prodigal schemes, which adds affliction to our bonds; while the Lord's Word sounds in our conscience: "Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof,"

(Hos. ii. 9.) We fear this will be our case, and would but cannot retrace our steps; for we are yet, in measure, held by the cords of our sins, and the heart is still peeping after these carnal indulgencies. Here we groan being burdened, till heavenly pity moves towards us, and the spirit of prayer and godly compunction operates within us; then we mournfully confess our vile departures, unthankfulness, unwatchfulness, lustings after evil, and our ungodly doings, the sweet motions of which, as it were, enter the very bowels of Divine compassion; so that Divine love can no longer withhold, but says, "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord" (Jer. xxxi. 20); "I have seen his ways, and will heal him." (Isa. lvii. 18.) Thus the Lord seeks us out and restores us, that he may hold and keep us near to himself, and that we may not utterly depart from him.

When I have been restored, I have many times thought to do better in future; but, alas, alas! My heart is truly described as "deceitful above all things, and desperately wicked." And here I am, in the old path still,—departing from the Lord, the flowing forth of those gracious sensations stayed, and, at times, I am fretting; but from numerous proofs I have had, I now begin to reckon that all this is needful, and I pray that my heart may not faint when the Lord rebukes me; for behind his frown his love is toward me: "Whom the Lord loveth he chasteneth." (Heb. xii. 6.)

Miss T. desires her love to you. Through mercy we are as well as usual; but Mr. Stephen's brother has been very ill, which is a trial to her. Let us hear from you. "Trust in the Lord," and do not mind what your neighbours may say about you; "do good," and use all lawful means; "so shalt thou dwell in the land, and verily thou shalt be fed." Tell the Lord what you want, and may you want no more than he has promised; and then all must be well.

Yours in Christian Love,

June 16th, 1861.

W. STEPHENS.

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### A PRECIOUS CHRIST.

Dear Friend and Brother in Jesus, the Needy Sinner's Friend, Hope, and Consolation,—Your letter is to hand, conveying the impression that I ought to answer it at once, as there is nothing so important as the welfare of the never-dying soul, and I would humbly pray for the Spirit's gracious and Divine leadings, that I may be enabled to write something that will be an encouragement to your poor exercised soul.

I am no stranger to the things which perplex and cast you down, and, like you, when powerfully beset with the flesh and the devil, I cannot persuade myself that my religion begun, or will end right; and if in the seasons of conflict and drought it were left to us to fight the battle, it would soon be over, both with you and me; but what an unspeakable mercy it is that the battle



is not ours but the Lord's! Real religion is a conflict, more or less, from beginning to end, with the world, the flesh, and the devil; and you and I can only be persuaded that we are rightly engaged in the conflict, and that the issue will be victory through the blood of the Lamb, as the Blessed Spirit with his almighty, all-conquering grace operates upon our hearts; for when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. I am very much tried at times about my standing and how it will be with me in the swellings of Jordan; and can no more minister comfort to my poor tried and exercised soul than I could create a world.

But what is the secret of your anguish, dear heart? Is it not because the flesh lusteth against the Spirit and the Spirit is striving against the flesh? It is the evils of your heart that distress you, and you would do what you do not. You would be a re-prover in the gate, but your mouth is shut when you believe it ought to be open to reprove the world of sin, of righteousness, and of judgment. Well, dear friend, do you not see that to be a minister of reproof we must have the ministry of the Spirit, without which we can do nothing? What shall I say, then, to my friend in his perplexed and helpless condition? What can I say more than God hath said; and his word shall stand

“Not like the writing on the sand,

But firm as his decree;” &c.

You and I have been brought to feel that hell and damnation are our just desert by reason of our base and vile transgressions, and we have heard the proclamation of mercy through a Saviour's blood, and have been brought to cling to this as our only hope; yes, in spite of the devil, an infidel heart of unbelief, and all we see and feel of the workings of the flesh, the elements of the world, and the temptations of our arch adversary, the devil. None but a precious Christ in his Person and all-prevailing work can afford us the least ground of hope. Therefore, my dear friend, let us not cast away our little hope, which has great recompense of reward; for the poor justified sinner must live by faith; and He that hath revealed to us the infinite suitableness and adaptedness of a precious Jesus to our felt necessity, will not give us up; for he hath said: “I will never leave thee nor forsake thee.”

May you, dear friend, be enabled to go with all your brokenness, felt woes, hard questions, and with all your base, infidel insinuations, and tell him all you know of what is in thy poor, unbelieving heart. Tell him where the chains galling thee most. Show him thy fretting wounds, and thine unhealed sores. He will not spurn thee from his gracious presence, but will show thee his wounds which he received in the house of his friends. Yes, to thee and to me he will say, as he said to poor doubting Thomas “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing” (Jno. xx. 27); and no sooner than the sweet and precious words are out of his gracious lips, than faith shall be com-

municated to the poor exercised heart, by the which thou shalt be enabled, with sweet consolation, to say, "My Lord, and my God." We are not following cunningly devised fables, but Him who is the embodiment of truth, yea, who is the Way, the Truth, and the Life; not shadows, but substance, whose endurance will be for eternity.

Cheer up, poor soul; it is better on before: "Weeping may endure for a night, but joy cometh in the morning." (Ps. xxx. 5.) "This sickness,"—this unbelief of infirmity, "is not unto death, but for the glory of God, that the Son of God might be glorified thereby." He will never suffer you to be tempted above that which he will give you strength to bear; and in every trial he will make a way for your escape. Trust not, then, to feeble sense; for God has said: "Fear thou 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.) The Lord, in rich mercy, grant thee the desires of thine heart, and fulfil all thy petitions; so that thy pathway and mine may be the pathway of the justified, which "shineth more and more unto the perfect day."

I am glad of your remarks respecting Southport. The future I must try and leave for the present. God knoweth the way that I take, and he knows that I am compassed with many infirmities; but hitherto he has compassed my pathway with songs of deliverance; and most sure is that word: "It is of the Lord's mercies that we are not consumed." If his mercies were not, like himself, from everlasting to everlasting, he never would bear with such sinful, stiff-necked, rebellious wretches. To us belongeth confusion and shame; for we have sinned and do sin against the Lord. Sin is mixed with all we do; but with the Lord belongeth mercies and forgivenesses, that he may be feared, and plenteous redemption that he may be sought after.

I still crave an interest in your prayers and the prayers of the friends, and hope that through your prayers, and the supply of the Spirit of Christ, to be kept still waiting upon and for the Lord. Give my Christian love to your wife, and to all the dear friends at Haydock, and

Believe me,

Your Companion in Tribulation

Torquay, Aug. 19th, 1836.

A. B.

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### A GLORIOUS THEME.

My very dear Friend,—I duly received yours, and was glad to hear from you; for as "iron sharpeneth iron; so a man sharpeneth the countenance of his friend." (Prov. xxvii. 17.) Though we cannot see your face, yet a letter from one to whom we feel union in the spirit draws forth a fresh spring of love. I find "as in water face answereth to face;" so does your experience answer to mine; for after the many helps I have had, I feel, as you say, "saved, as it were, by the skin of one's teeth." O the sink-

ings, the fears, and the unbelief that we are the subjects of; but "though we believe not, yet he abideth faithful; he cannot deny himself." (2 Tim. ii. 13.) He hath sworn by himself that the "heirs of promise" might have strong consolation who have fled for refuge to the Lord Jesus. I often feel to need this "strong consolation," for I am so lost and ruined in myself; and this brings on soul-travail and fresh pangs to be made right for eternity.

O my brother, what a trial it is when we see not our signs, and when all seems dark within and without; but, blessed be God, it is not all darkness; for the Lord fulfils his promise: "I will see you again," and thus gives us a little reviving in the midst of our *jelt* bondage. Not that we are in bondage like those who are dead in sin; for we trust we are delivered from the bondage in which we were once held. The Lord has only to put his hand in by the hole of the door, and our bowels are moved for him in a moment; then we rise, shake ourselves from the dust, put on our beautiful garments, and can sing, "Unto him that loved us, and washed us from our sins in his own blood; to him be glory and dominion for ever and ever. Amen." Redemption's work is a glorious theme when felt in the soul by a poor lost and ruined sinner; and this, I trust, I know something about. Time is carrying us on to a boundless eternity; but you and I hope to spend an eternity together in the realms of bliss.

Sometimes love seems smothered over; but when your letter came I felt a fresh spring of love to you. We had feared that you would not write to us again. The enemy of souls often tries to separate chief friends, and would, if possible, succeed in so doing; but the best way is to try and disappoint him in his designs. He paints many things to our minds and our carnal hearts join with him; for they are always in league with Satan. I know you are not ignorant of his devices. How much need we have to pray for the charity Paul writes of to the church at Corinth; for he tells us what it will do and what it will not do. If that were more in exercise, what a different state of things there would be amongst us! When I read your letter it made my eyes overflow with tears of love to you. I had been much tried in my mind, and had begged and prayed again and again to have these hard thoughts removed; and when I read yours, they were all taken away in a few moments. It is well to pray that we may be enabled to overcome the devil and our own spirit.

As for myself I am so tried with fits of unbelief that it makes me question whether there is a real work of grace in my heart, and I sigh and cry daily to be made right for eternity. Faith, hope, and love we receive at regeneration, and these are what John Bunyan calls the "three shining ones" that met him at the cross, when his burden rolled into the sepulchre. I shall never forget the happy time when this was the case with me; though now, for the trial of faith, it is often hid. I want a daily religion,—one that will support me through fire and water,

But I must conclude. Mrs. S. unites with me in love to you. May the blessing wherewith Jacob blessed Joseph rest upon you, and the good will of Him who dwelt in the bush be with you, is the prayer of  
 Yours in the Best of Bonds,  
 Jan. 31st, 1876. J. SAVAGE.

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### SWEET COMMUNION.

My dear Friend,—I hope this will find you better in health than when I left B. I promised to send you a few lines to tell you how I am getting on, and will now endeavour to do so.

You had not left me long on Saturday evening before I began to inquire of the Lord how it was that you should leave your home to seek after my welfare; and if ever I prayed for God's blessing to rest upon you, your ministry, and the dear people of God who are united to us in church-fellowship, it was then. When I got to bed I could not sleep, but began to think about the Lord's goodness to me, and my own vileness and sinfulness; and without a portion of God's Word being applied to my mind, ere I was aware I was in sweet communion with Father, Son, and Blessed Spirit, and could unbosom all my mind, tell all about my affliction, commit all my affairs into his hands, and pray for my dear wife and family, for you and the dear children of God, and, in an especial manner, for those who are afflicted. This continued until after the clock struck twelve, and then all was withdrawn. How different is this to when we cannot feel nearness to his feet!

O my dear friend, it is a great mercy to be made a little child! I remember you once whispered into my ears, "It is a mercy to be made little enough for the kingdom of heaven;" and the remark sunk down into my heart. I hope the Lord is bringing me down to his blessed feet; for I feel very humbled under his mighty hand. My mind seems staid on him. I shall be glad to be found in my place when the Lord shall be pleased to bring me back to B.; for to be continually parted from a gospel ministry and from the church of the living God would be a real trouble. My immortal soul and its eternal welfare is uppermost in my mind.

The other day I was sorely tried, and the question arose in my mind, "If you should be called suddenly to die, what would become of you?" I was enabled to answer, with a good amount of assurance, "My covenant God, into thy hands I can commit my spirit;" and then followed those blessed words: "I will never leave thee nor forsake thee." I felt to be another man. I had been very poorly, and was mourning over my unprofitable life; felt neither fit to live nor die, and thought I was no use in the church nor in the world. The Lord is a good Physician.

I thank you for your brotherly epistle just received. You are quite right about the oneness of spirit that exists amongst the friends at our chapel. "This is the Lord's doing, and it is marvellous in our eyes." When you and I first met and were cu-

abled to speak of the Spirit's work on our poor dark souls, could either of us have thought that you would be called to stand up in the Lord's Name and be a minister of the gospel of the Lord Jesus Christ? Nor did I ever suppose that one so unworthy as myself would become deacon and stand by your side. The Lord knows I have wished many times that the office had been filled by a godly man with more grace and greater gifts than I have, but I cannot say with greater affection, which I believe the Lord has begot in my soul towards you.

My dear wife unites with me in love to you, and may the Lord continue to make you a blessing to his dear people, is the prayer of  
Yours in the Best of Bonds,

Aug. 10th, 1868.

E. HEELEY.

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### THE SINNER'S SURETY AND DAYSMAN.

My dearly-beloved in the Lord,—Stand you have and stand you will, but not in or by your own strength, goodness, or wisdom; for no saint has ever done so, as we may find if we read the Oracles of truth; in which we can see that they were all men of like passions with ourselves, and sinners as black, vile, inconstant, beastly, and devilish as we are. Allow me, my dear brother, to transcribe a few words from a letter of the late Dr. Hawker that I read last evening; and I was the more struck with it as I had been led, almost unconsciously to myself, to make use of the language of thanksgiving for the knowledge of the same truth; and I do believe that without that knowledge there is no salvation. "Surely," says the Dr., "were you to descend into your own heart, everything would teach you what Paul learned and gladly confessed when he said, 'I know that in me, that is, in my flesh, dwelleth no good thing.' And who but God the Holy Ghost taught Paul this? I say *none*."

This 9th day of November, then, is your birthday. May the blessing of the Lord abundantly rest upon you; so that you may feelingly and thankfully say that not one good thing hath failed of all that God promised you; but that he has made his truth and mercy known. I congratulate you on your safe arrival at the age of 69. I should like to be with you this evening and with brother D., on condition that the Lord Jehovah, Father, Son, and Holy Ghost be there. Then, as in days past, our hearts would burn within us whilst he talked with us by the way, and opened to us the Scriptures concerning himself and his boundless love and grace; but this is denied us, and it appears probable that we shall never see each other any more in the flesh. We are tending onward, and I hope and believe, upwards also, as fast as time can carry us; then we hope to meet and dwell under such circumstances as we have never yet met under. God has provided better things for us; yes, better than we now have, which is even better than patriarchs or prophets knew. (Heb. xi. 40.) I am very pleased to find that the Lord is leading you by the still

waters of comfort and by the living streams of eternal salvation, and feeding you with the Bread that never perisheth. The spiritual frame of the new man built up by God's Spirit can never perish, and "although our outward man perish, yet the inward man is renewed day by day."

But why do I, who am but a babe, attempt to teach, or rather bring to remembrance, to one in every respect my elder and superior? Let my brother pardon me in this thing. I cannot sit down to write a letter about *self*, although *self* is my daily concern, and oft my heaviest guilt and trouble; nor yet of my changes, for I am full of changes; nor of my fears and thoughts, although they are multitudinous; but I want more and more to know "nothing among men, save Jesus Christ and him crucified;" for O it is but little I do know! What a dull scholar am I! May I turn from all of self and *in* self to Him who has said, "Look unto me, and be ye saved," even Jehovah Jesus exposed on the tree to God's just wrath; the sinner's Surety and Daysman. He was afflicted and oppressed, and "by his stripes we are healed;" for bloody stripes they were. O the balmy blood of our beloved and loving Lord! How light are all our pains when compared with the sufferings of the Eternal Son of God, and how light compared with what my sins deserve. God said to Abraham, as father to the believing soul, and consequently to you, my brother, "Thou shalt go to thy fathers in peace;" so that we may now say, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ," he having triumphed gloriously for us, which is a living, animating, sustaining truth; therefore cast it not away, or it will please the devil well.

Dear brother, let my breathings for you express my love to you, and "let brotherly love continue." Pray for me, and take no denial.

Thine Eternally,

Nov. 9th, 1869.

THOS. DANGERFIELD.

### THE INWARD CONFLICT.

My dear Friend,—I trust the desire of my soul is to write of the things touching God's kingdom. If I were utterly destitute of a work of grace in my soul, should I long for the Lord Jesus to come and manifest himself to me as he does not unto the world? Of late I have been much exercised about the reality of my religion; for on account of what I feel within I have been afraid that all my religion is nothing but fleshly. Still, a little light breaks in upon my path now and then, which keeps hope alive in my soul, and my head above water. I think one grand end the Lord has in view in leading his people into dark and trying paths, and constantly making them feel their own weakness and undone condition, is to keep up in their souls a high appreciation of himself. Have we not found it to be so, so that we cannot think, speak, pray, hear, live, or believe aright with-

out him? I trust there is a feeble desire in our souls to live for his glory.

I was very glad to hear from you. It was indeed like good news from a far country, and brought very much of bygone days to my mind. It is now seven years since I first professed my attachment to the Lord by casting in my lot with his people, and through his grace and mercy I have been upheld, and my professional garments have been kept clean, which is entirely owing to his love and care over me. Bless his Name for keeping grace! Often when I am led by the Spirit of God to look back upon the way he hath led me I am broken down at the remembrance of his long forbearance and unspeakable mercy toward such a wandering, wayward, wicked sinner as I am. I have been thinking of the time when I first purposed joining the church, not feeling how much I needed the Lord's help in the matter. I went as full of pride and self-sufficiency as any poor sinner could do, and the Lord was pleased to shut me up, so that I could say nothing about his dealings with me. This drove me to a throne of grace in real earnest, and the words: "The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," were very precious and suitable to me. I pleaded them at the throne of grace, and told the Lord I could not join his people unless such was the case. I proved him a prayer-hearing and answering God; for he appeared for me after he had humbled me, brought me down, taken a little self-conceit out of me, and made me feel how much I depended upon him in that matter. Then he enlarged my heart, and I had a blessed time in speaking of the Lord's dealings with me. I could use the language of the psalmist and say, "Thou hast compassed me about with songs of deliverance."

This blessed time did not last long; for the enemy tried me again by telling me how nicely I had done it, and how much the people thought of me. This just suited my old nature. O what a cursed enemy is pride! O what bitterness of soul has it cost me! Indifference entered into my soul, and when I began to come to myself how greatly did I fear that I had taken a wrong step, that I had no right to conclude that I was a child of God on account of the evils that dwelt within. This led me again to cry unto God that he would remember me in mercy, and, bless his dear Name, he broke the snare with these words: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," &c. (2 Cor. x. 4, 5.) With these words a ray of divine light broke into my soul, which brought me weeping to the footstool of a dear Redeemer. As you are about to be baptized I thought I would tell you a little about my exercises.

There are two contending parties in every child of God, and their end is so different. The new man of grace tends toward heaven in desires, longings, and pantings for God, and cannot

enjoy anything of a fleshly nature; for it can find nothing here in this world to suit its taste. The nature of the old man is from beneath, and its desires are after this world, and it is quite satisfied with what it affords. It loves sin, and is at enmity against God; therefore it is no wonder that there is a constant conflict going on within, because what one loves the other hates, and what one hates the other loves. I do not think much of that religion that knows nothing of conflict, because if there is no conflict it is a sure evidence that such are entire strangers to the work of grace in the soul. This is an encouragement for us to press forward, although it is very hard work sometimes; for the world, the flesh, and the devil combine to destroy, if possible, the work of grace in the soul; but the glorious Captain of our salvation pours in a little fresh oil and wine into the wounds received in battle, which invigorates the soul, and he says, "Greater is he that is in you, than he that is in the world."

It is our mercy that we do not go to war at our own charges. God has engaged to bless his children with supplies from his stores of grace. The shield of faith, the helmet of salvation, the sword of the Spirit, which is the Word of God, and prayer, these are mighty through God to the pulling down of the strongholds of enmity, infidelity, and unbelief. The Lord imparts life, so that we are brought to feel our need of these things, and are brought into a sensible acquaintance with them. Thus we are led away from creature-doings and creature-performances to the perfections of the work of Christ. In him we stand complete. But I must say farewell; and may the blessing of heaven rest upon you in the step you are about to take. So prays

Yours in the Ties of Covenant Relationship,  
Sept. 3rd, 1878. A. WILLOWS.

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### THE UNVEILED VISIONS OF HIS FACE.

My very dear Friends,—I have been long reproaching myself for not writing to you. I have been supposing Mr. C. has been suffering much by the increasing weight of disease and the increasing infirmities of age. I have truly pitied him; but have been generally so afflicted myself with low spirits and nervous melancholy that my mind has seemed too low for writing; and though I now attempt to write, I feel so much my own emptiness, and seem to have so little confidence in the Lord's gracious help, that I am afraid my writing may be worse than nothing, in point of ministering to your comfort or edification. But I would truly say that I am very sensible of your many and constant kindnesses to me so unworthy.

I most heartily wish you the sweetest comforts that an everlasting covenant, ordered in all things and sure, can supply to the droopings of old age and the failing of heart and flesh. The sweet psalmist of Israel found it full of strong consolation when



about to be gathered to his fathers, and his glorying of it is recorded among his last words; for he then breaks out most sweetly, "This is all my salvation, and all my desire." Yes, blessed be God, this is the chief end and business of the covenant of peace in Jesus, to save us in and from death. O what a glorious promise is that: "O death, I will be thy plagues!" And again: "I will ransom them from the power of the grave." And lest that should not be strong enough, he most graciously adds, "repentance shall be hid from my eyes." (Hosea xiii. 14.)

But methinks your heart is like mine, and you are ready to say, "It seems presumptuous with such a heart as mine to say that I have any interest in such aboundings of mercy." But I would ask, Why should we draw such conclusions? Have we never received the precious promises of the gospel in the love of them? Have they never been the joy and rejoicing of our hearts? We cannot, we dare not say, No, to this. Does anything now sweetly satisfy our aching hearts, and lift us up above this wretched, sickly, vexatious, empty world, the love of this burdensome life, and the fear of shortly-coming death, but the enjoyment of peace, righteousness, and life in Christ Jesus? But O this dead, hard, distrustful, fretful, vile, and prayerless heart, which seems like the soul and self of Satan. How can it be the temple of the Holy Ghost? I must conclude it is, it must be, because never till we felt his precious power and consolations did we feel this load of sin and misery; the world or self would deceive and comfort us till then.

But the Lord does also at times drive this den of thieves from the seat of our feelings, and then we know that a stronger than the strong man keeps house within us. O how desirable are the consolations that are in Christ, to comfort us over all the temptations and fears, the burdens and barrenness of this groaning life! I wish the good Lord would favour us with simple, steadfast faith, to leave all our cares of living and dying in the Almighty and all-gracious hands of Christ. I wish we had more deep humility, love in the Spirit, submission, patience, and abounding hope, that Christ may be glorified in our latter stages, that we may proclaim him our Guide, even unto death; and, enjoying his victory over sin, and death, and hell, may confess, to his highest glory, that he hath saved us with an everlasting salvation, delivered us from all our fears, and made us rejoice in hope of his presence, in eternal conformity to his image, and the unveiled visions of his face for evermore.

I remember all my Christian friends with you with unaltered affection; but write this letter out of peculiar regard to your infirmities.

Wolverhampton, April 15th, 1823.

T. HARDY.

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God gives his people now and then comfort in the midst of their sorrows here, and will pour joy into their souls like a river hereafter.—*Keach.*

## A WRESTLER.

My dear Friend,—Your kind and affectionate letter of last Friday came, as I believe it was intended, even as a word of encouragement to my soul. I had been earnestly entreating the Lord that his work in my soul and in my ministry might not die out nor become unsavoury, which is a thing I so often fear, and it often furnishes matter for strong cries to the throne of grace that the word may by God be given, and then made life and power to his dear people. My work, if any in the vineyard, does not seem to be the means of awakening souls, but of building up the Lord's people on their most holy faith, comforting doubting ones, and refreshing others; and this may be like Apollos watering.

I felt glad, and thankful to you for telling me that my message in last November was not in vain. I spoke, as enabled, of the wonders of that grace which suits my own case, and that has "appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Tit. ii. 11, 12.) I have nothing but this grace to speak of to my fellow-sinners. It is an old tale, and I have been trying to tell it again and again for these many years past. Sometimes I think I have told it all, and then the Blessed Spirit is pleased to breathe a soft gale of grace on my poor soul, and the fire revives; then I protest that the half was never told, and begin again; for it is to my own soul both fresh and new; and I try to speak the best I possibly can of my blessed Lord, and wonder at his love, his grace, his patience, and everything that is his. I have from time to time when at B. been a little like Naphtali,—a wrestler, but afterwards a hind let loose. When my Lord has no more work for me among his plants of righteousness, I hope he will mercifully take me home to his own blessed Self, where there will be no more doubts, nor any more darkness.

I thank you very much for your kind enquiries after my health. I was but middling in November, for of late years that has been a trying month to me; but the good Lord has brought me through, and now I am as well as, at my age, I can expect to be. We are glad to hear that you are better, and should be glad if, when you come our way, you would make a halt with us and give us a week evening, especially when the weather is a little more genial. Our little churches in this neighbourhood are being thinned by the Beloved coming into his garden and gathering his lilies; and "we see not our signs" in the calling of others and planting them in his garden. I mourn before God when I consider how rare a thing it is to hear of a sinner being called under the preached word, and seldom do we hear of conversions. I ask myself what is the cause? Has the Lord left off his work of quickening souls? Is the ministry of his word shorn of the quickening power that once attended it; or what is about to take place? for once it was the power of God to salvation to every one that believeth.

General professors prosper, increase, and boast themselves; but with us it is not so. We long (at least, I do) for our King Immanuel to gird his sword upon his thigh and to ride forth prosperously, because of truth, and meekness, and righteousness; instead of which we say, "We have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen."

Perhaps you will think I am in a desponding state, and so I am; but I do not know how to be otherwise when things look so dark. I hope it is not so with you, and that you are more favoured in your own soul, and privileged to see and feel that the Lord of hosts goes forth with you, and makes his word life and power to sinners and saints. Accept of brotherly love from

Yours in the Truth,

Cirencester, Jan. 14th, 1887.

T. BARNARD.

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### INQUIRY AND ANSWER.

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Dear Mr. Editor,—Will you kindly give me your opinion through the "G. S." upon the following:

Is it consistent with Scripture for women to pray publicly in prayer-meetings?

Yours Truly, AN INQUIRER.

ANSWER.

If we look into the Scriptures we may see how God at different times and upon various occasions raised up men to hold office in his house. Moses, and other men with him, were chosen of God to make the tabernacle. Aaron, his sons, and their brethren, men of the house of Levi, were chosen and ordained to be priests to perform the service of the sanctuary. In no case were women chosen to take part in the administration of those things to which God had ordained men, and men only. After Moses had received instructions for the making of the tabernacle, he called together all the congregation of the children of Israel, and said, "Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass" (Exod. xxxv. 5); and where there was an inward, willing response they obeyed: "And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold; and every man that offered offered an offering of gold unto the Lord." (Exod. xxxv. 22.) In the same chapter it is recorded what the women did: "And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair." But women were not allowed to take part in the service of the sanctuary. God raised up men for this work, and to them and them only he gave this authority. When Solomon had built the temple the services were to be performed by the priests only. Women were not allowed to attend to that for which God had ordained men. Women might bring their

offerings, they might attend the temple service as worshippers; but they were silent worshippers.

If the service of God under the Mosaic and prophetic dispensations was conducted by men, is there any Scriptural ground to believe that under the gospel dispensation women should teach or pray publicly in prayer-meetings? The apostle says, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Tim. ii. 8); but he says not one word about women praying; nay, he strictly forbids it: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 11, 12.) Surely to be in silence and to learn in silence with all subjection means that they are not to speak or pray in public meetings.

The church at Corinth had fallen into errors and practised many things which neither Christ nor his apostles either instituted or sanctioned. For instance, men prayed with their heads covered and women prayed with their heads uncovered. Paul showed them that in so doing men and women dishonoured their heads, and that such a practice was altogether unscriptural and inconsistent. Then he informs them that neither the ministers of Christ nor the churches of God know of any such custom: "If any man seem to be contentious, we have no such custom, neither the churches of God." (1 Cor. xi. 16.)

At this juncture of his epistle he has only given his judgment upon a God-dishonouring custom which the church at Corinth had set up, or which some contentious men had probably introduced and were attempting to establish; but he had not yet condemned it as unscriptural, or disorderly for women to speak and pray in public. In chapter xii. the apostle shows most clearly that God raises up men in his church, and bestows upon them various gifts according to his own will: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, then gifts of healing, helps, governments, diversities of tongues." In chapter xiv he shows that male members are allowed to pray publicly; but positively forbids women to pray or speak in church-meetings: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." (1 Cor. xiv. 34, 35.)

Then, in conclusion, Paul presupposes that some one, wise in his own eyes, and who thinks he is a prophet and capable of teaching the church of God, would insist on these practices which he condemns, and says, "Let him acknowledge that the things that I write unto you are the commandments of the Lord." That is, as if he should say, "Do not receive such a man as a prophet, nor listen to anything that he would teach, until he confesses that he is wrong in his views, and that the instructions I have given you are the commandments of Christ."

## Obituary.

EMILY BAKER.—On Dec. 9th, 1886, aged 33, Emily Baker.

She was called by grace at Eastdean. Her mother had preaching in her house, and it was there that the Lord implanted his fear in the heart of our departed friend. After her mother's decease she came to live with an aunt and uncle, members of the church at Eastbourne; but though a work of grace was going on in her heart, it was some time before she could say anything about it. Some felt a union of soul to her before she could speak with any comfortable hope concerning her own interest in Jesus Christ. She was several times very much encouraged in the house of God with one or the other part of the service. The life of God in her soul made her a diligent hearer of the word, and nothing but realities would do for her. While she was going on as a quiet, humble hearer among us, consumption invaded her earthly tabernacle, and gradually undermined her health, so that she soon became unable to attend the services of the sanctuary. On visiting her I found she was enabled to speak of having been brought into soul-trouble and also of being favoured with sweet tokens for good. The following are some of her last sayings:

"The first words that I had applied to me were: 'And you hath he quickened, who were dead in trespasses and sins.' This led me to hope that God had vouchsafed his quickening grace to me. The whole of the hymn commencing,

"Grace, 'tis a charming sound'

was very sweet to me, which was soon after I lost my dear mother. At one time, when I felt very low, these words came to me:

"How can I sink with such a prop

As holds the world and all things up;'

also the last verse in hymn 297. In the world I know we must have tribulation; but the Lord has been very good to me. He has managed all for me, and has kept me from falling, as I might have done. I feel myself to be a sinner; but what a mercy it is that 'sinners Jesus came to save.' One Sunday morning, just before service, I had the words applied to me:

"O believer,

All thy sins are washed away;'

and I felt for a time that they were washed away."

After a deep conflict in her poor soul, hymn 235 expressed her feelings, and the last verse was made very sweet to her. The savour of this blessing for some time abode with her. She was greatly blessed one night, and much enjoyed hymn 144. She said repeatedly that she was going home to heaven to see Jesus without a veil between. She referred to what Christ said about little children, and remarked, "I feel to be a little child." The last two verses of hymn 143 she often repeated and said it was what she felt:

"Nothing in my hand I bring," &c.

On Nov. 29th she was greatly distressed, fearing she had been taking comforts that did not belong to her, and that she had been too much at ease. Her relatives found they could not give her balm for her wounds. Her uncle read Ps. xxiii, and the Lord appeared unto her, when she beckoned to a sister to come near, and whispered, "Jesus is come. He said he would never leave me nor forsake me." This precious visit so filled her heart with peace, joy, and gratitude, that she wanted her aunt, uncle, and sister to sing,

"Praise God from whom all blessings flow."

The day before she died she said to her sister,

"With Father, Son, and Spirit,

I shall for ever reign."

Twice in the night she wanted them to sing:

"Once more before we part,

We'll bless the Saviour's Name."

Just before she died she kept repeating, "I am going home to heaven." This was her dying language, and she continued saying the same as long as she could speak; so that she not only had in death a stable peace, but a heavenly joy as well. Thus fell asleep one who knew herself to be utterly lost in the fall and saved by grace.

H. B.

THOMAS LISSENDEN.—On Nov. 6th, 1886, in the 87th year of his age, Thomas Lissenden, a member of the church at Burgate Lane, Canterbury.

He was born into this world, like all others, a polluted, fallen sinner, and as he grew up the enmity and rebellion of his carnal heart began to manifest itself in open disobedience towards Him from whom he had received his being. Sabbath breaking, card-playing, and swearing he was much addicted to. By trade he was a shoemaker. When about 36 years of age God remembered him in mercy and bestowed upon him the new birth. The Lord used his wife as the means. He had been away from home most of the day, and when he returned his wife said to him, "I think it would be much better for you if you remained at home instead of playing at cards, cursing, and swearing." This, like an arrow, entered his heart, wounding him sorely, and caused feelings to which he had previously been an entire stranger. He felt he was a poor, lost, hell-deserving sinner, and under this feeling he said, "No more card-playing, swearing, or Sabbath-breaking for me." Feeling the solemn condition he stood in before God, out of a broken heart he was constrained to call upon the Lord to be merciful to him in the day of his trouble.

He now began to sit under the truth preached by Mr. Shadwick, at Grafty Green, where he remained a few years, and from which place he removed to Canterbury in 1839, where he was baptized by Mr. S. in the year 1846, and remained a member with them up to his death. He was often much tried in temporal things, but would say, "The Lord has been good; for we have had

enough, and have not wanted any good thing." He was much favoured at times in his soul. I often visited them. His wife lived and walked more in darkness, not being favoured with so much faith as he was. I have frequently heard him say to her, "If the Lord had meant to have destroyed us he would not have showed us these things."

He had been confined to the house for some years, but I never heard him murmur or complain of the Lord's dealings with him. He would say, "I have much to be thankful for." He spent nearly the whole of his time in reading the Bible, Gadsby's Hymn Book, and the "Gospel Standards." In last August he took to his bed, and in the following month said many precious things to me which I cannot now remember. He would say, "I think the Lord is dealing very mercifully with me." At different times I asked him how he felt in his mind. He would answer, "I want to be able to say that God is my God for ever, and that Christ is my Redeemer and Saviour." On Oct. 9th, the Lord blessed him in his soul, so that he was enabled to say, "God is my salvation." A few days after this he said, "Jesus is precious. I feel him precious to me." On Oct. 28th, I asked him if he still found the presence of the Lord with him. He replied, "No; but my whole trust is in him." I said, "What a mercy it will be for you to enter the house not made with hands." He replied, "Yes, it will."

On Nov. 3rd, he appeared to be in very great soul-trouble, Satan harassing and tempting him, and sin working in him; so that he was constantly crying to the Lord for help in the following words, "Lord, do keep sin and Satan from me." On Nov. 5th, I said to him, "You are near home." He replied, "Yes." I asked him if he found the Lord with him. He answered in the affirmative. He had now become so weak that it was with difficulty that he could speak. I saw him the next day for the last time. I wished him good-bye and said I should meet him in heaven, to which he assented, and in a faint voice said, "Yes, yes." His happy spirit took its flight into eternity the same evening.

JOHN ROWDEN.

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SARAH HACKING.—On Sept. 10th, 1886, in the 51st year of her age, Sarah, wife of James Hacking, minister of the gospel. She was a member of the church at Streetgate.

My dear sister was first led to see her lost state by nature and need of a Saviour whilst teaching in the Sunday School at Bolton, and I have heard her say no one knew how much she was tried and exercised about having a class, while feeling herself to be so great a sinner and altogether unfit for the work. About this time Mr. Walsh preached from the words: "Say unto my soul, I am thy salvation." (Ps. xxxv. 3.) Under that sermon she was very much broken down, and felt it was just what she wanted, though not at that time realized; and she often feared it would

never be her happy lot. Many, many times has her language been :

“When thou, my righteous Judge, shalt come,” &c.

She truly loved to meet amongst God’s people on earth, and it was her pleasure to attend upon the ministers whenever they stayed at our house. She was of a reserved disposition, and endeavoured to hide her feelings; but her wet eyes often betrayed her. She was often encouraged and helped under the ministry of the late Mr. Foster, and Mr. Sinkinson, as well as under many others who are still living.

In 1868 we buried our dear father, and in the following year our mother lost her sight and died in 1871. (See “G.S.,” July, 1871.) These things, together with my own affliction in the same year, were the means, in the Lord’s hands, of causing her much exercise of mind. She was led on with here a little and there a little until June, 1875, when she, with our younger sister, was baptized by Mr. D. Smith, at Bolton. In one of her letters she says :

“Many times, when all has been dark within, I have been led to look back at the way God has led me, and a Who can tell? has sprung up in my soul. When you were with us last my heart burned within me, but my tongue failed to give utterance to my feelings. O how at times I envy others who can speak of their exercises; but it is a mercy to know that there is One above who can read our thoughts. When I am lifted up and have a ray of hope in God’s Word, then very soon I am cast down again. I do feel that Christ is the One thing needful. In August last, after we had retired to rest, I was taken ill with spasms in my stomach, and thought I should have died. O what a state of mind I was in! All was dark, and I felt to have not a gleam of hope. Under the thought of leaving those I loved I seemed to be at my wit’s end, and was forced to cry out, ‘Lord, help me;’ and he was graciously pleased to drop these words into my soul: ‘Lo, I am with you alway, even unto the end.’ O what a change they wrought in my feelings! There was nothing more I could want or desire. But I have had many fears since then. The same words have again been on my mind this week with a little feeling, and my desire is, if it be God’s blessed will, that I may realize the fulness of the promise, and the seal of his eternal love. How true it is, as you say in yours, we have to learn the worth of these things by the want of them; as they are in reserve for times of need.”

In Jan., 1881, she married, and removed to Accrington. In July 1884 she thus writes: “It is a mercy to have our health, so that we can follow our daily calling; but how unmindful we are of these things! May the Lord make us more thankful, and, above all, for the hope he has given us of eternal life. What a mercy that he revives our hope again and again, and comes over all our shortcomings, and says, ‘I will see you again, and your heart shall rejoice.’”

In another letter written to us in the month of Sept. 1885, she



says, "This and that visit, or pleasure passes away and becomes a thing of the past, which reminds us that our days are numbered, and every one that passes over our head makes the number less. How true it is that we know not what a day may bring forth! O that death may not come upon us at unawares, but that we may be found waiting for Christ's coming! O what will it be to be there! No pain, sickness, or trouble, no doubting and fearing can enter heaven; but all will be peace and love, joy and praise to our dear Saviour, who has brought us through much tribulation; for we daily prove that 'it is through much tribulation we must enter the kingdom.' It is a mercy that 'in all our afflictions he was afflicted.'"

We little thought that her desires, as expressed in the above letter respecting her latter end, for which she was evidently ripening, were so soon to be realized; but so it was, for the Lord had need of her. Her illness was very short and sudden. She took to her bed on Wednesday, Sept. 1st. She had not been very well for a few days previous, and wrote to us, saying, she had taken cold, and her cough, from which she always suffered in the winter, had returned; but she added,

"All must come, and last, and end,

As shall please my heavenly Friend."

On the following Saturday we received a letter, saying how very dangerously ill she was with bronchitis and congestion of the lungs. She could not talk much on account of her breathing, but was quite resigned to the Lord's will. Her husband, on seeing her lips move, put his ear to her mouth and heard her say, "I want him to speak the word only." Then again: "None but Jesus." Shortly after she said, "Rather dark." Her husband quoted the words: "Unto you that fear my Name shall the Sun of Righteousness arise with healing in his wings." (Mal. iv. 2.) She then spoke of the sweetness of Jesu's Name, and how it soothes the sorrows, heals the wounds, and drives away the fears of a poor believer. A psalm was then read, and hymn 329, which she much enjoyed, strength and articulation being given her to follow the hymn all through, also hymn 993.

At the beginning of the week following some little hope was held out by the doctors, but it was soon damped; for on Wednesday, the 8th, she appeared much weaker and could get but little rest, owing to the cough and breathing. She bore her sufferings with great patience, and without a murmur, saying to her husband that all was in the Lord's hands, and if it were his will to raise her up, he could do so. At another time she said she would like to stay with us a little longer, if it were the Lord's will; but added, "If not, all is well. I am satisfied God knows what is best, and he will do what is right, whichever way it may be." She was sensible to the last, and had much nearness in prayer, entreating to be upheld, protected, and preserved unto the end, also for a manifestation of Christ and eternal peace, for which she was earnestly waiting and upon which she soon entered.

She clasped her hands and said, "Come, Lord Jesus, and fetch me," and thus breathed her last, her countenance bespeaking a heavenly peace. She is now for ever with the Lord, joining in the song of Moses and of the Lamb. She was interred at Walkden church-yard in the same grave as her parents, her remains first being taken to Zion's Hill chapel, Streetgate, in accordance with her wish. Mr. Kevill, in a solemn and affectionate manner, addressed the relatives and friends, many of whom had come from a distance to show their respect for one so much and deservedly esteemed.

H. B.

DONALD GALBREATH.—On Jan. 20th, 1887, aged 75, Donald Galbreath, a member of the Particular Baptist Chapel, Dunwich, Ontario.

Our friend, together with his father, mother, and sisters came from Scotland in 1842, and shortly after settled in the farm where he lived until the time of his death. He never heard the gospel until he came to Canada. In his native country he attended the Parish church, where the religion was a mere form without the power. When he settled in Dunwich he attended the ministry of his uncle, Thomas M'Call, who was for many years pastor of the Baptist church here.

About the year 1844 it pleased the Lord to open his blind eyes to see his awful state as a sinner, and that he was living without God and without hope in the world. At this time he was living about ten miles from where the truth was preached, but scarcely ever was he absent from the house of God, although he had to travel on foot through a dense forest. At times while hearing the word, he was encouraged to hope that there was mercy for him, though he felt to be the chief of sinners; but at other times he was for weeks almost in despair, when his cries and groans might have been heard in the forest when all nature was still in sleep. At length it pleased God to bring him up out of the horrible pit and miry clay, set his feet upon the Rock, and put a new song in his mouth. I have heard him say that at this time the promises of the gospel flowed like a river into his thirsty soul. After this he came before the church, related his experience, and was cordially received and baptized by D. Campbell. He lived a consistent life, although he passed through severe trials and conflicts, and was oftentimes in heaviness through manifold temptations. He was for many years a constant reader of the "Gospel Standard," and found its contents savoury food to his soul. In 1885 he sent to England for Gadsby's Sermons, and often expressed the great profit he derived from reading the weighty discourses of that man of God.

On Jan. 20th he was in the Bush cutting trees, his son being near him, when a tree, in falling, struck him on the head, killing him instantaneously. On the 22nd a large concourse of sympathizing friends and relatives assembled at the house. A short, but appropriate discourse was preached by W. Pollard, from the

words: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. iv. 14.) His remains were followed to the Burying-ground by a large number of friends who deeply sympathized with the bereaved family. He leaves a wife, who is a member of the church, one son, and three daughters, who truly feel the loss of a loving husband and father. D. T. M'CALL.

JOSIAH JESSE SUTTON.—On Nov. 6th. 1885, aged 58, Josiah Jesse Sutton, a member at the Baptist Chapel, Blunsdon Hill.

I and my dear friend were both born in the parish of Brinkworth, Wilts, and knew each other well. His parents were dairy-farmers. They were sober, industrious people, and brought up their family in the same way. In religion they were amongst the Ranters, who abounded in our parish, and contended for the old fig-leaf dress. Our friend, in his youth, was very zealous among them and held their free-will views. In course of time his parents gave up this farm, and hired one at Minety, Wilts. About this time I left those parts, and for many years had but little more personal knowledge of my friend; but in the meantime he married a person whose parents were members at Cricklade Baptist Chapel. Some years since he removed to Packhorse farm where he died. He attended regularly with his wife at the chapel at Cricklade; but I cannot give particulars of his call by grace.

In process of time through hymn 477 being applied with power to her mind, Mrs. Sutton felt impressed to join the church at C., but previous to taking the step she thought it right to open her mind to her husband. This stirred up the enmity of his carnal mind against the ordinance of baptism, and he much opposed her. Several members of the church reasoned with him on the point, but he would not give his consent. Thus it went on until near the time of the baptizing, when Mrs. S. one night awoke with the following verse of hymn 428 on her mind:

"Hear the bless'd Redeemer call you," &c.

She at once felt quite decided to go before the church, and awoke Mr. S. and told him of her resolution, which much upset him, and, rising from bed, he paced the room all night in much agitation of mind, which eventually led to this remarkable issue, that both he and his wife went before the church at Cricklade at the same time, and were baptized in Sept., 1861. They continued their membership consistently at C. until painful confusion broke out in the church, when, after much exercise of mind, they were obliged to go elsewhere. Amongst other places they came to Blunsdon Hill, where, in course of time, they became members. Thus, after a long space of absence, I was brought into a renewed acquaintance with our departed friend, Mr. S., and I found his conversation very savoury. He was a good hearer, and a constant attendant at the services of God's house, and was very acceptable in prayer. The latter part of his life he was often

afflicted and not able to attend chapel. When he was taken with his last illness he sent for me to go and see him; and I went. He said, "I want to ask a favour of you, which is that you will promise to bury me, and also, if the friends wish it, that you will speak afterwards at the chapel from the following words: 'I will arise, and go to my father,'" which words were applied with power to his mind when first taken ill. I promised to attend to his request, which was carried out according to his desire after his decease. I wondered to hear him speak of his death, as I thought he might recover, for he had many times been raised up from affliction; and I told him so. His reply was: "I want to be gone." I left, little thinking that he would so soon be taken from us.

The following was communicated by Mrs. Sutton:

"My husband's last illness came on with a bad cold, which we hoped would soon pass off; but he gradually grew weaker. He was not able to converse much, only a few words at a time, and looked most of the time as if dying; but having been brought so low before, we hoped he would again recover. About a week before he died, he called me to the bedside, and asked for the children, saying he wanted them to help him sing; for if he were able he would sing:

"'Yes, I shall soon be landed,' &c.

I said, 'Do you think so?' He replied, 'Yes, I do;' and was very happy. On the Sunday before his death he asked what the doctor said about him, and remarked that he need not fear to tell him, as he was quite prepared to die, and hoped soon to be in heaven. The same day some friends came to see him, and asked him how he felt. He replied, 'On the Rock.' The same evening he conversed freely, feeling very happy. Afterwards he fell asleep, and when he awoke he repeated the verse commencing:

"'Dear dying Lamb! thy precious blood  
Shall never lose its power,' &c. (160.)

Also the following:

"'Here I raise my Ebenezer,' &c. (199.)

We thought he would have been gone before morning, but he revived again. He bore his affliction with great patience, and was continually in prayer, begging the Lord to take him to himself, yet willing to wait his time. On Tuesday night, when some refreshment was given to him, he said, 'It will not be many more drops. I shall soon be at home.' Awaking again from sleep he said, 'I shall soon wake in the arms of Jesus;' and to his children he said, 'I pray that you may all meet me there. I am going to heaven. O what a blessed place to be in! On the Rock! On the Rock!' After this he was not able to speak much, but continued in a very happy frame of mind. The enemy of souls was not suffered to come near him for a week before his death. A short time before his departure I asked him if he felt happy, and his reply was: 'Yes.' After this he did not speak again. He passed away very quietly on Friday morning, to be for ever with the Lord."

D. L.

## TRUE SANCTIFICATION.

SANCTIFICATION in the flesh  
 Will never do for me;  
 It never will my soul refresh,  
 Nor aught but Calvary.

'Twas Jesu's blood made Mary clean,  
 Manasseh, Peter, Paul;  
 Or sanctified they ne'er had been  
 But perish'd by the fall.

The dying thief was sanctified,  
 Who had no works to bring,  
 With that rich, crimson, sacred tide  
 That flow'd from Zion's King.

The Gadarene, a devil's tent,  
 Was made both clean and fair;  
 By Christ's rich blood the Father sent  
 His chosen to prepare.

Samaria harlot's filthiness  
 Was lost in deeps profound,  
 Cover'd with Jesu's righteousness  
 Her sins will ne'er be found.

The church, by sin both black and foul,  
 Is clean without a stain  
 By that bless'd stream that once did roll  
 From the sweet Lamb once slain.

Without the shadow of a spot  
 This filthy one is found,  
 Nor can she ever be forgot;  
 His love's without a bound.            T. CLOUGH.

ONE may have true grace who hath not assurance.—*Brooks.*

A GODLY man hates sin in others, as hateful, wheresoever it is found; but because it is nearest him in himself, he hates it most there.—*Leighton.*

I WAS troubled to know whether the Lord Jesus was a man as well as God and God as well as man; and truly, in those days, let men say what they would, unless I had it with evidence from heaven, all was nothing to me. Well; I was much troubled about this point; but at last that in Rev. v came into my mind: "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb." In the midst of the throne, thought I, there is the Godhead; in the midst of the elders, there is the Manhood; but O, methought this did glitter! It was a goodly touch, and gave me sweet satisfaction. That other Scripture did also help me much in this: "To us a Child is born, to us a Son is given," &c. (Isa. ix. 6. —*Bunyan.*

ERRATUM.—The name of Sarah Groves in our March No. should have been Sarah Grover. The writing being so indistinct caused the mistake.

# THE GOSPEL STANDARD.

JUNE, 1887.

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

## THOUGHTS ON THE BOOK OF RUTH.

(Continued from page 201.)

Sixth: Ruth having expressed her love and choice of Naomi's people to be her people, her faith rises higher and higher, and fixes on the best, the greatest, and sweetest of all Objects, God himself: "Thy God shall be my God." This proves most conclusively that she had some knowledge of the eternal, invisible Jehovah, the God of Abraham, Isaac, and Jacob. But how could she have had this knowledge except by some revelation of his Being? She must have been a partaker of the Holy Ghost to have enabled her to make such a choice. Man, by nature, is "alienated from the life of God through the ignorance that is in him;" and the Word says, "they know not God," and "desire not the knowledge of his ways." His works in creation testify of his Being and manifest forth his glory and praise; but it is only by divine revelation and regeneration that the soul, once dead in sin, can choose God for its Portion and End. God, in his Word, has given us some revelation of himself, his will, and his wondrous works of grace; but only as a man is brought to experience the teaching of the Holy Ghost can he know this God, either to serve or love him.

To speak or write about such a holy, invisible, eternal Being is indeed a great thing; for "who by searching can find out God? who can find out the Almighty unto perfection?" (Job xi. 7.) To believe that God is, ever was, and ever will be; to believe that he is not only existent, but *Self-existent* requires that faith which is his own gift and of the operation of himself. The world and all things that are in it are the works of this great God; but he was and ever would have existed independent of these works. To write, then, a little of this great God, we will notice the Trinity in Unity,—Father, Son, and Holy Ghost; for in this doctrine every one believes who has in his heart the faith of God's elect; and by Father, Son, and Holy Ghost they are taught the truth:

i. There is the Person of God the Father, and in his Word it is revealed what he is, and of his Nature the saints of God partake. God is love, and where that love is communicated to a sinner's soul there is a partaking of the Divine Nature, and a spiritual birth which can never sin. God is life, and where spi-

ritual life has been received there is a proof that the sinner is made a partaker of the Divine Nature, and is as pure as God is pure. "God is light; and in him is no darkness at all;" therefore where the true Light of heaven has been implanted in the soul of man, that man is a partaker of the Divine Nature. Love and light are much spoken of in the Word of God, which shows most clearly that all that the Father has loved partake of these blessings; and the soul that is the recipient of one is the recipient of all. The dear Redeemer said much to his apostles, and through them to his church, respecting this love, life, and light. Where these are given there is a revelation of this great God to the soul, and faith is wrought in the heart both to believe in and cleave to him; and yet, as one said, "how little a portion is heard of him?"

Again: God is a God of grace, and that grace he, from all eternity, determined to display for his own glory in the salvation of all those he loved and chose in his dear Son; and this grace, in the fulness of time, he, in measure, communicates to each and every son and daughter who compose his elect family, which draws their souls after him, and enables them to come to him through his beloved Son Jesus Christ. God is a God of mercy, and therefore is determined to display it in reclaiming and recovering his own children, and saving them; as Paul says: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." (Eph. ii. 4, 5.) God is a God of power, and therefore he rescues his people out of the hands of him that is too strong for them, and leaves not one thing for the creature to do; but works every thing according to his own will: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. iv. 6.) This was the doctrine Paul preached to those who had been separated from the error of their ways, thus giving glory to God, when he said, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. i. 13.) Who but a God of omnipotence, and that omnipotence joined to love, mercy, and grace, could ever raise our souls out of the awful death in trespasses and sins that we are in by nature? The power that it took to raise Christ's body from the dead and set it at God's right hand, that same power was required to raise our souls; for Paul prayed not only that the Ephesians might know what is the "hope of God's calling, and what the riches of the glory of his inheritance in the saints," but also "what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." (Eph. i. 19.)

God is a God of pity; for though his children have their weaknesses, sins, infirmities, and sorrows, yet for their comfort it is written: "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Ps. ciii. 13.) How sweetly and graciously does this shine in the case of the prodigal when he

said, "I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." But "when he was a great way off the father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (Lu. xv. 18-20.) How expressive is this of the Father of mercies; as Paul says: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." (2 Cor. i. 3.) There is nothing in us to merit God's notice, much less his wondrous acts of favour and salvation. Again: "God is a Spirit; and they that worship him must worship him in spirit and in truth; for the Father seeketh such to worship him" (Jno. iv. 24); and, blessed be his Name, he begets them in his own likeness, draws them to himself through his Son Jesus Christ, and brings them to confess their sins, and cry and pray to him, which they never could do whilst under the god of this world, and satisfied with its customs and pleasures.

How great, then, must have been the faith of this poor heathenish woman, who had been brought out from the worship of false gods and visible images of gold, silver, and stone, enabling her to say, "Thy God shall be my God!" This faith is equally great, equally clear, and equally precious in every believer in the present day, who is brought from heart-feeling to make the same choice, and cleave to that God who has loved and blessed his church in himself.

ii. There is God the Son, the Lord Jesus Christ, the true and proper Son of God, who from everlasting was begotten of the Father. Not a Son by office, or because he has assumed the name, but a real Son, eternally begotten of the Father, who ever was with the Father. The Father existed not before the Son, but the Son existed ever with the Father. The Son of God is the same in love, in life, in light, in grace, in mercy, in power,—in short, he is the same in essence and glory with the Father, and to him shall all men come, that is, all who are taught of God, to him shall they pray, bow the knee, make supplication, entreat his favour, seek his grace, the smiles of his face, and acknowledge him as God Eternal by saying, "Other lords beside thee have had dominion over us; but by thee only will we make mention of thy Name." (Isa. xxvi. 13.) The whole church of God, and every individual member of that church shall and must be brought, by divine teaching, to understand the blessedness and grace spoken of in Ps. xlv, that they may all enter into what God commands: "He is thy Lord; and worship thou him."

The Son of God had his special and particular part to take in the salvation of the church; for it was not the Father, nor the Holy Ghost who were to be incarnate; this was to be the work, the special work of God the Son: "Great is the mystery of godliness; God was manifest in the flesh." (1 Tim. iii. 16.) It is a truth, and a blessed truth, though nothing but faith can really comprehend it, that He whom the heaven of heavens cannot con-



tain, should of the virgin Mary be born a babe, suck the breast, and be made to hope, even when he was on his mother's breast; and that, in his human Nature, he should know hunger and thirst, and feel weariness and sleep; that he should pray and cry, sigh and groan, that he should sweat great drops of blood, be overwhelmed in sufferings, pour out his soul unto death, and endure the curse and wrath of an offended God, all which was done in the strength of his omnipotence; and when he had accomplished all the will of God, in the strength of his own eternal Godhead, he, on the cross, uttered that victorious and glorious expression: "It is finished," and then voluntarily gave up the ghost; thus fulfilling what he had before asserted: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (Jno. x. 17, 18.)

This, beloved friends, is the Son of God into whom Ruth's faith entered. On this Christ the faith of every child of God is fixed, whether little faith or great faith; for it chooses, looks to, worships, adores, and desires to know Christ and be found in him. Nor has this faith the least mixture of anti-Christ; for it comes from Jesus and returns to him again. Yes, it sees him as God, it sees him as Man; it beholds him as Prophet, Priest, and King at God's right hand, where John, in his vision, had such a clear and blessed view of him; for he says: "He was clothed with a vesture dipped in blood; and his name is called the Word of God." (Rev. xix. 13.) All those who have in their hearts the faith of Christ, like Ruth, have some views and knowledge that he is the great Head of the church, and as such they worship and glorify him; for "he is the Head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." (Col. i. 18.)

iii. There is God the Holy Ghost, who is co-equal and co-eternal, and as much a Person as the Father and the Son. Some hold the doctrine of the Trinity in such a subtle way that they deceive the hearts of some of the simple people of God. Some men will say, "We believe in the Trinity,—in the Father, the Son, and the Holy Ghost;" but at the same time they do not explain what they mean; for if they are catechised closely they will say that the Father is only a Father by name, or office; that the Son is only a Son by name, or office; and that the Holy Ghost is only the Holy Ghost by name, or office; and that they are not real Persons who were from everlasting. O what grace, reverence, and humility we feel to need to write upon a theme so majestic; for one says, "Touching the Almighty, we cannot find him out." (Job xxxvii. 23.) And yet God is not offended with the humble endeavours of his servants to speak and write about his great Name, his great love, his great mercy, his great grace, his great power, and of his great and wonderful works. The Blessed

Spirit often helps the infirmities of his servants in preaching, and of his dear people in praying and confessing their sins; for "we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. viii. 26.)

The Holy Ghost was, doubtless, in the heart of Ruth, giving her faith, grace, and power to fix upon this God, and say to Naomi, "Thy God shall be my God." The Holy Ghost is the Spirit of love, the Spirit of life, the Spirit of light, of grace, and of power; and he makes the children of God what they are; and but for his presence they would, like all others, bear nothing but the marks of reprobates. O how great the mercy if God has fulfilled toward us that gracious promise: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications!" (Zech. xii. 10.) The children of God are born of the Spirit, they worship God in the Spirit, they pray in the Spirit, they sometimes sing in the Spirit, and they know divine things in a saving and gracious way through the Spirit's teaching: "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.) The Spirit leads them into all truth, he leads them to Christ, he leads them in the right way, he sheds abroad the love of God in the heart, he testifies of the Person, blood, and righteousness of Christ, he works in the heart every prayer, every longing, every desire, and all heavenly mourning and spiritual hunger and thirst for Christ. He is the Author of true peace, joy, meekness, and humility; and everything that bears the name of good is all the product of his power and the work of his hand. Therefore saith the apostle: "We are debtors, not to the flesh to live after the flesh;" but debtors to Father, Son, and Holy Ghost.

These things, in some measure, the soul of Ruth must have tasted, and of these glorious Persons there must have been some discovery when she said, "Thy God shall be my God;" and these things we trust we have many times tasted, handled, and felt; and yet, after all, how little, how very little we seem to know! What blindness, darkness, ignorance, and death still hang about us, which no doubt you, dear readers, know something of; for you have learned and are still learning by painful experience how little you know of this great and holy Being, God the Father, God the Son, and God the Holy Ghost. Yet O what a mercy, seeing he is the God of the whole church, that we can, with the Moabitish damsel, say, "Thy God shall be my God;" for is not this proof that we are partakers of the new birth, that we belong to the Father of mercies, and that we are the sons and daughters of the Lord God Almighty? O how blessed, how unspeakably blessed is it when, for a few moments, the poor soul is raised by God's Almighty power to say, "*My God*": "Thy God shall be *my God*." When the disciples were met together, Christ appeared to them the second time and singled out unbelieving Thomas, and said to him, "Reach hither thy finger, and behold

my hands; and reach hither thy hand, and thrust into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." (Jno. xx. 27, 28.) We nowhere read that he had before used such language, and even then Christ did not put a blessing upon him, but left it for those who, though they have not seen him after the flesh, as Thomas saw him, yet believe on his Name; as we read: "Blessed are they that have not seen, and yet have believed." (Jno. xx. 29.)

This blessed faith must have been in exercise in the soul of dear Ruth to enable her to say, "Thy God shall be my God;" for there was nothing encouraging in Naomi's remarks to her respecting this God. All she testified of him was that his hand had gone out against her. Yet, in spite of all these discouragements, Ruth's faith grew stronger and bolder, and she was enabled to say, "Thy God shall be my God." Great and marvellous must have been the change in Ruth's soul when she was turned from the worship of visible images, which represented the gods that they imagined dwelt above, to worship the invisible Jehovah; and out of the depths of her soul and an enlightened understanding to say, "Thy God shall be my God." As great a change took place in the souls of those who were enlightened under the preaching of Paul, and others, for they had been given up to ignorance and superstition; as we see in the case of the people at Lystra. There was a tradition among the Lycaonians that their province was once visited by Jupiter and Mercurius; and when they saw what was done on the cripple at Lystra through Paul, they concluded that their gods, Jupiter and Mercurius, had come down to them in the likeness of men; and had not the apostles ran in amongst them and prevented them, they would have done sacrifice to them. The Ephesians believed that their great goddess Diana, which they worshipped, fell down from Jupiter.

Seventh: "Where thou diest, will I die." By this we see that Ruth was assured that death must overtake them both; but she was resolved that nothing but death should part them. A child of God knows not where, how, or when he may die, but he is assured, as Ruth was respecting Naomi, that it will be well with the righteous. Death to the children of God, when faith in Christ is not in exercise, is a great monster to meet. The day of death is sometimes called an evil day. Jeremiah had this in view when he said, "Be not a terror unto me; thou art my hope in the day of evil." (Jer. xviii. 17.) Death is the result of sin, and no one in their own strength can possibly overcome it. Christ only had this power; as it is written: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. ii. 14, 15.) The prospect of meeting this monster is often a trouble to the saints of God, and they have many fears

and forebodings as to how it will be with them when they come into the swellings of Jordan, and many prayers during the lifetime of a saint are put up to the Lord that they may then realise his presence, and have the Scripture fulfilled in their experience: "It shall come to pass, that at evening time it shall be light" (Zech. xiv. 7); and that God will make good to them his sacred and holy promise: "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isa. xliii. 2.)

There is a sting in that death which is entailed upon us through the transgression of our first parents; and a dreadful sting it is; for "the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 56, 57.) There is only one remedy that can take it away, and that is the blood of the dear Redeemer which flowed from that sacred body in which there was no death. This precious blood, even the blood of the God-man, which flowed from his sacred humanity, takes away the sting of death from those who are defiled throughout with sin. The sting of death is taken out of the souls of the saints before they leave the body, and death will be destroyed, or taken out of the body at the resurrection of the church, and the Scripture fulfilled: "Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?" Christ, as the Head of the church, has not only destroyed death, but he has risen victorious over the grave, and will not leave the feeblest saint in their last moments under the dominion of sin and death. He knows better than we can tell each other the fears that his people are the subjects of lest it should not be well with them in that hour when heart and flesh shall fail. Hence the need and blessedness of so many encouraging exhortations and promises; such as: "Fear not;" "Hope thou in God;" "They that trust in the Lord shall not be confounded."

Now Ruth was assured that die where she would it would be well with her good and gracious mother-in-law; therefore she said: "Where thou diest, will I die." In God's mind there is a fixed place where the saints shall die. Abraham, Isaac, and Jacob were gathered quietly to their graves, while some of the prophets were stoned to death, some of the saints were sawn asunder, and most of the apostles were martyrs for the cause of Christ; but wherever death overtook them their souls immediately went into heaven. Of this we have a clear proof in the case of Christ and the thief; for the soul of Christ and the soul of the thief went the same day into paradise. So, wherever and by whatever means a child of God may die, the text applies to him: "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings." (Isa. iii. 10.) Ruth could say, "If thou diest in Bethlehem, I will die there also;" and no doubt this was the place where the mortal remains of Naomi were lodged to

await the sound of the great trumpet at the last day; for "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Cor. xv. 52.) This place also Ruth chose for the resting-place of her frail tenement, when her soul should have departed, to be for ever with the Lord.

Then again: "Where thou diest, will I die," in a spiritual sense, would be in Christ; for all the saints of God, both the great and the small, who have ever been brought to fear his Name, believe on his Person, and worship him as the Mighty God, in him they all die; as the Word says: "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.) What an infinite depth of blessedness, glory, grace, and love there is in dying in the Lord; for in him is no death. He is the Lord of life and power, of love and glory; yes, an ocean of life and love. The children of God, having views of the future state of the church, often cry out, "Let me die the death of the righteous; and let my last end be like his." Ruth saw that Naomi would die in Christ and rest from her labours.

But although she said, "*Where* thou diest, will I die," she did not say, "*When* thou diest, will I die." Isaac of old said, "I know not the day of my death" (Gen. xxvii. 2), neither did Ruth; but here was her resolution that where Naomi, to whom she felt such a natural and spiritual attachment, should die, there she also would die; so that her mortal remains would be in the famous city of Bethlehem where Christ was born; and she had a humble hope and assurance that it would be well with her and that she would die in Christ. This is the hope, the desire, and longing of every one that is born of the Spirit; and the Scripture says: "It shall be well with them that fear God, which fear before him." (Eccles. viii. 12.)

Eighth: Ruth further proceeds and says, "And there will I be buried." So we may conclude that the mortal remains of these two dear children of God were committed to the earth at Bethlehem; and though they may not have died at the same time, they will be raised together by the mighty power of God, no more to return to corruption. How calmly we find this young Moabish convert speaking, out of the warmth of her heart, to her mother-in-law, and viewing death and the grave with serenity and composure; for we may conclude that whilst she thus spoke the fear and dread of death were taken away, and there was a sweet and blessed hope sprung up in her soul that neither death nor the grave could do her any harm. How solemn the thought that all the sons and daughters of Adam who have left this world, with the exception of two persons, that their dust has returned to the earth from whence it was taken; and, if possible, still more solemn is the thought that the bodies of both the

wicked and the righteous must rise again;—the righteous without stain, blemish, or spot, or even the imputation of transgression will shine in the likeness of the Lord Jesus Christ; as John says: "We know that when he shall appear, we shall be like him; for we shall see him as he is" (1 Jno. iii. 2); but the wicked will rise with their bodies unchanged, with all the sins, corruptions, and evils that now dwell in them, and their minds will, at the resurrection and after the resurrection, be enmity,—inveterate, eternal enmity against God, their Maker; for neither death, the grave, judgment, and the awful sentence: "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels" alter the state of the wicked, nor subdue the enmity of their carnal minds, which is the enmity of the devil, against God.

Ninth: But Ruth further says, "The Lord do so to me, and more also, if ought but death part thee and me." Here was a calling God to witness to the sincerity of her love and attachment to Naomi. As we have before said, she was a type of the church of Christ, and, through grace, was enabled to attend to the Scripture: "When thou vowest a vow unto God, defer not to pay it." (Eccles. v. 4.) "If ought but death part thee and me." This then *indeed* expressed strong affection and union. Though she knew death must come, she does not say which of them should die first; that was hidden from her; for we know not how long we may live: "What is our life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (Jas. iv. 14.) The wise man says there is "a time to be born, and a time to die;" but he does not say there is any time to live; for man's breath is in his nostrils; and he is "like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth." (Ps. xc. 6.) Therefore Ruth could not say whether she or her beloved mother-in-law would die first; but here was her resolution that death, and death only should separate them. It is indeed a sweet evidence of grace when there is heart-felt union to the church and people of the living God; for where this is the case there certainly is love and union to the Lord Jesus Christ. We cannot possibly be united in spirit to the members of Christ's body without being spiritually and eternally united to Christ, the living Head. Hence John says, "We know that we have passed from death unto life because we love the brethren." (1 Jno. iii. 14.)

(*To be continued.*)

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PERILOUS times are coming on; and, look which way I will, I see nothing before my eyes but provocations to bring down God's anger. Oppression, and grinding the faces of the poor, covetousness, errors abounding of every sort, blind guides of every denomination, not two preachers in a thousand that know the Lord, professors swarming, but scarcely one born again to be found in a whole congregation; the kingdom is divided against itself, and the greatest part of professors in rebellion against the higher powers. And will not God visit for these things?—*Huntington.*

THE LAST DAYS OF WILLIAM VAUGHAN, FOR  
TWENTY-SEVEN YEARS PASTOR OF THE BAPTIST  
CHURCH AT BRADFORD, YORKSHIRE, WHO DE-  
PARTED THIS LIFE ON MARCH 22ND, 1887, AGED 75.

HE was born in Shropshire in the year 1811, and at the early age of four was the subject of divine impressions which never left him. From early life a work of grace was begun and carried on in his soul, as will be seen in the account written by himself, which will shortly be published, together with Mr. A. B. Taylor's address at the chapel at Bradford on the day of the funeral; also a funeral sermon preached by myself on the following Sunday morning.

I have known our departed friend for over forty years. The first time I heard him preach the gospel was at Hebdenbridge, in Yorkshire, and his ministry in those days, was made a blessing to my soul; and many others have spoken to me of the power that attended the word spoken by him; for his ministry was not in "word only, but also in power, and in the Holy Ghost, and in much assurance."

In his own account of the Lord's dealings with him he speaks of many trying things he met with and had to pass through up to the age of twenty-two. At about that time the late Mr. W. Gadsby preached in Mr. Kent's chapel in Liverpool, where Mr. Vaughan first heard him; and he was the instrument, in the hands of God, of the deliverance of his soul out of bondage and distress. This Mr. Vaughan mentions in his own account as a special manifestation of God's mercy to his soul. I have received an interesting account of our departed friend's dying sayings from one of his members who was much with him, and I think this will be more profitable to the church of God than anything I can say of him.

From the time he had heard Mr. Gadsby it is believed he attended a room in Templer's Hall, Liverpool, where at that time a few of the Lord's people met. On June 23rd, 1840, he came before the church at Byrom Street Chapel, and related his experience, which was well received, and on July 24th he was baptized in Great Crossland Street Chapel, Liverpool, by Mr. Potter, of London. He would then be about 29 years of age. He has left no record of these things, nor of the following dates and particulars, for which I am indebted to Mr. George Featherbridge, one of the present deacons at Shaw Street Chapel, Liverpool, who has been at some trouble in searching the church book for them.

I will now give a few particulars respecting Mr. Vaughan being sent out by the church at Liverpool to preach. On Nov. 3rd, 1842, a Mr. Giles was the pastor, and he, being persuaded that Mr. V. had abilities to preach the gospel, named the matter to the church, and they invited him to preach on week evenings in order that they might have the opportunity of hearing him. Accordingly he did so, and on Friday evening, Jan. 27th, 1843, the church met, and votes

were taken relative to Mr. Vaughan being sent out to preach wherever a door might be opened for him to do so. Thirty-seven members voted in his favour and six against him. On Sept. 28th, 1854, it was resolved that he should be invited to become the pastor of the church, which invitation he accepted, and remained the settled pastor over them for about four years, when troubles arose among the people, and he was asked to resign, with which he complied, as the following letter, dated, May 15th, 1858, will show :

“Brethren and Sisters in the Lord,—I hereby resign my office as pastor among you. Wishing you every blessing.

“Yours Truly,

“WILLIAM VAUGHAN.”

From this time he supplied many of the Particular Baptist churches in Lancashire and Yorkshire until the year 1860, when he received a call from the church at Bradford, which he accepted. The first sermon he preached after he had accepted their invitation was on the first Lord's Day in Oct., 1860, when his text was: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark xvi. 15, 16.)

The following particulars of his last days were sent to me by the friend before mentioned:

“I called to see Mr. Vaughan on Thursday, March 17th, and he was very glad to see me, and spoke very kindly to me. He said he had no great joy, but felt a firm resting on the finished work of the dear Redeemer; and that what astonished him most was that Satan was so quiet; for he was not permitted to harass, or even come near him. He said he could never remember a time before when Satan did not cease to plague him in some way or another; and he could not understand it unless it was that he had shot all his arrows at him whilst he was well; and then remarked, ‘Satan knows that I hate him, and he hates me; and he also knows that he can never destroy a child of God.’

“Then he went on to speak of what a mystery it was to him that God should call a poor, illiterate thing like himself to speak in his Name. I asked him if he ever wrote a sermon out and carried it in his pocket. He said, ‘No; never in all my life; and the Lord would not even suffer me to put the heads and tails of a sermon down. Many, many times I have gone out on a Sabbath hard and dry, and without a text, feeling as if the Lord would confound me before the people, and Satan telling me that it was nothing but presumption for me to preach; so that I feared I should have to tell the people that I had nothing to say; and many a time I have not had a text until the last two lines of the second hymn have been sung, and then the Lord has dropped a word into my soul, and made it a blessed time to me and also to the people.’ He then told me about having to preach at Rochdale, and how tried and exercised he was about it, and begged of the Lord to send some one else; but there was no alternative but for him to go. He made up his mind not to be late, but the train was delayed at every station, at which he became very rebellious,



and the devil set upon him, and tried to make it out that it was presumption for him to go, and that the Lord never intended him to preach. He said he did not know what to do, and wished he had never been born. He really felt that to go would only be to make a fool of himself, yet something said, 'Go; for have I ever forsaken thee?' Then he said, 'I will go just once more, and if the Lord does not appear for me I will give it up.' When he reached the chapel it was half-past eleven, and it had been raining so heavily that he was wet through, and, in his feelings, more like a devil than a saint. The people had been waiting for him, and therefore he was compelled to go into the pulpit; when the Lord appeared and blessed him. His text was: 'All things work together for good to them that love God, to them who are the called according to his purpose.' (Rom. viii. 28.) When he came down from the pulpit the friends gathered round him and said what a good time it had been to them, and told him that when he came again to Rochdale, if the Lord thus favoured them, they would not mind him coming late.

"On the 18th I stayed with him all night. He was very restless, and we thought he would not live until morning; but although his sufferings were so great, not one murmur escaped his lips. He said how good the Lord was to him, and how light his pains were to what his Lord and Master suffered; and hoped God would grant him patience to bear it without murmuring. He then quoted the two first verses of hymn 275:

"Let me, thou sovereign Lord of all,

Low at thy footstool humbly fall,' &c.,

and spoke a little of the safety of the Lord's people. I said, 'If we could get you down to the chapel, you could preach as well as ever;' for his voice was clear and strong. He replied, 'If the Lord were to give me a text I could; for while life shall last I hope my tongue will never cease to speak of these blessed things;' and then remarked, 'A child of God can never fall out of the covenant of grace.' He asked me if ever I saw such a helpless wretch as he had become. I said, 'What! A wretch still?' He replied, 'Yes, and ever will be while in the body. But did you ever see one like me,—such a vile, sinful character? I do not wonder at the wicked, who have no fear of God before their eyes, committing suicide. O the goodness of God in helping me; for hundreds of times I have been tempted to that act; so much so that I have had to hide my razor. O the many times I have wished I had never been born! But if some people were to hear me talk thus they would say that I was only fit for a Lunatic Asylum.'

"He then said, 'I do not know how it is that I have never been enabled to address God as my Father. I always felt that I could rather address him as my Lord and my God; but Christ, in teaching his disciples to pray, said, When ye pray, say, *Our Father*. Therefore I will call him *Father*; for I am his child and he is my Father.' Then he broke out, saying, 'O blessed Father, do not delay thy coming! Hasten thy chariot wheels, and come and

take me to be with thee. O how long thou art in coming! Come, blessed Jesus, and take a poor old pilgrim to thyself. Hast thou not bought me and paid the price of my redemption? And I hope thou hast prepared a heaven for me.' Then he repeated the whole of hymn 471:

“Prepare me, gracious God,  
To stand before thy face,' &c,

upon the last verse of which he laid particular stress. Mrs. Vaughan remarked that she hoped the Lord would hear prayer, and come and take him home. He said, 'Yes, and you with me.' She remarked, 'But you would not know me.' He replied, 'I should know you as a sister in Christ; and that is sufficient for me.' Then he began to be restless, and his sufferings were very great. He kept wanting to be turned, and to have something given him to drink. I asked him what he would have. He said, 'A drop of pure water.' This being given to him immediately at his request, I remarked, 'That is how it is spiritually; for the promise runs: Ask, and ye shall receive.' He replied, 'Nay, nay. It was so when the Lord first set my soul at liberty; for then all the promises were mine, and I had nothing to do but to go to him, and he granted all my requests; but since then I have had to beg for days and months together for a crumb, and been glad of it when it came.'

“He was very patient, and not a murmur escaped his lips. He would sometimes say how kind we were to him, and what should he have done if it were not for kind friends. He was anxious to know who would sit up with him at night, and said, 'You would ease my pains if you could; but neither you nor the physician can do this; but there is one Physician that understands my case. Bless his Name, he never turned one away as incurable, nor ever will. What a mercy that it is all of grace from first to last.' He asked me if I wanted to know the sum and substance of his religion. I said, 'Yes.' He replied, 'I will give it you in these words:

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

At another time he broke out in prayer: “O blessed Father, thou hast promised to hear prayer. Hear poor, unworthy me. Lord, I desire once more to bring before thee the little cause at Darfield Street. Do thou bless every individual member. I cannot bring them one by one as I have been wont to do; but thou knowest their names, and those that are thine. Lord, bless the weak as well as the strong; also the tried and the tempted. Bless the lambs of thy fold. O blessed Jesus, there may be those who have some peculiar trouble, and they think that none of thy children have a cross like they have. Lord, help them to bring it to thee. Bless such as these in thy little church; and many

of those that are hovering round about it, who love thy truth and thy people, but have not cast in their lot with them, Lord, bless them. And do thou bless the deacons with wisdom and power from on high, and grant that they may be kept in unity and peace one with another. O do not suffer the enemy to get through the hedge amongst them; but be with them in all their trials; and as their trials will be many, let their deliverances be many also; for in thine own time thou wilt deliver them out of them all. Thou that didst deliver Noah from the flood, Lot from Sodom, Jacob from Esau, Joseph from Potiphar, the three Hebrew children from the fire, and thy poor worm from the adversary, do thou be with them, and in thine own time send them a man after thine own heart,—one that has been taught well the plague of his own evil nature.”

“On Saturday, the 19th, many of the brethren and friends came to see him, and he had something to say to them all. It was like poor old Jacob blessing his children. He was favoured with a door of utterance, and it was good to bethere. As the friends came to his bed-side his face shone. I should think he scarcely ceased talking for several hours, and as one and another called to see him, he said, ‘Let them come up. How kind it is of them to call and see me!’ This was the more remarkable, as on that day he was racked with pain from morning till night. Towards evening, on asking him if he was any easier, he said, ‘No, I feel the outward man decay, but the inward man is renewed day by day;’ and prayed, saying, ‘O Lord, thou knowest my frame; thou rememberest that I am dust.’ Then, turning to me, he said, ‘Joseph, I always make an addition to that text, and say, ‘*sinful dust.*’

“Sunday was a very quiet day with him. He said but very little, and seemed to be dozing most of the time. Once he said he could not understand how it was that the Lord was so long in taking down the poor tabernacle. On Monday he was in great pain, and what he suffered none can tell, yet he never murmured, but seemed to be waiting for the Lord to come; for he repeated the verse commencing

“‘Weary of earth, myself, and sin,’ &c.

and also parts of 202, 286, 322, 472, and 483, which seemed to be very sweet to his soul. On Monday night we thought every breath would be his last. I spoke to him many times, and tried, in my poor, feeble way, to say a word of comfort. About half-past six in the morning I said to him, ‘Mr. Vaughan, is there a light in the valley?’ He opened his eyes, looked at me, and said, in a feeble voice, ‘I am on the Rock’ I replied, ‘One of old said, Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.’ (Ps. xxiii. 4.) He replied, ‘It is only a shadow.’ These were the last words I heard him speak. ‘Mark the perfect man, and behold the upright, for the end of that man is peace.’” (Ps. xxxvii. 37.)

DAVID SMITH.

THE SUBSTANCE OF THE LAST, OR FAREWELL SERMON, OF THE LATE W. HUNTINGTON, PREACHED AT PROVIDENCE CHAPEL, GRAY'S INN LANE, ON WEDNESDAY EVENING, JUNE 9TH, 1813.

(Concluded from page 212.)

“Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”—REV. III. 3.

THOSE who hold universal redemption say that numbers will perish and be damned for whom Christ died. This then is declaring the God of truth to be a liar, for he says they “shall never perish.” And what can the devil say more? But all that make, that hold, and that love a doctrinal lie shall be among the dogs, the sorcerers, the whoremongers, the murderers, and the idolaters, without the heavenly city, while Christ’s sheep, “the ransomed of the Lord shall return, and come to Zion (the triumphant church above) with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa. xxxv. 10.)

Fifthly: Another doctrine essential to salvation is justification by faith, or by an imputed righteousness. That none can be justified by any works of their own is clear, because “all have sinned, and come short of the glory of God.” (Rom. iii. 23.) And “therefore by the deeds of the law,” or by our own personal obedience thereto, “shall no flesh be justified in his sight.” (Rom. iii. 20.) God’s testimony of all the human race, since the fall of Adam, is, that “there is none righteous, no not one.” (Rom. iii. 10.) All are “servants of sin, and free from righteousness.” (Rom. vi. 20.) And when the Ethiopian can change his skin, and the leopard his spots, then may we, that are accustomed to do evil, do good. (Jer. xiii. 23.) “A corrupt tree cannot bring forth good fruit.” As, therefore, all are sinners, so it is declared that justification is freely by God’s grace (Rom. iii. 24); by imputation of righteousness, and not by working to procure it: “Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness; even as David describeth the blessedness of the man unto whom the Lord imputeth righteousness without works.” (Rom. iv. 4-6.) Here is righteousness by imputation; and it is thus that all the elect are made righteous.

Our blessed Saviour was from all eternity “made of God unto us righteousness.” (1 Cor. i. 30.) In the fulness of time he came to work it out and bring it in, that all the elect might be justified. In our nature, room, and stead, as our Surety, he gave the law perfect obedience; every precept was fulfilled. And, as death was the penalty annexed to the transgression of the law, so he endured it by dying the Just for the unjust, as the Father promised: “He shall magnify the law, and make it honourable.” He

endured the curse and wrath of God that we had incurred, made an end of sin, satisfied justice, and so became the end of the law for righteousness to every one that believeth." (Rom. x. 4.) "And brought in everlasting righteousness." (Dan. ix. 24.) This everlasting righteousness, or perfect obedience of Christ, God the Father accepted on our behalf. He is well pleased with this, and places it to the account of all his seed; and for and on account of this alone are they accounted righteous. This the faith of the operation of God lays hold of, applies, and puts upon us, which is our justifying righteousness. It delivers us from all accusation and condemnation, either from law, Satan, or conscience; and in it we are complete, all fair, viewed without spot or wrinkle, or any such thing: "Surely shall one say, In the Lord have I righteousness and strength;" and "in the Lord shall all the seed of Israel be justified, and shall glory." (Isa. xlv. 24, 25.) This righteousness wherever it is applied is a free gift (Rom. v. 17); and the only covering that can hide and deliver us from our shame. (Rev. iii. 18.) That it is the obedience of Christ alone that can justify us, is clearly revealed in this passage: "For as by one man's disobedience (that of Adam, which was imputed to all his offspring,) many were made sinners; so by the obedience of one (that of Christ, imputed to all his seed,) shall many be made righteous." (Rom. v. 19.) One of the sweetest of all passages upon imputation is this: "He hath made him to be sin for us who knew no sin." Then sin must be upon him by imputation; and it pleased the Father to lay upon him the iniquity of us all, "that we might be made (by the imputation of his obedience) the righteousness of God in him." (2 Cor. v. 21.)

This is the way that the ungodly are justified consistently with truth and justice. And indeed every attribute and perfection of Deity harmonizes and agrees in the accomplishment of it, through faith in Christ Jesus. Thus shall all the elect of God be justified: "Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. lx. 21.) "Trees of righteousness, the planting of the Lord." (Isa. lxi. 3.) Wherever this righteousness is enjoyed, it removes all condemnation out of the conscience and is attended with peace: "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." (Isa. xxxii. 17; and Rom. v. 1, 2.) It is attended with a rejoicing in God, as the God of our salvation: "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garment of salvation, he hath covered me with the robe of righteousness." (Isa. lxi. 10.) It gives us a right and title to the kingdom of heaven; for whom God justifies, them he will glorify (Rom. viii. 30); and an abundant entrance into it: "Open ye the gates, that the righteous nation that keepeth the truth may enter in." (Isa. xxvi. 2.) "Then shall the righteous shine forth as the sun in the kingdom of their Father," and that for ever and ever.

Inherent righteousness there never has been in any one man (the Man Christ Jesus excepted) since Adam fell. And, as all by nature are condemned criminals, so all the works performed in this state are dead works; for the works can never rise higher than the state of the workman. And remember, we must be purged from dead works before we can acceptably serve the living God. Whatever means such may use, whatever works they may perform, with a view to merit heaven, and recommend themselves to the favour of God, he will pronounce all those workers of iniquity, and deal with them accordingly, that are not believers in the Son of God, and clothed in his righteousness: "Depart from me, ye that work iniquity, I know you not." (Matt. vii. 23; and xxv. 12.) "Friend, how camest thou in hither, not having on a wedding garment?" Not having this, which means an imputed righteousness, he was condemned in himself; conscience accused him; sin and guilt stung him; the wrath and curse of God wrought in him, and shut his mouth:—"He was speechless;" and in his bonds, or in his sins he was cast into outer darkness, where "there shall be weeping and gnashing of teeth." (Matt. xxii. 12, 13.)

Just so will it be with every one that does not receive and hold fast the obedience of Christ as their justifying righteousness. The Arminian then will no longer call it imputed nonsense; for he will then know that all perish, and are lost for ever, who are not clothed in this imputed righteousness of Christ.

Justification by faith, or by the imputation of Christ's righteousness, is a doctrine essential to salvation, which must be received and held fast, as it was by the reformers. Luther on the Galatians is full of it, and so is the eleventh article of the Church of England: "We are accounted righteous before God only for the merit of our Lord Jesus Christ, by faith, and not for our own works or deservings; wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily on Justification."

Sixthly: Another doctrine essential to salvation, and which must be received and held fast if ever we enter the kingdom of heaven, is *the inhabitation of the Spirit, and regeneration by him*. There is no doctrine that gives more offence than this; and yet it contains every branch of saving knowledge or experience that ever has been, or ever will be enjoyed in this world. Where the Spirit of God does not inhabit; where his influences and operations are not experienced, all such are servants of sin and free from righteousness. The strong man armed keeps possession of the palace; and, having no spiritual understanding, "he that made them will not have mercy on them, and he that formed them will show them no favour." (Isa. xxvii. 11.)

But, to prove the inhabitation of the Spirit in the elect of God, "they that are in the flesh cannot please God; but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.) This is inhabitation, without which there

is no salvation, because such are none of Christ's. Again: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. vi. 19.) And Christ says, "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; but ye know him; for he dwelleth with you, and shall be in you." (Jno. xiv. 16, 17.) "Who-soever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (Jno. iv. 14.) The Holy Spirit, then, does inhabit, or dwell in all believers, in some measure or degree, as this passage proves: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (Isa. xlv. 3-5.)

All those whom the Spirit inhabits he influences and operates upon, to deliver them from the reigning and destroying power, both of Satan, sin, and death, that they may be brought to enjoy a proper meetness for heaven; and his work upon the soul accomplishing this is thus described: "Not by works of righteousness which we have done; but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Tit. iii. 5.) It is a precious exchange that the saints experience in this washing, when their old things are washed away, the things common to us in a state of nature, and the new things come which the Holy Ghost is the Author of; for our being renewed must imply a restoration to something that has been experienced before; and this is the image of God lost by the fall; but we are restored to it again by the washing of regeneration and renewing of the Holy Ghost. He removes death from our souls, quickens, and gives us everlasting life; removes darkness from our understandings, and gives the light of life; rebellion and stubbornness from the will, and brings us into resignation and submission to the sovereign will of God; despair and despondency, and begets us to a lively hope; infidelity, and works faith; hardness of heart, and brings meekness, godly sorrow, and repentance unto life; carnality from the mind, and brings spiritual, or heavenly-mindedness, that is attended with life and peace; errors from the judgment, and furnishes it with truth. He is the true water sprinkled upon us, that cleanses from all the filthiness of sin, and brings pardon and peace to the heart. He removes condemnation by pronouncing the sentence of justification in the court of conscience, when the righteousness of Christ is brought in by faith; enmity, and sheds abroad the love of God in our hearts; idols from our affections, and brings us to love God above every other object; bondage under sin and slavish fears, and

brings liberty; doubts, fears, and misgivings of heart, by taking possession of us as a Comforter, and as the Spirit of adoption bearing witness with our spirits that we are the children of God. "All these worketh that one and the self-same Spirit, dividing to every man severally as he will." (1 Cor. xi. 12.) This is the work of the Spirit that gives us a meetness for heaven; this is saving us by the washing of regeneration, and this is that renewing work of the Holy Ghost which is absolutely necessary to eternal salvation; and is done, that the church may be a proper residence for God; for so it is declared: "Ye also are builded together for a habitation of God through the Spirit." (Eph. ii. 22) Deny inspiration and there is no church, no habitation for God upon earth; but mount Zion, his chosen and redeemed people, is his resting-place for ever; he hath desired it for his habitation: "Here will I dwell; for I have desired it;" and "Out of Zion, the perfection of beauty, God hath shined." (Ps. cxxxii. 13, 14; and l. 2.) This establishes as a truth that must be received, experienced, enjoyed, and held fast, the inhabitation and the regenerating work of the Holy Spirit upon the soul, if ever we see the face of God in heaven.

The influences of the Spirit we see are various; his operations must not therefore be confined to love and comfort; for he is called a Spirit of revelation and understanding, of power, of counsel, and might, of wisdom and knowledge, of faith, of grace and supplication, &c., as well as a Comforter, or the Spirit of love. But we like his influences best when he inhabits us as a Comforter; and all whom he does inhabit he does at times comfort: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (Jno. xiv. 16.) Though not always comforting us, He that always dwells with us is the Comforter, and the Author of all we feel.

He comforts us in different ways.—By testifying of Christ to us as our own Saviour. (Rom. xv. 13.) By taking of the things that are Christ's, and showing them unto us, and revealing his finished salvation. (Isa. xl. 1, 2.) By drawing forth faith into lively exercise, so as to believe in the love that God hath to us. (1 Jno. iv. 16.) By leading us into the truth, and opening up the mystery of the kingdom, so as to enjoy in our experience the blessings they contain. (Jer. xv. 16.) By bringing near Christ's righteousness, and enabling us to put it on by faith (Isa. xlvi. 13; 1 Cor. vi. 11; Isa lxi. 10.) By giving us the sensible enjoyment of the earnest of the future inheritance in our hearts. (Rom. v. 2.) By taking possession of us as the Spirit of adoption, and bearing witness with our spirits that we are the children of God. (Rom. viii. 14-17.) This wonderfully comforts us, when he applies the promises, so that we can feed upon the blessings in them as our own. (Isa. lxvii. 11-13.) But, above all, he comforts us by shedding abroad God's everlasting love to us in Christ in the heart, so as to cast out all fear and torment. (Rom. v. 5.) Un-speakable comfort lies in the enjoyment of this love. (1 Jno. iv. 18)



And in this love lies the comfort. (Phil ii. 1, 2.) My Father "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; but ye know him; for he dwelleth with you, and shall be in you." (Jno xiv. 16-17.) This branch of inhabitation we must aim at; for this above all makes wisdom's ways pleasantness and all her paths peace. And if we are never brought to experience charity, or the love of God shed abroad in our hearts, let us have what gifts we may, what knowledge, or understanding, or whatever faith this charity does not attend, and we are nothing but nominal professors, having a name to live while dead. (1 Cor. xiii.)

The Spirit plants every grace in the hearts of God's people. Hence he is called the Spirit of grace. (Zech. xii. 10.) And he is the life of them all. None can ever be in exercise but only as this heavenly wind blows upon, and influences them, or as this living water springs at the root of them. No thirsting for the living God, no appetite for Christ crucified, no hungering after righteousness, no filial fear, no solid joy, no aboundings in hope, no lively exercises of faith, no enjoyment of the peace of God that passeth all understanding, no heavenly-mindedness, no transforming views of Christ crucified, no patience to bear up with long-suffering in temptations and trials, no meekness, godly sorrow, or contrition, no repentance unto life, no mysteries of the kingdom opened up and explained, no knowledge of Christ crucified, no blessings communicated, no prevalency with God in prayer, no full assurance of understanding, no wisdom or knowledge, that are to be the stability of Zion's times, no earnest of the future inheritance in our hearts, no fruitfulness to God, no victory over either errors, sin, Satan, or the world, no perfect love casting out of the heart fear and torment, no rejoicing in hope of the glory of God, but what the Holy Ghost, the Spirit of all grace, is the Author of: "The fruit of the Spirit is in all goodness, righteousness, and truth." (Eph. v. 9.) And, if so, then all who deny inspiration and the Spirit's work upon the souls of men, so dying, must be lost for ever. This truth was received and held fast at the Reformation; and the Articles, Homilies, and Prayer-book of the Church of England abound with it. Our English reformers declared that without the Spirit we can neither think nor do anything right; and hence the prayer: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit;" and elsewhere: "Take not thy Holy Spirit from us." Moreover, that "the whole body of the church is governed and sanctified by the Spirit;" and that none are real Christians but such as are happy partakers of the Spirit. And the Homilies for Whitsuntide confirm, in striking particulars, all that has been said.

These are truths, my brethren, that you must receive, hold fast, and abide by, if ever you are saved. Never part with any of them. You have heard them faithfully from my mouth; and,

if brought to feel them in the power and happy enjoyment of the blessings contained in them, you will find, by blessed experience, that when you come upon a death-bed they will afford you the softest down pillow that ever any soul can rest itself upon.

But in our days, where are these essential truths preached, heard, received, and held fast? We may well say, "How is the gold become dim! How is the most fine gold changed!" And ask for the old paths. Where is the good way? Where are they that can go through the gates; that can prepare the way of the people; that can cast up the high-way, gather up the stones, and lift up a standard for the people? These repairers of the breach, the restorers of paths to dwell in; men and truths like these are in our time more precious than the golden wedge of Ophir. For, O Sardis! thy leaders cause thee to err, and destroy the way of thy paths. Thy watchmen in general are blind, and these lead the blind till both shall fall into the ditch together. The Arian, Socinian, and Sabellian deny the true God,—Father, Son, and Spirit; and so retain nothing but the idols of their own fancy. The Socinian also denies the satisfaction of Christ, which he made to divine justice; denies that there was any call for it, and thinks it is quite unnecessary; thereby making God false to his word, who declares that he will in no wise clear the guilty without a full and perfect satisfaction. The Arminian, and other children of the flesh, deny the sovereignty of God, and make the Most High dependent upon the will of the creature. They deny predestination and election, and call these horrible decrees; imputed righteousness, and call it imputed nonsense; particular redemption, and declare that Christ died for many now in hell; efficacious, all-powerful grace, and the final perseverance of the saints in this grace; and further, that many partakers of true grace fall away, perish, and are damned after all. And thus, by one thief, or another, every truth of the everlasting gospel is openly blasphemed, reviled, and opposed in our day. And every damnable error and heresy that ever was produced by Satan, is openly circulated, defended, and countenanced. "Truth is fallen in the streets," and that is the reason why equity, or a good conscience, cannot enter into men.

The truths that our Sardis received in purity, in power, and in affection at the Reformation, are almost universally rejected, relinquished, or let go. But, blessed be God, a few names even in our Sardis hold them fast; and Christ says, "They have not defiled their garments, and they shall walk with me in white; for they are worthy." But all others shall turn away from the truth, and be turned unto fables. One person I know who began with these essential truths, and preached them for years, and who walked hand in hand with the late Mr. Toplady, has now so relinquished and let them go, that he is gone into such blindness and confusion, that I believe in my soul that he is not capable of clearly stating, establishing, or proving one truth essential to salvation. Another under a great profession, that could say (I believe striking at me),

“Away with your inward tickling” (calling the influences of the Spirit, in operating upon us in different ways, and giving us a variety of frames and feelings, by that epithet); when he came upon his death-bed was miserable to the last degree, and absolutely refused to be comforted. Refused to be comforted! He had sinned against the Holy Ghost, that was the reason of it, and therefore what comfort can there be to such? After his death he was opened, when he appeared a perfect spectacle of horror, several things in him being quite moved out of their proper places. Such awful characters as these seal their own damnation, and the heaviest that can be inflicted awaits them, as is declared by our Saviour himself: “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.” (Matt. xii. 31, 32.)

Some of you may say, This is harsh preaching; but the truths I have delivered are what God hath taught and instructed me in himself; and I am determined that you shall have the whole of them; and in declaring them faithfully and fully to you I have delivered my own soul. I am clear from the blood of you all; for I have not shunned to declare unto you all the counsel of God, so far as he hath revealed and made it known to me. “Remember therefore how thou hast received, and heard;” whether thou hast heard these things so as to believe them, to understand them, to love them, and receive them in experience and power, so as to enjoy the saving benefits and blessings contained in them; for, if so, thou hast heard and received them truly and savingly. Then hold them fast, walk in them, and abide by them; and repent of the lukewarmness, carelessness, and indifference that thou art in; confess them to God, and call upon him for his forgiveness, seeing he has promised: “I will heal their backsliding, I will love them freely.” (Hos. xiv. 4.)

I now come to *watchfulness*: “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” We must watch the hand of God abroad in the earth, and observe his works among the children of men: “Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.” (Ps. xxviii. 5; Isa. v. 12.)

Watch his hand in providence; for, as he has said that he will make all his goodness pass before us, so if we are not careful to observe his mercies when they come, we shall never acknowledge them with gratitude and thankfulness to God's honour. Watch against sin; because it is this alone that can separate between God and the soul, and suspend communion and fellowship with him. Watch against errors, that we may not be entangled by them, nor led astray from the truth as it is in Jesus, so as to fall from our

own former steadfastness. Watch the work of grace in our own hearts, to see how it goes on, and that we may be able to distinguish between that which is born of the Spirit and that which is born of the flesh. Watch unto prayer. When we pray, we must watch unto prayer, that the answers may not be overlooked, and because everything the Lord has promised, and given us in Christ, is to come to us in an answer thereto. Watch the man of sin, to see what advances and approaches he makes in power, and how his body conduct themselves. We must keep a watchful eye upon these, as all are given to them but God's own witnesses; and, as they are to be prevailed against and overcome, it is our privilege to eye him narrowly, as he draws near to scatter the power of the holy people, and measure him in all our observations by the Word of God; for "whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." (Ps. cvii. 43.)

"If therefore thou wilt not watch I will come on thee as a thief (not to kill, to steal, and destroy; but by surprise, suddenly, unexpectedly, and unawares), and thou shalt not know what hour I will come upon thee." This hour is the hour of temptation, about which my mind was much exercised for five years, until the Lord told me upon my bed, "This is the hour of temptation;" and I believe it with all my heart; and a dreadful one it hath been. But those who have yielded obedience to the higher powers, and submitted to that rule, authority, and power, which is the ordinance of God, have not been surprised as a thief; whilst those who have drank into the spirit of disaffection and rebellion against the powers that are appointed of God, have been suddenly surprised, and are taken and held fast in the cords of their sin. I believe this hour of temptation began when Tom Paine first published; and it is astonishing how his vile principles spread in the world, like an overflowing deluge.

It was a matter of dispute in the primitive times whether the Jews ought to be subject to heathen kings, rulers, governors, and magistrates. The apostles, however, insisted upon it that it was right, and that it is an obedience binding upon all. Submission to the higher powers the Word of God strongly enforces, and without it we cannot have a good conscience in the sight of God. A plainer revealed truth is not in all the Bible: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well . . . Honour all men. Love the brotherhood. Fear God. Honour the king." (1 Pet. ii. 13-17.) And he calls such as despise government "cursed children." (2 Pet. ii. 10, 14.) Paul's charge to Titus is: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Tit. iii. 1.)

The disaffection to rebellion against the powers ordained of God, has proved this the hour of temptation. And how many

have been overtaken as a thief, and caught in this snare? If then we consider such as are in high offices and places of trust; all officers in the army, navy, customs and excise; constables, civil magistrates, officers of the police, tax-gatherers and revenue officers, soldiers and sailors; and all such ministers, both in the church and in the dissenting interest, as have taken the oath of allegiance, and who, by their rebellion against the king and his government (acting therein contrary to their solemn obligation) are involved in the guilt of perjury, we shall find that these awful characters are very numerous, and all such are rebels against the throne of heaven because they resist God's will; and I tell you, in the Name of God, that such as live and die in this Spirit shall never enter the kingdom of heaven. How abominable this spirit is in the sight of God, and how dreadfully he resents the violation of an oath of allegiance, we may see in his dealings with Zedekiah and his people, who violated their oath of allegiance with the king of Babylon. The king was taken in the plains of Jericho; carried to Nebuchadnezzar at Riblah; his sons were slain before his eyes and all the nobles of Judah; his own eyes put out, and he was carried in chains to Babylon. And of the rest of the men who perjured it is said, "Their dead bodies shall be for meat unto the fowls of heaven, and to the beasts of the earth." (Jer. xxxiv. and xxxix.) If you wish to see more concerning the displeasure of God against this spirit, consult Mal. iii. 5; Zech. v. 3, 4; Ps. xxiv. 4.

It is this spirit of opposition to the will of God that is now supporting Catholic Emancipation. And what shall we say of those professors in the House, those friends of humanity, who laboured with so much zeal for many years in the behalf of negroes and savages, and could show such pity, such sympathy, such affection, such compassion for them, and yet are now *deserving* to receive a vote of thanks for supporting a Measure that opposes every saint of God, and would deliver them over into the hands of a cruel lord! For all that favour Catholic Emancipation do support that power that will ere long "scatter the power of the holy people" (Dan. xii. 7); and will slay the witnesses for God and his truth. (Rev. xi. 7, 8.) They give their power and support to the beast; and therefore the best we can say of such professors as these is, that they are professors, and that is all; and this shows that all shall worship him whose names are written in the book of life of the Lamb slain from the foundation of the world. (Rev. xiii. 8.) Though these have not the mark of the beast in their foreheads, and do not openly profess nor appear in his worship; yet all that support Catholic Emancipation have his mark in their hands, and are of the number of his name. (Rev. xiv. 9-11.)

God bless the few hints dropped. I add no more.

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A MAN may have enough of the world to sink him, but he can never have enough to satisfy him.—*Brooks*.

## WATCHING UNTO PRAYER.

My dear Friend,—Since leaving you I have had much to do with the inhabitants of the valley, and do all I can, I cannot rout them out and get rid of them; but sometimes they are put under tribute and go into their dens; and that is when the Sun arises. (See Ps. civ. 20-22.) But as that blessed Orb has not risen now for many days, I am dwelling in Meshech, which means *shut up*, or surrounded by these brats of the valley. Suspicions against a good and gracious God, my Benefactor, the fretting leprosy of discontent, a sullen repining of soul, much self-pity, which is a soft word for rebellion, and that is the sin of a sorcerer; with these things I provoke a good, gracious and long-suffering God, who has made his goodness, both in grace and providence, to pass before me for so many years, which causes me to say,

“How is it, Lord, that thou art kind,  
And yet I am not whole?”

Do these inhabitants of the valley annoy and plague my friend, and do they cause a mourning before God, and a hanging down of the head in shame before him? These things in the Lord's hand will sift us out of notions, fancies, and self, cause us to watch for the morning, for the sun to arise to enable us again to join in that sweet song: “By the greatness of thine arm they shall be as still as a stone: till thy people pass over, O Lord, till the people pass over, which thou hast purchased.” (Exod. xv. 16.) I feel that my base ingratitude and contempt of God by repining against him, is contemning his past goodness, denying his power, contradicting his faithfulness, and giving the lie to his promise. I feel if I acted so to a friend he would most justly shun me, and brand me as having not one spark of confidence or the least sense of gratitude. But what a gracious attribute is the long-suffering mercy of our God!

What causes me to write is that although I do not seem to be able to get near the Lord in my prayers on my own account, you and your poor boy take the place; so that I do find it good to entreat him on your behalf, which causes me to be on the watch-tower for the issue; for I cannot pray for everything and everybody. I am fully satisfied nothing can stand against the prayer of faith; and that is not a transient persuasion of the mind, fitting for a moment and then gone, but it endures in spite of all obstacles, and begs and waits for the harvest. I hope something of this kind of thought occupied the minds of those present on Sunday evening; if it did not, it was water spilt on the earth, not bread cast upon the waters to be found after many days. O how backward we are in watching unto prayer! Not only yours and the child's position is a burden I carry, but your position as a people. I find a necessity laid on my mind to plead before God increasing the more I am with you; and I firmly believe your future prosperity as a people depends on that measure of the spirit of grace and supplication that the Lord may vouchsafe to

give you; not so much in words when you meet together, as in his sovereign visits upon the spirit daily. We can tell our fellow-creatures about our troubles and cares, but are often backward in going to the throne of grace.

Remind friend C. from me that he is to remember what Jephthah said: "I have opened my mouth unto the Lord, and I cannot go back." (Judg. xi. 35.) He must not imitate the Quakers and wait for the Spirit to come; but sow in the winter when it is cold and icebound, as well as when the sun shines. Do not spend all your time when he comes in to see you in talk, but put the Bible before him, especially 1 Thess. v. 17, 18. My wife joins me in Christian love. She complains of the cold.

Yours very Sincerely,

Tonbridge, Nov. 24th, 1871.

J. Row.

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### HE CARETH FOR YOU.

Dear Brother in the Path of Tribulation,—I received your kind and welcome letter about a fortnight ago, and was glad to hear that you and your family arrived safely at your destination. I have been hindered from answering yours hitherto, and having nothing good to send I delayed until now. I feel so dead, dry, barren, and unfruitful in the better things that I often fear I am altogether out of the secret of true religion, and am so worldly and carnal, which brings death upon the soul; and there is no life, no longing, or hungering and thirsting after righteousness. O how the soul cleaves unto the dust; as the psalmist said: "Quicken thou me according to thy word," and he knew, as every sensible sinner knows, that he could not quicken his own soul: for he had learned this profitable lesson, that He who had begun the good work must carry it on, and that "no man can keep alive his own soul." But, blessed be God, where he begins a good work of grace in the hearts of his children he will carry it on unto the day of perfection. This is our joy, dear brother.

This morning, whilst I was reading God's blessed Word of truth, the sweet Spirit, I trust, brought to my remembrance the fact that "he careth for you." O how it softened my hard, unthankful heart and brought me to his feet, like Mary, to wash them with my tears of joy and thankfulness for his constant care over me all my life long. Then I read of his disciples, at the time of his crucifixion and death, all forsaking him, and that Peter said, "I go a fishing," and the others said, "We also go with thee." It would seem as though they had given all up for lost; but the dear Lord appeared on the scene, and O what a blessing he brought with him, as he always does! The thought was very sweet to me, "He careth for you." O what a mercy! We may say with the church of old, "The Lord hath been mindful of us; he will bless us." Was he not mindful of Peter and the rest of the disciples when they went a fishing, though they were

so unmindful of him? The Lord bless these words of his grace to your soul's good.

I read your letter for Brother Hall, and I have seen friend Suffold. I hope and pray that the Lord will meet with you and the friends in Sydney, and bless you and make you a blessing to the joy and rejoicing of your own soul, to the good of his own people, and to the honour and glory of his great Name. So prays  
Brisbane. Yours in Best Bonds, DON ROEBUCK.

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### THE NEW CREATION.

Dear Sister in Christ Jesus,—I have just received your letter for which I thank you, and desire to thank God that you are still kept alive; and can only pray that the Lord would lead you into the truth as it is in Jesus and establish you therein; for if not taught feelingly by the Blessed Spirit I am quite sure there cannot be such a buying of it as the Lord enjoins, so as to sell it not. The time is short, and eternity will disclose every one's work. The apostle says, "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." (Gal. vi. 4.)

It is the new creation within which breathes after the enjoyment of Christ. We prove it to be so when we cannot satisfy it with vain efforts of our own; nor can we undo it, nor can all the powers of earth and hell undo it. A dead, blind man cannot describe this new creation. It begins to move in the soul, and all the powers of flesh and sense are opposed to it as well as the devil; but the evidence of this new creation is that it hopes against hope, believes in spite of unbelief, and cannot be destroyed; for judgment must come forth to victory amidst doubts, fears, tremblings, and awful apprehensions, which, at times, cause us to be ready to conclude that all these things are against us. Still, we get a little comfort here and a little there, and thus we prove that the work is of God because it cannot be destroyed, nor can it be satisfied with aught but Jesus, who is its Life; yea, its All and in all.

The law of liberty is to be distinguished from the law of condemnation, for it is a perfect law, and the regenerate alone can look into it by the teaching of the Holy Ghost and precious faith; and by the power of God they continue therein. They have faith in Jesu's blood and righteousness, and this faith is of the operation of the Holy Ghost. The law of works condemns, the law of liberty justifies the ungodly; as Paul says: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.) The law of liberty gives us all things and exacts nothing. The proclamation of salvation to the lost and hell-deserving shows its nature to be love,—electing, redeeming, preserving, and glorifying love. It is all of free favour, and is called "the wisdom of God in a mystery." Charity is per-



fect, and thinks no evil towards the basest of sinners; and through it we received pardon, clothing, food, cordials, and a blessed feast is provided for the poor and famishing. It is perfect, and never will be superseded even in eternity. It is hidden from the wise and prudent and revealed to babes, according to God's sovereign will and purpose; and all the heirs of promise are given freely to know its solemn mysteries, and none else. They alone look into it, and if they, as the foolish Galatians, look unto the law of works, they are brought into bondage.

By continuing in this perfect law of liberty God's people find it just suited to their helplessness, poverty, emptiness, and filthy condition. Christ is "made of God unto us wisdom, and righteousness, and sanctification, and redemption." It is a perfect law of liberty to all the children of God; for by it they are freed from hell, from the dominion of sin, the kingdom of Satan, the love of the world, the seat of the scornful, and the company of the ungodly, and exalted to sit with princes and princesses in the house of God here, and will be with the Lord himself throughout eternity. It is perfect in its doctrines, and in its precepts. Please give my love to the friends who love the Lord and his children.

Yours affectionately in Christ Jesus,

Feb. 4th, 1859.

T. CLOUGH.

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#### ANXIETY ABOUT ETERNITY.

Dear Friend and Fellow-Traveller through the Desert,—I hope, if the Lord's gracious will, you are as well as you can expect to be at your time of life. May the dew of God's love soften your heart. Perhaps you will say, "That is what I so much desire; yea, above my necessary food, knowing that soon I must pass the gloomy vale, and either go to heaven or hell, which makes matters with me very solemn indeed." Well, dear friend, I believe such things must press on the quickened soul, as every day brings eternity nearer.

But why such anxiety, seeing you cannot alter it? Perhaps you will answer, "That is what makes me all the more anxious, because I desire that the Lord would give me some sweet word to assure my soul that I have an interest in the sufferings, dying agonies, and ignominious death of the Incarnate God; yes, Jehovah, Immanuel, the Eternal God, the Man of sorrows. Could I but feel that all he suffered was for me; then I could face a solemn eternity. But O the solemn thought that I am nearing the verge of the grave, and have not the full seal of everlasting love in my heart! This is more than I can bear." The Lord declares: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." (Ps. xii. 5.) May you be helped to sigh and cry to God, saying, "Lord, save me. Lord, save, or I perish. Lord, I believe; help thou mine unbelief."

Our spiritual Joseph will not let his brethren always be weep-

ing and sighing, nor will he always deny them. O no; blessed be his sacred Name! Although he may seem to take no notice of them, yet "his heart is made of tenderness," and, sooner or later, "his bowels will melt with love." The mountains of sin, hills of guilt, yes, and devils too will fly when he appears to proclaim liberty to his captive exile who earnestly desires to be delivered from the slavery under which she groans. One said, "Let not the pit shut her mouth upon me." Another said, "I will look again toward thy holy temple." (Jonah ii. 4.) God's blessed Book reveals the narrow way, and what we find therein recorded shows that God led David and others to feel and pen down much that has been useful to his people, who have had to follow in the same path of sorrow.

Well now, my dear friend, do you not find at times that you can read some of your own cries, sighs, sorrows, and desires expressed therein? You will say, "Yes; but I am afraid that although I have read the experiences of God's people, yet after all I have been deceived by Satan; and am fearful lest I possess nothing more than the repentance of Judas, Esau, or Cain." But what are the secret feelings of your soul when your heart is ready to burst with sorrow? Do you not repent of your sins, confess them, and beg the gracious Lord to pardon you, bless you, give you a word, and seal you as his own? Can you dare say it is not so? Did Judas confess his sin before the Lord and repent of it? O no; he went to the high priest. Esau went to his father Isaac. Cain went from the presence of God after he had killed Abel. Now, dear fellow-pilgrim, compare these things with your own experience, and may God give you a word, saying, "Daughter, go in peace; thy sins are all forgiven thee."

The Lord Jesus through David in Ps. xvi says, "O my soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight." Herein is love to poor sinners, who have no goodness of their own. May such love ravish your heart by the Lord telling you that all this was and is for you; yes, even for you, bad as you feel you are in self. Then, though the trial has been long in waiting, yet when faith is blessed with strength to stretch forth and embrace Christ as the soul's eternal All, you will be obliged to say, "I have not waited in vain, though I have had many fears I should never have a gracious revelation of the adorable Jesus." You will then wish to do as sorrowing Mary did, when she desired to embrace her glorious, risen Lord. The disciples could say, "The Lord is risen indeed, and hath appeared unto Simon." When Jesus manifests himself to your poor soul you will say,

"Why me, why me, O blessed Lord,  
Why such a wretch as me?"

This is always the effect of the work of God's Spirit in the soul. The Lord says to his poor helpless children, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And

O what affords such rest as to be enabled to lean upon his sacred bosom that once was pressed with waves of Almighty wrath, in order that guilty, hell-deserving sinners might be saved; and I believe you among them! The Lord bless you with power to believe it too. Paul declares this blessed truth to the church at Galatia: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. iv. 6.) The Lord grant you grace to wait on him.

Give our love to Mr. Higgins. I hope he is as well as usual, and enabled, in some blessed measure, to keep Christ in view. Give our love also to Richard and his wife. I hope they are well, and sincerely desire you may be favoured to meet the King at times at the little chapel. My wife is very sadly these last few weeks. She suffers much. I am poorly. Dear friend Stone has been very sadly for over a fortnight. He is very low, at which we feel extremely sorry, and sincerely hope he will soon be raised up for the sake of his wife and family. With love from my dear wife, also from the poor writer,

I am,  
Yours Sincerely for the Truth's Sake,  
JOHN BENNETT.

Aldershot, Nov. 16th, 1881.

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### "HEART'S EASE IN HEART-TROUBLE."

Dear Sir,—On the wrapper of this month's "Gospel Standard" (April) you say, "If it can be proved that 'Heart's Ease in Heart-Trouble' is not the production of Bunyan, it is a pity it should be published as his." The argument here used I fully agree to, and I will endeavour to prove it is not Bunyan's:

First: The work was never ascribed to Bunyan until 1762, and the book had no existence in the world until three years after Bunyan's death. This is good negative evidence that Bunyan was not its author. But if this is not quite conclusive, I will give you positive evidence who was the author of it. It was a James Burdwood of St. Petrock's, Dartmouth. He was one of the ejected ministers of 1662, and it was first published in 1691, about two years before the author died.

As originally published the title-page was more descriptive of its contents than the modern additions of this book, since it has been palmed off on Bunyan. I have a copy of the fourth edition, published 1717. It has no other name for its author than "J. B. A servant of Jesus Christ," as originally published in the first edition.

By the "Biography of Mr. James Burdwood," which I here-with send you, you will at once see that "Heart's Ease" was written out of the author's own heart, as he had many trials and afflictions to endure. You will there see that J. B. was never credited with writing more than two books; namely, "Heart's Ease," and "Helps For Faith In Times of Affliction." This latter book is lost to the present generation, just as "Heart's-

Ease" would have been if a publisher in 1762 had not published what was not true.

I would, however, by no means from these remarks wholly condemn the book as being made up of base metal; but it has not Bunyan's clear gospel ring in it; there is a little crack about it, though the author had received a University education. In the original editions of this little book the author wrote thus at the close of his address to the reader: "From the house of my pilgrimage, March, 1690," and then added a Hebrew motto, this date being in the old style. It really was Anno Domini 1691, which accords with its first appearance. Bunyan died in 1688.

The dishonest publisher in 1762 dispensed with the original date and the Hebrew motto, as he knew to insert them would prove his dishonesty.

Yours Faithfully,

Cranbrook, April 18th, 1887.

W. TARBUTT.

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### THE BIOGRAPHY OF MR. JAMES BURDWOOD.

AUTHOR OF "HEART'S EASE IN HEART-TROUBLE," AS RECORDED IN "PALMER'S NONCONFORMIST MEMORIAL," VOL. II., PAGE 14.

DARTMOUTH, ST. PETROCK'S. MR. JAMES BURDWOOD, of *Pem. Col., Oxford*. He was of an ancient family, which had an estate at *Preston*, in West-Allington, near Kingsbridge, which hath been in the name of the *Burdwood's* for many generations. He was born at *Yarnacombe*, in that parish, of religious parents, and had his grammar-learning at *Kingsbridge* school.

When he left the University, he was for a while minister at *Plympton*, St. Mary, near Plymouth. From thence he removed to *Dartmouth* at the invitation of the magistrates of the town; where he continued till the Act of Uniformity ejected him. Having a wife and children, he set up a Latin-school in *Dartmouth*, but was driven from thence by the Five-mile Act. Upon which he had some thoughts of going, with several of his brethren to *America*, and actually sold his estate in order to it, but was prevented.

He then rented an estate at *Batson*, in the parish of Marlborough, often saying, "It was better for him and his to work, than to be burdensome to others." There he stayed five years, and preached *gratis*, in his own house, as long as he was permitted, to great numbers, who flocked to hear him from the adjacent parts; and when his house could not contain them, he preached in his orchard. He met with some disturbance from the Quakers, of whom there were many in those parts, who often came into the meeting while he was preaching or praying, and when he had ended, would wrangle and dispute with him. He recovered some of his hearers, who were leaning towards them, and confirmed others. But one *Beer*, or *Bear* (who had been for some time the head of the informers, and now, for his good services in disturbing conventicles, was advanced to the degree of a justice of the peace), together with another justice, the parson of the

parish, a very busy man, and a crew of informers who were at their beck, occasioned him much trouble and vexation; unhung his doors, rifled his house, seized and carried away his goods, wrenched off the locks of his barn-doors, putting others on, and forced his wife and children to seek shelter among their neighbours.

On Sept. 11th, 1670, a crew of informers and plunderers came to his house, where they found him with no more than four persons, besides his own family, singing a psalm. But somebody in the house opening the door to let in a dog which had set upon a girl passing by, the girl being affrighted got in too, and the informers at her heels. For this accidental addition to the number, the worshipful new justice made a conviction for a conventicle, and levied 20*l.* upon *Mr. Burdwood* for preaching, 20*l.* more for his house, and 5*s.* a piece upon the rest. When the justice himself used to go into the meeting with his train, he and they gave vent to their malice in abusive and reproachful language. But the good man bore all these affronts and indignities with patience and cheerfulness, taking joyfully the spoiling of his goods, praying God to forgive his persecutors.

When he could stay no longer at *Batson*, he removed to *Hicks Down*, about a mile from *Begbury*, where he took another farm. During his seven years residence here, his old enemies gave him new trouble. One fine of 20*l.*, and another of 50*l.* was levied upon him and his hearers. A rude company entered his house, and went from room to room, seizing on all he had within doors, and without. Good security was offered if they would leave his live goods in his ground till the next morning, but it was not accepted. However, the next day, lieutenant-colonel *Waring*, an acquaintance of his landlord, came and freed all. He kept on preaching after this, as the times would bear; and at length returned to *Dartmouth*, where, after a respite of about three years, he again met with hard treatment, but had great respect and kindness shown him by *Mr. T. Boone*, a neighbouring gentleman, and his family.

Being obliged to give up housekeeping, *Dr. Richard Barthogge*, who had a great value for him, entertained him and his wife, with some of his children, at his house at *Bowden*, near *Totnes*, for almost two years. Towards the latter end of that term he was seized with a violent fit of the stone and strangury. When he found himself a little recovered, he returned once more to *Dartmouth*; but his weakness and pains soon returned, and wholly took him off from public work, nor did these distempers totally leave him to the time of his death. He bore his afflictions with admirable patience, acknowledging "that they proceeded from a loving Father; that he deserved much worse at his hand, and that he hoped this would be all the hell he would suffer."

For many years he was burdened with very heavy expenses; and yet would often say, "Hitherto I and mine have not wanted anything." And once when reduced to great straits, he expressed

himself thus: "I have lost estate, relations, and health; and yet God is my God still. I am a broken vessel, fit for no work, but suffering. Lord, I submit, I submit." Among several remarkable sayings, one that was often used by him, was this, "'Tis better to be preserved in brine than to rot in honey." After having endured the most exquisite torments from the strangury, God was pleased at length to release him, on Aug. 21, 1693, in the 67th year of his age, at the place of his ejection. His funeral sermon was preached by Mr. Thomas Chapman.

He had good abilities for the pulpit, and was a practical popular preacher. His carriage was exemplary, and his judgment held in such esteem that his advice was desired by all about him. He was very humble, and eminently faithful, yet prudent in giving reproof. He had seventeen children, but three only survived him. He was a very tender father to them, and greatly concerned about their souls, daily putting up earnest prayers for them with tears. All of them who lived to years of discretion gave him ground to hope that a good work was wrought in them. He declared he had rather see them all in their graves than that they should live to hold a candle to a Popish priest. He bore the death of those whom God was pleased to take from him with remarkable resignation, and preached their funeral sermons himself. He was never imprisoned nor apprehended, though often searched after, and was sometimes strangely preserved. The severe sufferings which he endured, made him the more able to pen those books entitled, "Heart's Ease," and "Helps For Faith in Times of Affliction."

NOTE.—The trials and persecutions that James Burdwood had to endure because, like Peter and John (see Acts iv. 19), he thought it right to hearken unto God rather than unto men, is only a mild specimen of what hundreds and thousands of men and women had to endure for conscience sake in England, Ireland, and Scotland, during the reign of the Stuarts in England, as may be read in well-authenticated histories of that period. 20*l.* fine in those days was equal to 50*l.* or 60*l.* present value of money.

## MCGOWAN ON ATTENDANCE AT THE HOUSE OF GOD.

It cannot be unreasonable to show by what means and degrees degeneracy advances and destroys the loveliness and comforts of the soul, and most usually, it is in some such manner as this:

First, worldly cares prevail over our spiritual concerns, so that one or other of the instituted means comes to be neglected; perhaps the reading of the Word, which, although not totally omitted, when cares become prevalent, meets but with a cursory reading without due attention. The neglect of one duty usually leads to that of another, and from an estrangement from private duties grows a neglect of those of public worship; and that person who can live without his Bible through the week could also, but for decency or shame, do without the ministry of the word on the ensuing Sabbath. Hence, a small matter will prevent coming out on the Lord's Day morning, and a little time will make it so

habitual that you can lose the morning part of every Lord's Day without much upbraiding of conscience. When it comes to this you will not stop here, but you will venture upon an afternoon now and then which may at first be attended with many remonstrances of conscience against your slothfulness; but you will have an expedient at hand. You can read your Bible or some other good book during service time, which may, if grace prevent not, entirely silence your clamorous hearts; especially if Satan is permitted to give you comfort in the neglect of means. I say, Satan, for I do not believe that God gives comfort to his people but in the use of appointed means, whilst they are easily to be had. To talk of being comforted in the wilful neglect of ordinances is mere delusion, and not to be regarded, seeing God hath declared that he delighteth more in the gates of Zion than in all the dwellings of Jacob. The plain sense of which is, God delighteth more in the public worship of his Name, in the assemblies of his people, than in family worship, however seasonably and devoutly performed. Therefore, when pretended personal devotion supersedes the use of public ordinances, it is not to be supposed that it can be acceptable to him, and, therefore, it cannot be truly comfortable to the person.

Farther, when you have habituated yourselves for a certain time to a neglect of public worship, and your place has been empty from time to time in the church, a shyness will come upon your spirit that you will not much care to have any intercourse with your brethren for fear that they should reprove your slothfulness. Next, something in the minister or ministry, or some misconduct of the church toward one or other of its members, in all probability, will be alleged as an excuse for your neglect. Imperfection will here furnish but too plausible a pretence for you, seeing your minister is a man of like passions with yourselves, and therefore every part of his spirit and conduct may not be able to stand the strictest inquiry. As to his ministry, he sees but in part, and therefore he can only prophecy in part; though he have much knowledge, he also has much ignorance; and leaves room for those who are determined to criticise and find fault. In the church it will not be difficult to find a backslider under which to hide his own imperfections. But what a deplorable situation is that unhappy person in who can stoop to such mean and dishonourable strifes! He puts me in mind of Adam, who, to excuse his own disobedience, became the accuser of his bosom companion, confessedly bone of his bone and flesh of his flesh.

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O HOW hard, how trying, how provoking is it to the sensible sinner to see one and another step into the pool before him, while his wounds stink and are corrupt through his foolishness; so that he goes bowed down all the day long! But God knows their case, and what they feel and what they want; but he will humble our proud hearts, and lay low our haughtiness, and bring us to put our mouths in the dust, "if so be there may be hope."—*Huntington*.

## Obituary.

**JAMES TAYLOR.**—On Jan. 22nd, 1887, aged 72, at Failsworth, James Taylor, for many years deacon at Bethesda Particular Baptist Chapel, Hollinwood.

In his young days he attended Hollinwood parish church, and it was while attending this place that the good work of grace was begun in his soul, which was carried on until the day of Jesus Christ. The beginning does not appear to have been very deep, although after days proved it to have been a genuine one. For a time he continued to attend the church as before, but could not go on exactly as others around him. Scruples of conscience began to spring up within him, which kept him from fully conforming to the rites and ceremonies of the Establishment. He took rather an active part in the Sunday school in connection with the church, and was on very friendly terms with the minister and curates. Once he was somewhat displeased with a number of females who attended the school, and spoke to them, as he then thought, in a most solemn manner, quoting that weighty Scripture which says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. iv. 18.) One of the number, who afterwards became related to him by marriage, and who for some years has been a member with Mr. A. B. Taylor, of Manchester, said the words never left her.

Ultimately, however, he had to wander in search of food for his soul, going for a while hither and thither, first to one place and then to another. We may see where he was by a little incident which transpired. One Saturday night he went to bed without cleaning his shoes ready for Sunday morning. He had not, however, been long in bed before he remembered his omission, and at once, rather than violate the Sabbath-day, rose and cleaned them. Being exercised in mind he made rather an odd mistake; for on his attention being called to them next day he found that instead of blacking them he had blacklead-ed them. On another occasion, after he had received some little favour or token from the Lord, he awoke early in the morning and felt as if all his religion were gone. He thought he had only to get up and pray and he would soon get it back again; but this he found was not in his power, for he could not get it back at all. He was now in an unsatisfied state of mind for some length of time, but the good work did not die out; for though destitute of all felt comfort he could not return again to the world, but longed to be assured of his interest in the blood and righteousness of the Lord Jesus Christ. There was still a desire in his heart, and, helped by the Holy Ghost, he went on seeking Him whom to know is life eternal.

There was not at this time a real cause of truth at Hollinwood, though there were those who knew and loved it. These, I believe, for the most part went to Manchester, a distance of



five miles, to hear the late Mr. Gadsby, and some went to hear the late Mr. Nunn. About this period a few met together at Hollinwood. The late Mr. M'Kenzie, Mr. Foster, and others supplied. Subsequently the present chapel was built. With these people our friend at length united, and has been connected with the place, more or less, from its commencement. It was his practice in his early days to walk to Manchester on the Sabbath morning to hear Mr. A. B. Taylor, reaching home again on foot in time for the services at Hollinwood, which were held in the afternoon and evening. I believe he was present when Mr. Taylor preached almost the first, if not the first sermon after receiving the call to the pastorate of the Particular Baptist church, Manchester, taking the following words for his text: "There the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." (Isa. xxxiii. 21.) About this time he was in great trouble which he felt it hard to bear, when it pleased the Lord to bless him greatly.

One Sunday as he and his first wife (for he was married twice) were sitting in the house alone, it came to his mind that the Lord was "exalted a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins," to which he replied, "Yes, I know that; but am I an Israelite?" A spirit of supplication was now instantly granted unto him, and ere he left his chair, the Lord very blessedly gave him the following words: "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Now the scene was changed and his captivity turned. He was raised above his troubles, having received the "oil of joy for mourning, and the garment of praise for the spirit of heaviness," thus enabling him to rejoice with joy unspeakable, and to exclaim, "I can bear it now," meaning a painful accusation under which he was suffering. He would often refer to this particular season of blessing, assurance, and triumph.

In course of time he was called upon to drink of the cup of bereavement, for he buried several of his children in their infancy. Another trial was at hand, for the wife of his bosom was removed by death a few days after her confinement, having given birth in all to thirteen children. This was a very trying position for him to be placed in; but although cast down he was not destroyed, for the Lord appears to have been particularly gracious to him in this day of anxiety and sorrow, sustaining and cheering him with a little here and a little there. Shortly after the death of his wife he entered into partnership with a person in his own trade. This step caused him much anxiety of mind and many errands to a throne of grace. One morning, as he was going to his early duties in a very fearful state of soul, it pleased the Remembrancer to bring forcibly to his mind the case of the widow-woman of Zarephath, and this to him was deliverance; for, on reaching the shop, and turning aside to pray, he broke

out in the language of praise, the help received being so seasonable and sweet. He lived to prove that the barrel of meal did not waste, nor the cruse of oil fail, till the Lord sent that which was needful.

The ordinance of Believers' Baptism was, in due season, laid upon his mind; but for a time he appears to have been reluctant to obey the command of Christ, making in his own mind, various excuses. Eventually, however, the following passage brought him to bow to the sceptre of his exalted Lord: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. xv. 22.) He was baptized, by the late William Leach, on the first Sunday in March, 1859, fourteen months after his wife's death. He had not been a member very long before he was chosen deacon, which office he held for about 27 years. He was a man of a gentle and amiable disposition, as those who knew him can testify. He was very firm in the doctrines of grace, and had the welfare of the little cause of truth at Hollinwood at heart. He longed and prayed for its peace and prosperity; for he was truly a lover of peace, as many of the ministers who supplied at H. can testify, for they stayed at his house, therefore had opportunities of observing him both at home and in the house of God. He always had a low opinion of himself. For a length of time the whole burden of the affairs connected with the cause lay upon him. Once he was imprisoned falsely on a charge of personation at an election for the county. Being at that time in business, he got substantial redress for the brief term of incarceration he underwent, the whole of which he gave to the chapel which he so loved, and in after years he would often remark that he wished they would imprison him again, in order that he might help up the annual collection.

It has long been manifest that the infirmities of old age were creeping upon him and that he was going the way of all flesh. He suffered from a painful and trying affection of the throat, which was a source of fear and anxiety to himself and to those about him, and he sometimes feared he would be choked. He was enabled patiently to bear it; and indeed when he was injured and misrepresented it was his way of retaliation to pray for his enemies. For some time his mind had been much exercised about death and how it would be with him in that solemn hour. On almost every occasion when he came to the week night prayer-meeting and took part therein, his mind would, with few exceptions, be led to contemplate his approaching end. Hymns 816, 938, 536, and 61, Gad.'s Sel., were some of his favourites. About twelve months since he was laid aside with an affection of the heart. He was taken with his last illness exactly seven weeks before his death.

For several days prior to his health breaking down his wife was the subject of considerable heaviness of spirit, and observed to her husband on the afternoon of the same day that she could not tell how often she had said, "Lord, help me," when he re-

marked it was a good place to be in, and that there was not much comfort in this world. About five o'clock on the day named he was suddenly rendered powerless from almost entire failure of the heart's action. He had to take to his bed and was highly favoured, having no bodily pain, although suffering from extreme weakness. He felt his position was a solemn one, and was much in prayer; for that blessed Friend who had laid him upon a sick bed granted him a spirit of grace and supplication, heard him, and and turned his captivity. He was now set most blessedly upon his high places, and his mouth filled with good things. For several days in succession he rejoiced greatly in the God of his salvation, and gave utterance to the most happy expressions. Once when I went into his room he broke out, saying,

“‘Did Jesus once upon me shine?’

Then Jesus is for ever mine.’

“‘Bless the Lord, O my soul; and all that is within me, bless his holy Name.’

“‘Come, Holy Spirit, come,

Let thy bright beams arise.’”

On another occasion, seeing some of his family in the room, he remarked, “I am pleased to see them, and love them; but they are not my God. O no; they are not my God.” When awake he was never long silent. Though so highly favoured he did not think he was about to die; and in a few weeks he began to show signs of recovery, at which his medical attendant was somewhat surprised. His appetite improved, and he gathered sufficient strength to leave his bed for several hours in the day; but this unexpected improvement was not maintained; for on Jan. 15th he was seized with a shivering fit and had to take to his bed again, no more to rise from it. Although there had been an improvement in his bodily health, there had been no change in the state of his mind.

From the time the Lord set him on high he had been much favoured; for, if he had not the same fulness of joy as at the beginning, yet he was calm and peaceful, never being left to really doubt again. Three days after he took to his bed, he began to be a little troubled, when those cheering words in John's Gospel were brought to his mind: “I will see you again.” He passed one terrible night of suffering. The prospect of death now began to be real, and he spent most of his time in prayer and solemn conversation. His mouth had been opened by the Master of assemblies, and it could not but at his pleasure be shut. On seeing him, after he had passed a bad night, he remarked, “O what a night I have passed!” His wife observed to him, “The end is drawing near now. How do you feel?” Then he prayed that the Lord would be with him in the hour and article of death, observing when he concluded, “It will not be long,

“‘And then O how pleasant the Conqueror's song!’”

This was his last utterance of any importance. After this he lingered for two days and two nights, dying most peacefully on

the morning of Jan. 22nd. He was greatly respected, and many testified of their esteem for him by attending his funeral. His mortal remains were laid in the grave on Jan. 26th, in the Burial ground of Failsworth Parish church, by Mr. A. B. Taylor, of Manchester, who gave an address at the grave-side to a large concourse of mourners and spectators: "Mark the perfect man, and behold the upright; for the end of that man is peace."

JAMES BARNES.

JANE BOYCE.—On March 12th, 1887, at Walsall, aged 68, Jane Boyce, for 20 years a consistent member of the Particular Baptist church over which the late Mr. Mountfort was pastor.

She would often speak of the savour and power she felt under his ministry, and he much esteemed her and her sorrowing husband, who is still a deacon of the church. She was well known to many of the readers of the "G. S." in different parts, who much esteemed her. I have been told that when young she was always very discreet and chaste; but was first brought under great concern about her soul at the age of nineteen, whilst hearing a funeral sermon preached in London. The solemn impression it made on her mind never passed away. She spoke of it many times as the beginning of the Lord's work which he gradually deepened, and brought her to discern between truth and error, and to cry to him to make it manifest to her that she was born again of the Spirit. Before her marriage she was baptized by Mr. Lewis, and afterwards attended with her husband at Zoar Chapel, London, where she once had a very special blessing in hearing Mr. Warburton preach a sermon upon the bow in the cloud, and frequently spoke of it afterwards.

In the providence of God they were removed to Walsall, and were not long in finding out the Lord's few peculiar people, with whom she remained up to the time of her illness, which commenced in the latter part of last November. Her health had been failing for some time. She was taken ill with violent inflammation of the chest, and when the doctor came he said she had been very near death. She was very calm, and said to her husband, "I am in the Lord's hands. It is all appointed; nothing can happen by chance. I desire to submit to his will whether for life or death." She recovered a little from this attack, but her breathing continued much oppressed, so that she could not lie down for many weeks.

She bore her sufferings with much Christian patience, and would often speak of the Lord's distinguishing favour and mercy to her soul for so many years. She was sweetly helped to believe he would be with her to the end, yet she had at times her fears lest the enemy should be permitted to harass her, and would say to Christian friends, "I need your prayers; though I know the Lord will not leave me altogether." She repeated the following line with much feeling:

"Once in Christ, in him for ever."

On Dec. 9th she wrote the following to her brother: "I will try and write a few lines, as it may give you pleasure to hear that I am able to sit up a little. I have had a severe affliction; but my time was not come. The Lord has spared my unprofitable life a little longer. How can I sufficiently praise Him who hath done so much for me? The fear of death seemed taken away from me. The words: 'Be still, and know that I am God' came again and again. My poor soul was so full of the love of God that I could rejoice. How could I murmur or repine with such blessings in my hand? O precious Jesus! Thy still small voice brings sweet peace." After her death her daughters found a scrap of paper, dated Jan. 27th, on which she had written the following: "O for a heart to serve God, and a calm and heavenly frame of mind:

"A light to shine upon the road  
That leads me to the Lamb!"

That is my prayer and supplication; and the Word says, 'Let your requests be made known unto God. Pray without ceasing.' O Lord, keep me every moment! Let heavenly thoughts my mind employ. How sweet and encouraging it is to read the happy deaths of the Lord's dear people, and how he appears at the last and soothes their sorrows, and takes away the fear of death! O may it be my happy portion to feel his sweet presence when I come to die!" For a few days after this she felt great darkness, but was enabled to hold fast the confidence and the rejoicing of the hope firm unto the end. (Heb. iii. 6.) She said, "He will come again; he has promised that he will." On Jan. 26th her nephew came to see her. She spoke to him of the goodness of the Lord to her, and several times expressed her thankfulness that he had provided, providentially, everything that was necessary during her illness. She said, "The Lord has dealt very bountifully with me. I could not be better off; for I am in His dear hands, who is too wise to err and too good to be unkind."

On Feb. 4th, her beloved niece came to see her, and she talked freely to her of the Lord's merciful kindness, and said, "Do you think he will leave me now I most need his help?" Her niece replied "No; he would not have shown you what he has, if he had meant to destroy you." She said, with much emphasis, "No; he will never leave me." The following day, which was Lord's Day morning, she enjoyed a very sweet time. Her niece left her for a little while, and on returning found her in a flood of tears. She had had a nice sleep, and awoke in a sweet frame of mind, blessing and praising the Lord for his goodness, as she had not been able to lie down in bed for a long time. During the summer of last year she went for the benefit of her health to visit her dear brother and this niece, and she was very specially blest during her stay with them. One morning when gathering some beans in the garden, the Lord visited her soul in such a wonderful way that she was dissolved in thankfulness, and at the meal time her tears kept flowing while thinking of the blessing she had felt whilst gathering the beans. She was often favoured in these visits

to her friends, and in hearing the different ministers at Alvescott, and other places.

She spoke of the blessing she had received in reading the account of the Jubilee of the "G. S." Mr. Taylor's sermon she was much impressed with, and hymn 610 was very precious to her. A week before her death she was in a most blessed frame of mind. She took leave of her husband, and said, "The Lord bless you. You have been a good husband to me." She took leave of her children separately, and exhorted them in a very solemn manner, desiring the Lord might hear and answer the many petitions she had put up for them. She said, "Nothing but realities will do when you come to die. I would not on any account change my religion; for it will do to die by. I trust the Lord once said to me, 'When thou passest through the waters I will be with thee;' and I am longing for his appearing."

Mr. Spencer visited her, and she said to him, "How precious is the Lord to me! Bless his holy Name. He is precious. He is the altogether lovely. My heart is full of him; my cup runneth over. O how good is God to me, a poor worthless sinner! Bless him! Bless him for evermore!" Another time she said to him, "I have had another word, which is this: 'I have loved thee with an everlasting love.' Everlasting love is what I want; nothing but that will do to die with. I shall not be long." Her mind was wandering the last few days, but at intervals of reason she was dwelling on the hope she had which she would not part with, and evidently reclining her head on Jesu's breast, there desiring to sweetly breathe out her life.

During the twenty years I walked with her in church-fellowship, I can truly say her behaviour was such as Paul exhorts to in his Epistle to Titus ii. 3-5. She was favoured to see her eldest daughter brought to a knowledge of the truth, and she died in the Lord about five years since. A letter she wrote, signed E. Boyce, appeared in the "G. S." for Dec. 1886, which showed she was an exercised Christian. Many of the sweet sentences she uttered I fear have escaped memory, as they were not noted down at the time. I feel her loss much, but, through sovereign mercy, have a lively hope of meeting her again ere long, where there will be no more sin, neither sorrow, nor sighing.

R. MOUNFORT.

FRANCES PEPPER.—On April 29th, 1885, Frances Pepper, a member of the church at Jireh Chapel, Boar's Isle, Tenterden.

She was baptized by the late Mr. J. Vinden on Nov. 18th, 1886. I have no account of the first workings of divine grace in her soul, but she was for some time a constant hearer of Mr. Vinden before she was received into the church, and her after life proved that the beginning was of God. She was a tried, exercised, and afflicted child of God, and had an every day cross to bear in an afflicted, deformed son, which seemed oftentimes to take all her strength and mind. This was the point upon which the great

enemy of souls was often permitted exceedingly to try her, and it furnished her with many an earnest cry in secret to Him who has said, "Call upon me in the day of trouble, and I will deliver thee;" but in a mysterious way the Lord heard and answered her prayers. I have reason to believe that this deformity of her son was a much greater trial to her than many of us were aware of; but at times she was enabled to rejoice and sing the praises of Him who lived and died for her. Many sweet portions of Scripture have been sealed home with power to her soul and marked in her Bible; also the hymn commencing:

"God moves in a mysterious way,"

was made hers from beginning to end. The cause of God lay very near her heart. She loved the assembly of the Lord's people, and union in the church especially. She would acknowledge her faults and failings to her minister and fellow-members, and thus an increased union was brought about one to another. She was one that esteemed others better than herself, and was a humble follower of the Lord Jesus Christ. She would read but little except her Bible, hymn-book, and the "Gospel Standard."

Her end was quite hidden from herself and all of us. In this the goodness and mercy of her God, to my mind, clearly appeared. She had so often hoped she might be spared to see her before-mentioned son called by grace and taken before her, but this was not the Lord's will. He gently laid her aside for a few days without any apparent danger, and then took her to himself, without a struggle or a groan. Thus we have no dying testimony, which by some is thought of so great importance, but we have what to my mind is far better, that is, a living one. We have lost a praying member, her husband an affectionate wife, and her remaining son and daughter a praying parent; but she has entered into the joy of her Lord, where her happy soul has full draughts of everlasting love, the streams of which were sweet to her while here.

R. WEEKS.

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KEZIA HOLDEN.—On October 15th, 1886, aged 71, Kezia Holden, of Croydon.

She was born at Brockham, in Surrey, and being blessed with godly parents, was brought up to attend the chapel where the late Mr. Biddle was then pastor, and was thus preserved from many outward temptations and sins which some have been exposed to. When about nineteen or twenty years of age she removed to Croydon, and was much concerned about the salvation of her never-dying soul. She told her sister how her past sins had been brought before her, and that she felt herself to be in the sight of God a poor, lost, and ruined creature; and if saved she knew it could be only through the sovereign love and mercy of God.

She was at that time attending a small Baptist chapel near the old town, and felt a desire to unite with the friends there, but was kept back for some time through a feeling of unworthiness. About two years after this she was baptized by a Mr. Chappell

and received into the church. How long she continued with them I cannot say; but when the late Mr. Covell began to preach she went to hear him, first in his own house and afterwards in West Street chapel, from the time it was opened till the time of his death, being seldom absent except through illness. She loved the house of God and a free-grace gospel, and nothing else could satisfy her. She was greatly blessed under Mr. Covell's ministry, and would often return home from the services comforted and helped, feeling that it had been good to be there. Mr. Covell's death she felt keenly, but continued to attend the chapel up to her last illness, which was an enlargement of the heart.

Though she had been deprived of attending the Lord's house for many months, she kept about until the evening of the 13th, when she took to her bed. Her death was rather sudden, as she passed away very peacefully on the morning of the 15th, without a word and scarcely a struggle, so that we could not exactly tell when her spirit left the body to join the white-robed host on high. Our loss is great; still we cannot sorrow like those who have no hope. She dearly loved God's house, his Word, and his people. The Bible, hymn-book, and "G. S." were her constant companions; the latter she had taken in for many years, and greatly enjoyed the reading of it.

R. HOLDEN.

JOHN JORDAN.—On Jan. 2nd, 1887, aged 62, John Jordan, son-in-law of the late James Pert, minister of the Gospel, Flimwell, Sussex.

My dear father was called by grace when about twenty-two years of age, and, as he often expressed, was at a stroke cut off from his ungodly companions, without a desire ever again to be found in their company. He stood amazed at the free and sovereign grace that had made him to differ from those around him. At this time he attended Zoar Chapel, Southsea, and heard supplies, such as Mr. Godwin, Cowper, and others. I have heard him say that he never needed anyone to tell him to be in time for service, as he longed to be in the house of God. When he heard the people say they had received the word with power, he wished he knew what they meant, as he felt so ignorant of these things. The Lord was pleased to make known to him that he had heard his word with power, and assurance, and in the demonstration of the Holy Spirit.

He sat under the ministry of my grandfather, Mr. Pert, until he was removed to Flimwell. After this for thirty years he was a constant attendant at Salem Chapel, Landport. He has often remarked that nothing but the same blessed truths he heard at the first would do for him now; and we, as a family, have cause to be thankful he brought us up to attend the same. He was a lover of God's people and would never hear a word said against them; but would say, "He that toucheth them, toucheth the apple of God's eye." He was a great reader and a lover of the "Gospel Standard," and Mr. Philpot's sermons; but not a great talker.



His last illness, which was bronchitis, much prostrated him, and his cough was very trying at times; but he was graciously kept from murmuring, and would exclaim, "This is a gentle affliction. How gently the Lord has brought me down! His mercies are new every morning; great is his faithfulness." He was much blessed with temporal supplies from friends at the chapel and others, and on the Christmas eve was quite melted down with the goodness of the Lord to him, and said, "The Lord has blessed me greatly. I can bear no more. I did not think I had so many friends; but the Lord knows just what I need." On his being asked if we should send for another doctor he said, "No; I am quite satisfied; for without the Lord's blessing nothing can do me good." It was a great pleasure to wait on him, as, during the whole time of his affliction, he was very grateful for everything that was done for him, and would often bless the Lord for all his mercies. On Saturday evening we thought he was about to die, but he said, "I am not ready, and shall not die till I am." After this he lay till morning recording the mercies of the Lord all through his life, and said, "'By grace are ye saved, through faith, and that not of yourselves it is the gift of God. Not of works lest any man should boast.' I can do nothing. What would be the use of free-will to me now? I am as helpless as a babe." He then wanted us to sing a hymn, but said, "I suppose your poor voices will not be able to sing a song of praise to-night." It was a solemn night to us.

The next morning he said to the doctor, "I hope I shall be raised up to sing one more song in the Lord's house with his dear people;" but this was not God's will. The enemy was not permitted to harass him, though at times he was rather cast-down, and said, "What a lifeless log I am." He said to us one evening, "I never did talk much to you; but I feel I must talk now." He had a great desire at times that he might be raised up again on account of dear mother's affliction; namely, the loss of her sight; but added: "The Lord has promised to be a husband to the widow; and he will never leave you nor forsake you." On Sunday morning we could see how much weaker he was in body, but still very composed in mind. We again sent for my sister, and meanwhile he repeated the following lines:

"Come, Holy Spirit, heavenly Dove,  
With thy all-quickening powers,"

but could not finish the verse. On my brother finishing it, he laid back on his arm as if going to sleep; so that we could scarcely perceive that he was gone. By his death dear mother has lost a kind and affectionate husband and we have lost an equally kind father.

J. S. JORDAN.

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AN UNSANCTIFIED rod never did any man good, and a sanctified rod never did any man hurt.—*Flavell*.

EVERYTHING is within the reach of free grace, but nothing is within the reach of free will.—*Serle*.

THE  
GOSPEL STANDARD.

JULY, 1887.

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

THOUGHTS ON THE BOOK OF RUTH.

*(Continued from page 245.)*

SOLOMON says, "The tongue of the just is as choice silver" (Prov. x. 20); and again: "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd" (Eccles. xii. 11); and this many of the Lord's people prove from time to time. Job said, "How forcible are right words!" (Job vi. 25.) Here we have an instance of it, for the words of Ruth both convinced and satisfied Naomi of the sincerity of her intentions. We are not heard by God for our much speaking, nor is it a long harangue, or flowery speech that affects the heart. Ruth had preached a volume in few words out of her own heart, which was commended with such force and power to her mother-in-law that she could say nothing against it, but was obliged to yield, like Laban and Bethuel of old, when they said, "The thing proceedeth from the Lord; we cannot speak unto thee bad or good." (Gen. xxiv. 50.) Rebekah had to be given up, and accompany Abraham's servant, and go into a land to which she was then a stranger; and the issue proved that it was pleasing to God, to Abraham, and to Isaac, whose wife she became.

The righteous are called to walk by faith, to live by faith, and to fight the good fight of faith. By faith Ruth was taking this step, and by a precious bubbling up of faith in her heart she had spoken to Naomi; and all the circumstances of her after life proved that her faith was of the operation of God; and the Scripture says: "Blessed is the man that trusteth in him" (Ps. xxxiv. 8); and again: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." (Ps. cxxv. 2.) When the children of God take steps and walk in the dark, even then there is a secret and invisible power which guides, upholds, sustains, and emboldens them to plead with and hang upon the Lord. Adverse circumstances often arise to try faith, but they never destroy nor fully overcome it. Indeed, it is frequently the case that in the depths of trial, affliction, and sorrow, the Lord makes the soul bold, and faith strong, so that the child of God says, "Though he slay me, yet will I trust in him."

There was one great thing that Naomi discovered in her  
No. 619. H

daughter-in-law, which was, that she was *stedfastly-minded* to go with her. O how much is embodied in those two words: "*Stedfastly-minded!*" We read that a "double-minded man is unstable in all his ways." (Jam. i. 8.) To have a true heart with what we express and in what we do, is indeed a great mercy, for it is the gift of God. David, after many trials, afflictions, and oppositions, must have felt much encouraged when he found some of his brethren were truly on his side; and we read: "Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; they were not of double heart." (1 Chron. xii. 33.) And indeed, many others beside the tribe of Zebulun were one in spirit with the son of Jesse, and had one object in view: "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king." (1 Chron. xii. 38.) In this matter how boldly did the two words stand forth: "*Stedfastly-minded!*"

In many things these words apply to the children of God, who are brought to know the truth as it is Jesus. One can have no confidence in a man who wavers between the doctrines of free-will and free-grace. He may profess to serve the one one day, and on the next day he may be serving the other; and therefore no one can rely upon the doctrine of such a man as this; for "confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" (Prov. xxv. 19); and it will be seen in such a case as this, that the "legs of the lame are not equal" (Prov. xxvi. 7), and that the truth is only as a "parable in the mouth of fools." The Word says, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. vi. 24.)

Paul, after exposing various errors into which the Corinthians had fallen, having shown from the Scriptures the truth of what he had preached; namely, the incarnation, death, and resurrection of Christ, he concluded by attempting to establish their minds in these things; and so wrote: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv. 58.) Where a sinner has been brought in guilty, and is day by day taught his own utter sinfulness, his thorough ruin by the fall and his incapability of doing good, only as he is led by the Spirit of God, this man or woman will be fixed in their judgment and experience, and know the difference between law and gospel; but a "double-minded man is unstable in all his ways." A child of God may be weak in the faith, cast-down, tried, tempted, buffeted by the devil, and, in his own feelings, becomes worse and worse; and yet he is stedfastly-minded in the truth of God, and never gives up one iota of that. But though he is stedfastly-minded, he may at the same time be

feeble-minded; and of such Paul wrote, saying, "Comfort the feeble-minded, support the weak, be patient to all men." (1 Thess. v. 14.) None but those who are born of the Spirit know the extreme feebleness of mind that the saints of God are the subjects of; for they cannot raise one thought, or desire, or pour forth one real groan or sigh without the influence and power of the Holy Ghost; but "the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. viii. 26.)

Ruth was not only stedfastly-minded at this time, but she was also spiritually-minded; for what greater proof could we have of the Spirit of the Lord on her mind at this time, than in making choice of the company of Naomi, her people, and her God? Her soul evidently was lifted up through the unction and power of the Blessed Spirit, Christ was clearly discerned as the blessed Portion of the righteous, and the God and Father of our Lord Jesus Christ was viewed as her Father and her God; for whilst she felt sweet unity of spirit and love of heart to Naomi, her affection was set on things above; and the apostle tells us the effect of all this; namely, that "to be spiritually-minded is life and peace." The last-named text reads in the present tense; and so Ruth was at this time in the very spirit of it.

Peter speaks of a pure mind. He had written to his brethren before, and *just* before he suffered he wrote to them again, saying, "This second epistle, beloved, I now write unto you; in both which I stir up your *pure* minds by way of remembrance." (2 Pet. iii. 1.) This shows that though the Lord's people have a pure mind, there are times when it is very low, and when a word in season may be made to it spirit and life, and bring to remembrance past mercies, as well as to stimulate the soul to still hope in God, and seek for that inheritance which is incorruptible, undefiled, and that fadeth not away. This was Peter's object in endeavouring to stir up the pure minds of the people, that they might attend to the injunction which he had given them in the earlier part of his epistle, where he says, "Wherefore the rather, give diligence to make your calling and election sure; for if ye do these things ye shall never fall." (2 Pet. i. 10.)

Again: To be stedfastly-minded includes also lowliness of mind, and is attended with a deep sense of how utterly unworthy one is of a name and place in the house of God better than of sons and daughters. Although one may possess the Spirit and grace of God, and feel sure that the Lord will introduce all his redeemed into his everlasting kingdom, yet a child of God, when viewing the glory and grandeur that awaits the redeemed, thinks it is too good and too glorious for such a vile, filthy, guilty, hell-deserving sinner as he feels himself to be; and yet when his soul is made alive, nothing short of the realization of all the glorious things that God has promised the righteous will ever satisfy the immortal desires and infinite cravings of his soul. He can look

up to God and say, "I shall be satisfied, when I awake, with thy likeness." (Ps. xvii. 15.) When we find persons like this in a church, they will not be striving about which has the greatest experience, or is the most wise, nor consider themselves fit to take office, or rule in the church of God. No; each one will feel others more fit than himself, and so they will be enabled to fulfil the Scripture: "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." (Phil. ii. 3.)

Then again, by the words: "stedfastly-minded" we may understand how a child of God, having put on a profession of the Lord Jesus Christ, holds on through evil and through good report, through darkness and through light, though he is often condemned on account of his sins, and, both justly and unjustly, accused by Satan; and he finds the way so narrow, and so few travellers in it to whom he can speak with any confidence; yet onwards he goes, hoping, begging, crying, and desiring more mercy, more grace, and more life from God his Father and from the Lord Jesus Christ; so we read: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." (Job xvii. 9.) Like Christ, his face is as though he would go to Jerusalem; not to Jerusalem below, where Christ was to be condemned, suffer, bleed, and die; but to Jerusalem above, where his eyes shall see the King in his beauty, where there shall be no night, no sorrow, no curse, nor death, and where there is no need of the light of a candle, nor of the light of the sun; for the Lord God is the light of the city, and of those who dwell therein: "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it." (Rev. xxi. 24.) So it is no small mercy if we, like Ruth, are stedfastly-minded to be one with the church of God, and in the things of God, in the ordinances of God, and in pursuing the narrow path which leads to the city of habitation. Naomi now said not one word about Ruth going back to her people and her gods, nor will the Lord's church say to any poor souls who have, through grace, chosen these things, and are one in spirit with them: "Go back to thy people, and to thy gods."

"So they two went until they came to Bethlehem." A very small company indeed; but they had much to admire of the goodness and mercy of God in separating them from others. What a striking fulfilment was this of God's promise: "I will take you one of a city, and two of a family, and I will bring you to Zion!" (Jer. iii. 14.) Naomi belonged to the city of Bethlehem, and Ruth belonged to Moab; the one was of Jewish and the other of Gentile extraction; one had been brought up in the worship of God, and the other had been trained in idolatry; yet both were in the covenant of grace, and their names were registered in the Lamb's book of life before the foundation of the world, predestinated unto the adoption of children by Jesus Christ, effectually called by grace, made companions to each

other, and manifestly the daughters of God. O how hidden, for the present, at least, were God's future intentions to them, and who can tell the prayers and cries that would go out of their souls that the Lord would go before them, and make crooked things straight and rough places plain; for it is in affliction that God's people often pray most earnestly and sincerely; as we read: "When he slew them, then they sought him; and they returned and inquired early after God." (Ps. lxxviii. 34.) Prayer and faith, when they go up to the Almighty, being the work of his own hands, are regarded.

"So they two went until they came to Bethlehem." Though few in number, their wants and necessities were many; and, doubtless, in the case of Naomi some solemn and sorrowful feelings would spring up respecting her return to the city which she had forsaken. To this Ruth would be a stranger; for the cause of these women taking these steps was very different. Naomi left her city for Moab to escape trouble, famine, and death; but Ruth was leaving her city and land of idolatry to go to a place and become one with a people which heretofore she had not known.

"And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?" The inhabitants of the city had not forgotten her, and the circumstances under which she left them. Probably she was a woman of whom they thought very highly. They had seen her in her prosperity, surrounded with many comforts and the subject of few trials. Everything connected with her, as her name signifies, might have appeared pleasant; but now they see in her a great change. Instead of prosperity, she is now in adversity. Instead of being filled with pleasure, she is filled with bitterness and sorrow. She went out with her husband and her two sons, but she has returned childless and a widow. Instead of a bright and joyous countenance, grief was, doubtless, visible in her countenance, and, like Hannah of old, she was of a "sorrowful spirit." This made the inhabitants of Bethlehem say, "Is this the woman who was once so prosperous, so happy, so blessed, and who left us to go into the land of Moab?"

Naomi now answers them and begins to check them, and wishes them to call her by another name, even "Mara," which signifies "bitter." How descriptive is this of the children of God, who have been much favoured and blessed in their souls with the enjoyments of love and the presence of God, and all things, for a time, seemed to go well; and being thus favoured, others have looked upon them, and could see that, in spirit, they were like Naomi. But trials and afflictions have come upon them, their inward peace is marred, the Comforter that should relieve their souls is far off from them, Christ's presence is withdrawn, and, like Job, they know not where to find him. Instead of their soul being a fruitful land as formerly, it is turned into barrenness. Added to this, many outward and peculiar troubles have

come upon them,—things which have greatly tried their faith, cross-providences which they view as being so singular, that they think they are quite out of the common order of God's dealings with his people, and are apt to look upon them as judgments for their sins, instead of chastenings which arise out of God's love; and thus, as Paul says, they forget the exhortation which speaketh unto them as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. xii. 5, 6.) We are so apt to forget that God has ordained us for correction, and that adversity almost invariably, in some way or other, follows the day of prosperity; as we read: "In the day of prosperity be joyful, but in the day of adversity consider; God also hath set the one over against the other, to the end that man should find nothing after him." (Eccles. vii. 14.) All this is to make us see and feel more the emptiness and vanity of everything under the sun.

But there is no trial however heavy, no grief and sorrow however bitter, no loss however great, no temptation however powerful, no providential trial however exceptional and singular it may appear, out of which God will not bring some good, and out of which he will not finally deliver his people; and if not in this world, in the world to come they will see that God's ways have all been for the best. Thus glory and wonder will be seen, far beyond what we can now understand, in the Scripture which says, "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. viii. 28.)

But although Naomi, in the midst of her sorrow and adversity, requested that her name might be changed to Mara, neither God nor her people would listen to her request; for all through the book of Ruth she is not once called Mara, either by God or his children; but she still retains the honourable name of Naomi: "pleasant;" for although the Lord had chastened her sore, he had not given her over unto death, nor taken from her his loving-kindness and tender mercy. She was still his child, and as dear to him as when she was in the very heights of her prosperity and enjoyments. She was still in union with God, who loved her as much now as before she left her native city. God had chastened her for her wrong steps, and brought her back with weeping and supplications, as he does all his own children; for all who belong to Christ are the sons of God; and if they wander out of the way of understanding, walk in forbidden paths, in being restored they must pass under the rod of correction, that the Scripture may be fulfilled: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." (Ps. lxxxix. 30-33.)

But Naomi assigns a reason why she wishes her friends to call her "Mara." Saith she, "The Almighty hath dealt very bitterly with me." Here she again acknowledges the hand of God; and although the Lord had thus chastened her, stripped her, and deprived her of her husband and children, she does not charge God with doing wrong, but under his hand she cries, "The Almighty hath dealt very bitterly with me." Her nearest and dearest friends had been snatched from her; her past sweet enjoyments and consolations had fled, and she knew not that they would return, or what would be the end of all these things. It is indeed hard to believe, when sore afflictions come upon us, heavy losses, weakness of body, sickness of soul, family trials, and many other things, together with little or no enjoyments in the soul, the flesh fruitful with evil, and we have to carry a body of death; it is then indeed hard to believe that all these things come upon us, or are permitted by a God of love. But the Lord is wiser than we are, and says, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." (Jer. xxix. 11.)

Now Naomi begins to make a confession of how she left her brethren and her city to go and dwell amongst those who were aliens, and enemies by wicked works: "Alienated from the life of God through the ignorance that is in them." (Eph. iv. 18.) She says, "I went out full." By this we may infer that she was not in straitened circumstances outwardly, but situated comfortably as regards the things of this life; yet she was determined to escape the famine which had come upon the land; and now was realizing the meaning of the text: "He that trusteth in his riches shall fall." (Prov. xi. 28.) She went out full of her own strength and wisdom, and thinking that her purposes would stand, but "the Lord knoweth the thoughts of man, that they are vanity." (Ps. xciv. 11.)

But Naomi passes on to say, "And the Lord hath brought me home again empty." She no where says the Lord took, or led her out. She no where says that her going into the land of Moab was pleasing to God; for she could see that she had taken this step in her own strength, or after the workings of flesh and blood, and carnal reason; therefore she says, "*I went*;" it was herself that devised the way, but she now had to prove, as God's children always do when they take steps in their own strength, that, as Jeremiah says: "It is not in man that walketh to direct his steps." (Jer. x. 23.) This was by her own hand; now she acknowledges the hand of God: "The Lord hath brought me home again empty." God's ways to his people are always right, and he will bring them, if it be through fire, and through water, to acknowledge his hand. He will not have them to settle upon their lees, nor live and die like Moab, who had not been emptied from vessel to vessel. Bethlohem may signify the church, or city of the living God; and into this church he will bring all his people, and there they will find a home amongst the sons and daughters



of God, such as they cannot find in all the world; for Bethlehem signifies the "house of bread," and in this house is found the Bread of eternal life. This the poor prodigal was assured of when he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." (Lu. xv. 17.) Christ is this Bread. He is the Bread of life, and the Water of life. His Person, grace, blood, and righteousness are testified of in his church; and on these things poor prodigals are made to feast, and find eternal life.

The Lord empties those whom he intends to fill. The word "empty" means that there is nothing left; all is spent, all is gone. So God's people feel that they are complete bankrupts, and have no wisdom of their own, no strength, no righteousness, no comeliness, holiness, or goodness that is pleasing to God. On the contrary, as the Spirit of God chastens, humbles them, instructs them, and shows them what they are by nature and practice, they are brought to say, "I know that in me (that is, in my flesh,) dwelleth no good thing." (Rom. vii. 18.) But even under chastenings, when the Lord's people, or any new convert is brought, in sorrow and bitterness of spirit, to seek the Lord, and to feel their utter emptiness of all good, when such as these are brought into the city, however much they may smite upon their breasts, or upon their thigh, they are pleasing in the eyes of his people and pleasing in the sight of God, for they are his living children; as we read: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." (Jer. xxxi. 20.) One blessed token for good, one sweet revelation of Christ, when the Word of God is applied, and the Holy Ghost, instead of being a Reprover, acts the part of a Comforter, how soon, then, all is renewed in the sinner's soul; so that Mara is turned into Naomi: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." (Prov. x. 22.) By these visitations strength is communicated to the hearts of the Lord's people, and they feel what Peter has written: "Unto you therefore which believe he is precious." (1 Pet. ii. 7.) These are pleasant plants in the house of God, and never, never will they be rooted out of their Father's house; for the Word says: "Those that be planted in the house of the Lord shall flourish in the courts of our God." (Ps. xcii. 13.)

In this city of Bethlehem, or the church of the living God, the kings and priests of Christ have their birth, and even Christ himself was born there; so we read: "And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her." (Ps. lxxxvii. 4.)

*(To be continued.)*

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TRUE grace will enable a man to step over the world's crown, and take up Christ's cross.—*Brooks.*

## THE LIFE AND DEATH OF WILLIAM FERRIS,

FOR OVER 60 YEARS MINISTER OF THE GOSPEL AND FOR THE LAST 16 YEARS PASTOR OF SALEM CHAPEL, LANDPORT, PORTSMOUTH, WHO DIED ON APRIL 6TH, 1887, IN THE 85TH YEAR OF HIS AGE.

MY beloved husband was born at Seagery, Wilts, on June 16th, 1802. When he was three months of age his parents removed to Christian Malford. His father being a godly man, he was brought up under the sound of the truth, and when quite a boy had such strong convictions of sin as sometimes to prevent him closing his eyes in sleep for fear of waking in hell; and often when in chapel he would make promises to be good; but, alas! they were quickly forgotten. Gradually these feelings wore away, and when joining in worldly pleasures, he would comfort himself that when he grew older he would reform.

In 1820 he went to Calne. While there, at the age of eighteen, in speaking to Mr. Milford about his father and his love to the truth, Mr. M. suddenly turned to him and said, "What do you know about it?" This occasioned such deep anxiety of mind that he was brought under the law of God for three months, and was very severely tried until Nov. 1st, 1821, when the Lord was pleased to break in upon his soul while kneeling in prayer upon a truss of hay in a hay-loft, which caused a sweet feeling of remembrance that Christ once lay in a manger. He had no particular words, but felt his sins were forgiven. Peace through the precious blood and righteousness of a dear Redeemer flowed in like a river, enabling him to say, "Abba, Father." After this he was enabled for some time to look upon everything as belonging to his God and Father. He thought he should sing all the way to heaven, but very soon great distress of mind followed. After telling Mr. Milford of his deliverance he feared it was all of the flesh, but was soon helped by the words: "He is faithful that promised." (Heb. x. 23.) Once he was so much favoured in a stable with the words: "Fear not, worm Jacob," that he took a flint and marked the wall, as a token of the Lord's appearing to him and blessing him. Another time, when busily engaged mowing a lawn, he so enjoyed communion with the Lord, that he forgot what he was doing, and mowed down a rose tree.

On May 22nd, 1822, he was baptized and joined the church at Calne. He was much blessed while hearing the late Mr. Warburton, especially once when he preached from the words: "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Ps. ciii. 13.) After this he felt the bubblings up of sin in his corrupt nature, which he once thought would never rise again, owing to the peace which he had felt in his conscience. His deliverance out of this was caused by the words: "The whole need not a physician, but they that are sick." Shortly afterwards Mr. Milford left Calne for Nottingham, and my dear husband, for the great love he had towards him for the truth's sake

and the desire to be under his ministry, soon followed. In 1825 he married Mr. Milford's only daughter, and in the short space of two years he buried his beloved wife and two children.

In 1828 he left Nottingham and paid a visit to his parents. While there he was very tried as to what steps to take. One day, when sitting on a heap of stones and feeling as Abraham did, who went out not knowing whither he went, he had such a firm persuasion in his mind that the Lord would appear, which came to pass in a remarkable way. He intended returning to Nottingham and was just ready to start when a gentleman engaged him to go to Bath, where he remained for six years.

In 1833 he commenced preaching under rather peculiar circumstances. He was a member of a church over which Mr. Mosshead was pastor, but as he always spoke of the "higher life," declaring that all doubts and fears were wrong, my husband, knowing inward castings-down and also deliverance from them, was led, after great exercise of soul, to obey the promptings of the Holy Spirit, and was able publicly to contradict such teaching. After this he preached in a room at Bath, where he was then living, and the first sermon he preached was from the words: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (Jno. iii. 6); and throughout his life he earnestly contended for the same. Being a deeply exercised man, and having to pass through many heavy trials and difficulties with regard to family and business matters, and also having to endure great inward conflicts, he was able to enter into the pathway of those who were, in some measure, passing through the same. Numerous testimonies did he receive from those who were blessed and comforted under his ministry. The glorious gospel which he loved to proclaim publicly was the theme he delighted in privately; the fruits thereof showing themselves in his private life, although he had inwardly great conflicts.

In the year 1834 he left Bath for Clack, and married Phœbe Hopkins, whose Obituary appeared in the "G. S." Sept. 1863. Here he lived for over thirty years, and was the means, in the Lord's hands, of forming a Strict Baptist cause. His love to the Lord's people was so great that he never thought anything too much that he could do for them. Often, after a hard day's work, he would start at four o'clock on Lord's Day morning, having to walk a long distance to be in time for the service, and then up at three o'clock on Monday morning to bake, as his business was that of a baker. Many years after this, when greatly exercised with regard to temporal things, the words came: "Feed the flock of slaughter;" and also: "Every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. l. 10.) He wondered at the time what it meant, but afterwards found that as he had been preaching many years and receiving little or nothing from the churches, it was from that source his supplies were to come.

In Dec., 1863 we were married. After some little time we removed to Hilperton, where we lived four years, during which time

my husband had much to contend with in the church, but the Lord overruled it for good in a remarkable way. It was in this place he had a severe attack of jaundice, and was brought to the point of death, but was so blessed in soul that he was willing either to live or die, as the Lord pleased. The words: "For me to live is Christ, and to die is gain" were very precious to him. This season he often referred to in after years. Whilst living at H. he had a call from the church at Portsmouth to become their pastor, but was greatly opposed to it, and could not see his way clear to accept it. At the same time an invitation came from Shoreham, which he accepted. We had not been there long before he was seized with an attack of British cholera. It was during this illness that he received another pressing call from the church at Portsmouth, which occasioned him much prayer and exercise of mind, after which he wrote the following letter:

"To the Deacons and Church meeting together at Salem Chapel, Landport, for the solemn Worship of God, Father, Son, and Spirit,—Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. According to promise, and in answer to your letter inviting me to become your pastor, I write to say I have had much exercise of mind respecting it, desiring the Lord to make it plain. It is now more than two years since I commenced coming amongst you. Many times whilst preaching the word at Salem I have felt the Lord was with me in very deed, and you say the people have heard with profit, and that is the reason why you have unanimously agreed to desire me to become the pastor of the church. When your letter reached me I was very ill, and while confined to my bed, and after, I was much in prayer respecting it, desiring to know the mind and will of the Lord in so great an undertaking. I have felt a spirit of prayer to the Lord to make it very plain. Once while pleading with him the words dropped with some sweetness on my mind: 'My presence shall go with thee, and I will give thee rest.' (Exod. xxxiii. 14.) Then I was much tried to know whether the words were from God or not, and felt much cast-down and in the dark, so that I could not see my way; and doubts and fears prevailed for a time. One night, when in distress, these words came with light and power: 'Is not the Lord gone out before thee?' This caused a great change in my feelings, so that I could trust him for the future. But it did not last long, and exercise of mind again came on, and I said, 'Do, Lord, make it plain to me,' &c. Then these words dropped into my soul: 'As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.' (Ps. cxxv. 2.) Then came: 'Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' From this, and the secret workings of my mind before the Lord in many ways, my mind is to comply with the wish of the church, humbly hoping it may prove to be of the Lord, and that if I come,

we may be of one heart and mind, and in love and union struggle together for the good of Zion and the honour and glory of God.

“Yours in Love and Gospel Bonds,

“Shoreham, Sept. 15th, 1870.

“WILLIAM FERRIS.”

In Nov., 1870 we came to Portsmouth. My dear husband commenced his pastorate at Salem Chapel in Jan., 1871. The church at that time being in a very low state caused him much exercise of mind. There was a debt of one hundred pounds on the chapel, which was a trouble to him, but in 1875 he had the pleasure of seeing it all paid off. In 1881 the chapel was closed for repairs, and reopened, free of debt, on Aug. 18th, 1881, friends here and at other churches contributing towards it. During the last few years of his life our dear grand-daughter occasionally wrote down a few of the things that fell from his lips.

Once when very ill he said, “I have felt more of the presence of the Lord Jesus in this affliction than I have ever done before in this room. I had such a blessed view of the covenant made before all worlds, and meditated upon the Star of Bethlehem. Then I was led to the manger where Christ was born, and there I was obliged to stop, feeling so full of love. I said, ‘Do not leave, me, dear Lord. Do not be as a wayfaring man that tarrieth but for a night.’ The Lord seemed to say, ‘I must go; but I will see you again, and your heart shall rejoice.’ I was thinking of my sins, when this came: ‘Christ was the Scapegoat who took all my sins into the wilderness.’ What a blessing is real religion!” At another time, feeling very low in his mind, these words comforted him: “I know that in me (that is in my flesh) dwelleth no good thing,” &c.

On June 7th 1882, he told us he had a vision, and it seemed as if an angel revealed heaven to him, and it was such a glorious place that he thought, “Whoever can be fit to enter it?” when something said, “Those who have the least spark of grace are worthy.” He did not lose the savour of this for a long time. One day he was much exercised and tempted with infidelity, and felt as if Satan were in the room trying to prevent him from reading. Strength was given which enabled him to resist the devil, and he fled from him. He was much blessed whilst reading and meditating on the sufferings of Christ. At another time he felt much sweetness in the things of the Lord, and these words came with power: “Beareth all things, believeth all things.” The next day, feeling very depressed, he said, “When I can read my title clear, I will tell it out. I do want a word from the Lord, and to feel his presence.” At another time, being in a dark frame of mind, he read Job x, and said it was just his feelings; but he was lifted out of his bonds whilst preaching from Isa. xxxv. 10: “The ransomed of the Lord shall return, and come to Zion,” &c. On Dec. 12th, when he came downstairs, his soul was quite cheered with the words: “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you,” &c. (2 Cor. xiii. 11-14.) He felt

much of the peace there spoken of. A week or two after this he had a nice time in his bedroom, and said, "I feel I am in my right place; and all that has happened during my past life has been well ordered."

Jan. 17th, 1883, he said, "I have been much blessed with this passage of Scripture: 'Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.'" (Jno. xvii. 24.) In the following May he was taken ill, and when thinking of different things, the words came: "Your heavenly Father knoweth that ye have need of these things." His cough being very trying, he did not murmur, but said, "It is a Father's chastisement, perhaps to show me more of my sinful nature; for 'he scourgeth every son whom he receiveth.' Dearest Lord, thou knowest all about it; and thou knowest what is best for me. Goodness and mercy have followed me all the days of my life. How good the Lord is!" At another time his mind was calm, and he prayed that his brethren might have a spirit of prayer poured upon them, and that, in answer to their prayers, he might be strengthened in his own soul. A few days after this Jesus hid himself, which made him weep and say, "He will not come, he will not come; and Satan worries and tempts me to believe that I do not love Jesus Christ." At another time he said, "I have had three things much on my mind; namely, *kept*, *delivered*, and *pardoned*. I can see so much in delivering grace and pardoning love."

On June 6th he was much worse, and told us these words had been on his mind: "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried, mine eyes fail while I wait for my God." (Ps. lxxix. 1-3.) He prayed for resignation to the Lord's mind and will, and said, "Jesus has been very precious to me. Light affliction! I want the Lord to give me patience, and bend my will to his." In the following September he was taken ill again. He said, "Thou art good, dear Lord. Afflictions do not rise out of the dust. I have been favoured with the words: 'Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding;'" &c. (Isa. xl. 28, 29.) On the 30th he preached from Isa. li. 7, and remarked that he felt very much the sweetness of the subject, especially Christ's righteousness, how perfect it was; and said, "I should like to have another such a feeling on my death-bed. The sweet stream flowed so blessedly into my heart, and I wanted it to flow out to the people. I cannot express it as I should like to do; it is too great to be told. On Nov. 5th he said, "I feel quite happy. I have been meditating upon the condescending love of the Redeemer to such a base sinner as I feel myself to be." To his grand-daughter he said, "I hope you

will be blessed when my poor body is in the grave." At another time he said, "I have been alone, yet not alone. I have had such a sweet feeling in thinking of heaven, and what it will be like, when these words came: 'We know that when he shall appear, we shall be like him, for we shall see him as he is.' Christ has been endearingly precious to me. Seldom have I had such a feeling." But this did not last long, and he mourned the absence of his best Friend, but said, "I know Christ's love is the same, though I have lost the enjoyment."

On Feb. 2nd, 1884, when his breakfast was taken upstairs to him he felt he could not touch it until the Lord had appeared to him, when these words came: "Peace I leave with you; my peace I give unto you," &c. For many years at times and seasons he had been tempted that he did not love the Lord enough. Once, when alone, he knelt down and entreated the Lord to bless him, which he did, and so abundantly shed abroad his love in his heart that he exclaimed, "'Stay me with flagons, comfort me with apples; for I am sick of love.' I do love thee, Lord." He was full of love. It was a happy time never to be forgotten. From that time he never sank so low as to call in question his love to the Lord Jesus Christ. Once he was begging the Lord to speak a word to him, and before he had finished asking, he was comforted with this text: "The Name of the Lord is a strong tower; the righteous runneth into it, and is safe." (Prov. xviii. 10.) At another time he was much favoured in soul and very happy. He said, "O for strength to proclaim Christ's precious Person: 'His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of peace.'"

Sept. 18th was the last time he baptized. It was a memorable occasion to himself and others. The Lord was with him in very deed. Before going into the water he prayed for strength, and then afterwards praised the Lord for strength given. Many said it was a favoured opportunity. It was an ordinance his soul loved. Nov. 17th he broke out with these words: "'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.' Yes, *all*, everyone. I must praise him. I would praise him before all the world."

On Feb. 15th, 1885, when feeling very depressed, the words: "When my heart is overwhelmed, lead me to the rock that is higher than I" came with power and comfort to his soul. A few days afterwards he said, "The Lord has visited and blessed me. These words have been very sweet and precious: 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.' (Isa. liii. 7.) I have been favoured to see what the Lord suffered that I might go free. How clean I am! It was opened up so clearly and blessedly I cannot describe it." At the ordinance on March 1st he felt these words so good: "Precious blood," and said, "I saw such virtue and bles-

sedness in that rich, atoning blood, and in that glorious Sacrifice that was offered upon Mount Calvary for my sins and the sins of the church." On May 27th he was coughing for two hours. He said, "The words have been spoken to me: 'They go from strength to strength.' While I was thinking of my cough and weakness, the sufferings of the Lord were brought to my mind. O how great in comparison with mine!" June 16th was his birthday. In the evening he went to the prayer-meeting, and read Psalm ciii, and spoke a few words upon it. At another time, when in the midst of severe coughing, he was very much blessed and said, "I cannot get out of Solomon's Song, where it says, 'Come into my garden, my sister, my spouse,' &c. Also the words: 'Cast not away therefore your confidence' have done me good."

On Nov. 24th he was again ill, and was low and depressed on account of my illness also, when in the night a spirit of prayer came gently over him, and in the morning he had the substance of the verse: "Casting all your care upon him; for he careth for you." (1 Pet. v. 7.) The Lord broke in most blessedly upon his soul with the words: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in," &c. (Ps. xxiv. 7-10.) Then he said, "Satan, you have tried to deceive me. You are crafty, a liar, and a deceiver, but you are a conquered enemy; and when the Lord's time is come, you, and your legion will be shut down in the bottomless pit for ever and ever. I believe the Lord will raise me up again to go before the people and tell of the victory gained, tracing it up to God's everlasting love and Christ's redeeming blood. I can leave all temporal things in the Lord's hands. Bless and adore his precious Name for his goodness in providing for my temporal wants, but more so in grace; for I am a sinner saved, and a vile sinner too. O my dear Redeemer, thou hast saved me and washed me in thy precious blood!" Accordingly he was raised up, and enabled to speak with some feeling and power from 2 Cor. i. 9, 10; and Prov. viii. 17, 18. Dec. 10th he said, "I have had such a sight and sense of fallen nature, how nothing good dwells in it; and also of the complete, finished work of a precious Redeemer, who endured so much for his chosen bride."

Jan. 18th, 1886, he feelingly exclaimed, "O those blessed realities, God's love, Christ's redemption, and the Holy Spirit's operation! It is all of grace." At another time he spoke of the goodness of the Lord, and quoted the lines:

"There is a land of pure delight," &c.

He said, "It will soon be over. O to think that the God of the whole earth should think upon me! Blessed Jesus. Praise his dear Name." The next day he was ill in bed, but said, "I feel I could mount up a little as on wings of eagles." But he soon felt cast-down again and said, "The comfort is all gone." March 26th the words came so sweetly to him:

"Begone unbelief, my Saviour is near," &c.

A day or two previous to this he had been longing for another



token of love from the Lord, when these lines came with much power:

“What more can he say than to you he hath said,” &c.

Jesus Christ was very precious to him at that time. On another occasion he was very low in his mind, but the Lord cheered him with this text: “The mountains shall depart, and the hills be removed, but my kindness will I not take from thee.” May 2nd he said, “I have been singing of love. I had such a sight of Christ being buried and suffering, not only for his people, but for me. I could not help blessing and praising the Lord for loving and redeeming such a base creature as I feel myself to be; and that will be my song in heaven.” To his grand-daughter he said, “O that you may meet me there!” To a friend he said, “I feel ready to die. The sting of death has been removed. Dying appears to me to be only like going from one room to another.”

On the 30th he was very faint, but after breakfast revived a little, and said, “I have had a visit from my best Beloved, who has comforted me with the words: “Be of good courage,” &c. He burst into tears and said, “O if I should go before the people again!” Before going to chapel he said, “It is quite a miracle for me to be going to preach in my weak state. I am looking to the Lord. I have no where else to look. My text last Thursday was: ‘All power is given unto me in heaven and in earth.’ I feel that is the power I need, and that I shall have it.” He went to chapel and told out a little of what he felt. June 16th was his 84th birthday. He was nicely for him, and in a good frame of mind. Before getting up he was meditating upon his past life, when the words came, and rested with sweetness on his spirit: “The Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” (Isa. lx. 20.) On July 1st, when getting up, he exclaimed, “I am full of corruption, and such a poor mortal; but I do not like to complain. I like to be thankful. O to think of the Lord having looked upon me!” At another time he said if he should be lost, it would be a double hell to be separated from the dear Redeemer, and blaspheme God. When thinking about it Eph. i came with power to his mind, and he was revived. To his grand-daughter he said, “The Lord bless thee, love thee, and cheer thee.” Nov. 2nd he took his Testament, and, with difficulty, read a few lines about Christ’s sufferings, where it says he fell on the ground in an agony. He was quite overcome, and wept at the sufferings and lovingkindness of the Lord, and said, “It was for me. My sins caused the Redeemer to go through all those sufferings in his holy soul and body. He bore the pain and misery that I must have endured through all eternity.”

On Jan. 29th, 1887, he said, “I have had a battle with the devil, who came upon me, and brought many sins to my remembrance, and told me I could not be saved. I was immediately enabled to plead with God, my heavenly Father, and Jesus Christ was blessedly revealed to me; and through him I felt to be more than a conqueror. He was exceedingly precious. I found Satan was a

liar, and he had to skulk off." Feb. 14th he was distressed in his mind, having passed a very restless night. He said he had a severe conflict, and it seemed as if he must sink to hell, and that there was no mercy for him. I tried to comfort him by repeating many precious promises, but it was of no avail. After a time he fell asleep, and awoke with these words: "He is able to save to the uttermost." They came with much power; and he felt Christ was able to save him. At another time he said, "I have been comforted with the words: 'Christ perfumed the grave.' How wonderful that Christ should suffer, bleed, and die, be buried, and rise again; and that through this the graves of the saints are perfumed! Trust in the Lord Jehovah. I want him for my Shield and Hiding-place. Precious Lord, do strengthen me in thy fear, and give me light and wisdom. Holy, holy, holy! My dear Redeemer, dying Lamb, once more thou hast brought me through the night to see the light of another morning. Thou art the joy of my hope, and the confidence of all the earth. Dearest Lord, I would praise and adore thee for thy mercies and benefits. Thou hast been better to me than all my fears and unbelief. We are all dying creatures."

Once he had been lying awake, thinking of the blessed work of the Trinity, Father, Son, and Holy Spirit, and how all had been employed in saving such a worthless sinner as he felt himself to be, and was enjoying meditation, when a gentle voice seemed to say, "Be thou faithful unto death, and I will give thee a crown of life." He immediately answered, "Then, Lord, thou must supply me with all needful strength out of thine own fulness, or else I cannot continue faithful." On the 23rd he said, "I have been talking of Jesus. I would grasp his dear feet and head; yes, I would grasp him in every way. 'O remember me with the favour that thou bearest unto thy people!' Paul's text: 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me' was very precious to me in the old stable at Clack, and it has been precious many times since then. We read of wondrous things in God's Word, but the greatest wonder is that God should stoop so low as to remember us in our low estate. Thou who art the great, good, and anointed One, the Son of God with power. Dearest Lord, I want to thank and adore thee for thy kindness and goodness. I want to die the death of the righteous, and I want to live the life of the righteous. O what will it be to be with Christ! I have had a little taste of it while here below. It is a very solemn thing to pass through death. There were five wise and five foolish virgins; and the door was shut. How solemn!"

He was speaking once of Peter's fiery trials, and referred to him as having denied Christ, and said, "Such trials differ from the thorns of which Paul speaks. Thorns in the flesh are the old corrupt thoughts and feelings that belong to nature,—the old man, which differ according to the state in which all are born, some being prone to one fault and some to another; but fiery

trials are temptations against God, when we are tempted to deny him, tempted to unbelief, tempted to doubt his power, his willingness;—in a word, tempted of the devil to give up all; for ‘we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’” (Eph. vi. 12.) At another time he exclaimed, “Precious Jesus! I want to talk about him. I feel him nearer, nearer, nearer.” After having passed a bad night, he said, “I have been praying to Jesus to bless me and give me strength. ‘Though I walk through the valley of the shadow of death, I will fear no evil.’ Some say it is a light way, and others a dark one; but it is a safe passage to the Christian.” He said he had had a sight of mercies which had been vouchsafed to him, which, at the time, seemed to be passed over; but in reviewing the past he could now see what preserving, upholding, keeping mercies had surrounded him on the right hand and on the left. At another time he said, “I am more plagued with Satan than I have been all my life; but, on the other hand, I have greater displays of Jesus as my Lord and Saviour, and the glorious work he was led to perform, which is a finished, complete work, and how, through him, the devil is a conquered enemy.”

On the 29th he was very poorly again, and said, “Lord, brighten up my evidences, and subdue my sinful nature. Do show me my iniquities are pardoned, and my sins blotted out. Thy Word says so to worm Jacob; and I am a worm. So do, Lord, favour me once more. Shine into my soul. Saved by grace, called by grace, kept by grace, and subdued by grace!” On the 31st he was very ill, and thought he had come downstairs for the last time. He said, “I have had my mind much engaged on the psalm read last night. (Ps. cvii.) O how wonderful that the Lord should think of unworthy me,—a base wretch, from the crown of the head to the sole of the foot; but the blood of Jesus Christ cleanseth us from all sin, or I should be in despair. Read Phil. iii. How wonderful to count all things dung and dross! What a change it will be when Christ shall change our vile bodies and fashion them like unto his glorious body! I feel it is a solemn thing to die. O what will it be to be there with millions, millions, millions; and yet they are called a remnant! The doctor says I have deceived him many times with regard to my health; but what a mercy I have not deceived the people to whom I preach! My heart is weak, but my religion is not all dried up. ‘Let him kiss me with the kisses of his mouth.’ How remarkable, the more glory we are favoured to see, the more humble we become! The Saviour says, ‘Blessed are your eyes, for they see, and your ears, for they hear;’ and if we are engraven on the palms of his hands, it is impossible to be lost. Bless his dear Name! The blessed spirits in heaven will say, ‘Come in, come in.’” In going up-stairs he said, “What shall I do to-night? King of kings, and Lord of lords! We belong to the Lord; we are his jewels. O to be called, redeemed, and made manifest! What a difference when

we have God for our strength. Precious Jesus! Thy soft voice comes with power: 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' In his light we see light; and his voice we understand."

My dear husband suffered very much during the winter from the infirmities of the body, and a trying cough continually harassed him, attended with great difficulty in breathing; but only once or twice was he absent on the Lord's Day from the work he so much loved, though obliged to discontinue it on Thursday evenings. Another great affliction was recently added; namely, the loss of his eye-sight, not being able to see a word of print, nor to distinguish between friends unless under a strong light. It was a deprivation he felt acutely, especially to have to stand up before the people, not able to discern one, and completely unable to read even the text. It caused him many errands to the throne of grace that the Remembrancer would bring things to his mind, and it was wonderful how much he was helped.

The last time he was able to preach was on Lord's Day, March 27th, when he preached both morning and evening from Heb. viii. 11, and spoke, in connection with it, from the preceding verses, showing the two distinct covenants,—the covenant of works and the covenant of grace. On Monday he appeared remarkably well for him, but failed a little again on Tuesday and Wednesday, and on Thursday his strength appeared suddenly to fail him. He, however, managed to get upstairs to bed, but was never able to come down again. During this last short illness of five days, although suffering from cough, shortness of breath, and extreme exhaustion, his mind was continually kept upon heavenly things, waiting and longing for his "precious Jesus," as he so frequently called him. He was not harassed and plagued with Satan's temptations, as he had been while his work of preaching was not yet finished. They were completely removed, and the enemy silenced for ever.

The following were some of his last sentences: "He opens and no man shuts. The moment we are left we want the Spirit; but the Lord does not make mistakes. Abraham, and William Ferris also, went out not knowing whither they went, but the Lord knew. What a thing weakness is! To have strength gradually taken away, and yet I am considered the happiest man in Portsmouth, being in union with Christ. I have not lost my confidence. I love the Incarnate Mystery, Father, Son, and Holy Ghost. Underneath are his arms. O my dearest Lord, thou didst cause consolation to be written for thy people! What wonderful things are spoken about the city of our God! Himself took our infirmities. My sins which are many are all forgiven me. Washed in the precious blood of the Lamb. He hath delivered me, and he does deliver. I shall soon be landed. I think the Lord is about to take me." I said,

"There you will bathe your weary soul  
In seas of heavenly rest."

He replied, "I have no doubt of that, but I have not the holy longing to be gone. Dearest Jesus, Saviour of thy people! Praise him, honour him, love him, bless him! Endeavour to walk in love and union, which is the greatest blessing to the church. I desire to give the glory to a precious Redeemer, more precious to me than ever. O to know the love of Christ! Give my best love to the friends. I have not been left to rust out. 'Precious in the sight of the Lord is the death of his saints.' What a blessing to have a treasure that will never be exhausted, and a coat without a seam! I felt this morning as if I could leave all my dear friends. How many I have witnessed go from this world to heaven! A short work the Lord makes on the earth. Do, dear Lord, subdue this difficulty of breathing, if it be thy heavenly will, or give me strength to bear it. O to be adopted into the church of the living God! The Lord reigns, God over all, blessed for evermore. Take me to thyself, thou dear Redeemer. 'I know in whom I have believed.' My feet are in the valley now:

"Tho' painful at present, 'twill cease before long,  
And then O how pleasant the Conqueror's song.'

I love the truth. I want the sum and substance of realities. I want to lie and be quiet till the Lord is pleased to come and take me away:

"To know my Jesus crucified,  
By far excels all things beside.'

I thirst, I thirst for the living God. My dear children, I have the upper springs and lower springs: 'All my springs are in thee.' I am looking unto Jesus, the Author and Finisher of faith. But I must not say so much. It is solemn when you come to the borders of eternity. Do, dear Lord, shine into my poor heart, and open up the treasures of thy covenant love. I cannot be satisfied without thee. I know I am covetous; but thou hast indulged me so many times, that I want thee more and more. 'When thou passest through the waters, I will be with thee.' Ah, it is easy to say that when in health, but it is very different when brought to a sick bed. Dear dying Lamb, do shine into the hearts of the people to-morrow who desire to worship thee in spirit and in truth. O great Jehovah, Father, Son, and Holy Ghost, who hast fed and clothed us, and brought us thus far, and said, 'I will never leave thee nor forsake thee,' do, in mercy, shine into my heart. I believe my work in public is done. Do, dear Lord, strengthen my poor body.

"I could from all things parted be,  
But never, never, Lord, from thee.'

Draw me to thy heart, blessed Redeemer, and bind me there. Read Ps. xxiii. I believe the Lord is in the room. He hath given me love-tokens. If I die in the dark I shall be saved. Christ is always the same Rock and the same salvation. The Lord has saved me to the uttermost. 'He brought me into the banqueting house,' &c. How indulged I was last week! He treated me just as though I were the only one; but there are

thousands; and there is enough for all. He is so rich, and we are, as the late John Warburton said, *all paupers*. 'Whom have I in heaven but thee?' Come again, O dear Jesus! I want thee to come again. Thou hast favoured me so much; and it is so good when thou art with me. They tell me I am covetous, but I know I want thee always. He has made me quite willing to go. O my dearest Jesus, do come! I want his presence,—the showers of rain and the dew. I beg of the Lord to give me patience. I have done with the world, and yet I have a nature that is worldly. Our light affliction is but for a moment in comparison to eternity. He has held me up. My Rock and Refuge! He has done all in love. Read hymn 472. I can say Amen to it all, for it is all sweet; and there I long to be. I have the Lord. It will not be many more strides before I step out of the world. O to be led of the Lord! O that I could love thee more! I am too weak to see the friends, but tell them to strive to enter in at the strait gate. 'He that endureth to the end, the same shall be saved.' There is no set time known to mortals. He comes in an hour when they think not.

"My dear B., you have been kind and attentive in all things concerning me. The Lord will bless you from above and beneath. I believe what is wrought in will be wrought out and made manifest in time, and you will be a partaker of the blessings that will be revealed in your heart; and God will bless you. My dear wife, from the commencement of our marriage union we have struggled together in temporals and in spirituals; and you are a witness of the word having been blessed. The Lord bless thee, my dear children, with upper springs and nether springs. O my dear Jesus, do come and take me to thyself! Why does the Lord keep me here? O that I had a thousand tongues to employ them in praising the Lord! Many times Jesus has been dear to me. I am waiting for the Lord to set me free." His son said, "The truths you have preached will do to die by." He replied, "For those who have received them. How shall I hold on till to-morrow! The Lord will help; only there is the passing through the fire. He can do more than you can for me. Some people judge God as they would a man; but he is full of goodness and mercy. Dearest Lord, do come, and take me to thy blessed Self. I hope the Lord will come to-night. I thought he was coming this afternoon. He has said, 'I will never leave thee nor forsake thee.' Why tarry his chariot wheels? 'Now lettest thou thy servant depart in peace.'"

The foregoing sentences were uttered according as his breathing would allow. He was not able to say much at a time, though he could not keep quiet for long, but broke out constantly in prayer and praise. He could not bear much reading, but when able asked to have one or two verses of the Bible read, and his son, or a friend to engage in prayer, to which he feelingly listened. Once Mr. W. read Isa. lxiii. 7-9, and engaged in prayer, when he exclaimed, "Short, sweet, and good! It has been blessed to me

many times." At another time he asked his son to read Ps. xxiii, and spend a few minutes in prayer. One morning a few verses of Ps. 1. were read, and Mr. W. engaged in prayer. My dear husband said, "What was spoken of in the psalm and in the prayer dropped into my heart. O blessed Jesus, thou didst not die for everybody!" Upon my reading hymns 940, and 1110 to him he kept exclaiming after each two lines, "I know it! I know it!" Many times he said he had entered feelingly into the covenant of grace, and had more communion with Father, Son, and Holy Ghost during the last few years than he had ever before enjoyed. He spoke to several friends who called to see him, but gradually became too much exhausted to either hear or speak to them. Sometimes, when wearied with pain of body, his cough most distressing, and he seemed almost strangled with phlegm, he would say, "Bless and thank the dear Lord it is no worse." Not a murmur escaped his lips.

The last night he said, "Do, dearest Jesus, come and be my Bed-fellow." He was very restless until about one in the morning, when he suddenly broke forth in a prayer of great solemnity and weight, blessing and praising the Lord. He said, "Blessed Jesus, I am waiting for a solemn messenger. Do, dear Saviour, bless us together. We have been brought through another day of great perplexities, but through thy goodness and mercy have been upheld. A poor worm would desire to be thankful for the many trials he has been brought through. Do, dear Lord, uphold, comfort, and sustain the church, and Zion universally. Give liberty to the captives, and open the prison to them that are bound." He commended us all to the gracious care and keeping of the Lord, and asked him to bless the two dear friends who had been raised up to be a help and comfort to him in his declining years. After that he never spoke again, but grew weaker and weaker, until he sweetly fell asleep in Jesus at 3.40 a.m. on Wednesday, April 6th, 1887.

He was a kind and affectionate husband and father. It is a bitter loss and blank to us which can never be filled; but an eternal gain to him. A friend remarked that he had left the church in love and union, and free from debt. He was buried in Eastney Cemetery on April 13th, by Mr. Dennett, and was borne to the grave by members and friends. The church and congregation, and several friends from a distance were present.

LUCY FERRIS.

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How sweet is God towards his children groaning under any affliction! "My son, despise not thou the chastening of the Lord," &c. He calls them his sons, his children, sweetening in the name whatsoever is rigorous in the suffering. He gives them a title whereby he manifests that he doth share in their grief. What father is there on earth, unless he hath lost all natural affection, who doth not sympathize in the sufferings of his children? All the bowels of earthly creatures met together in one combined tenderness, are not to be compared to the yearning bowels of heaven.—*Charnock*.

## LIGHT ON THE ROAD.

Dear Friend,—Well might the apostle say, “Ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” (Heb. x. 36.) The Lord’s people are tried and afflicted in many ways. How is it with your soul? I hope your faith is strengthened in the God of your salvation; but no doubt you are often up and down in your feelings, like the worm now writing, and sometimes calling all into question. I think there never was such a poor ignorant fool in the things of God as myself, and none so daily plagued with the monster, self, and the devil as I feel to be.

I cannot tell you one quarter of what passes through my mind. O these fiery darts! Faith must be tried, but it shall at last come off victorious, though we think the reverse very often. Truth will prevail, for God is the Author of it, and he cannot lie. The Bible saints all proved this, even poor worm Jacob; and so will you. God takes care of the smoking flax and bruised reeds. The devil will try to put the fire out in their souls, but Christ will pour in the oil of grace. Sometimes you think you cannot stand; no, not another day. Asaph, speaking of the wicked, said, “They are not in trouble as other men; neither are they plagued like other men.” Please remember me to all the friends who love me for the truth’s sake; but poor beggars are not very thick, so there will not be a great many in your Popish town who will want to hear about me. Anything goes down but the plain simple truth.

What a mercy to have eyesight given us to discern truth from error! It is only those in the narrow path that have light on the road; all the others are walking in midnight darkness, and will fall into the gulf of hell. O for more grace to serve the Lord better and more felt love in our souls; but I have to mourn my want of these things. The fool’s eye will be looking on things that do not make for his peace, and flesh opens her mouth wide to feed on corruption, which brings death into the soul. But, after all, what a mercy that there is a fountain open for sin and uncleanness!

You told me in your last letter that you were enabled to praise the Lord; then you must be a living soul; for it says, “The dead praise not the Lord.” But do not be surprised if night comes on very quickly, wherein all the beasts of the forest creep forth after their prey, and you, to your grief, feel the mystery of iniquity working in your heart, causing you to say with Paul, “O wretched man that I am! Who shall deliver me from the body of this death?” But “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” Leviathan, that is, the devil, hath made the deep within me to boil like a pot of ointment, so that I have felt worse than the devil himself; and this has made me cry out, “Lord, how are they



increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God." It is a good thing when our faith is strengthened so that we can say, "But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head."

I hope it is still well with your soul. "The way-faring men though fools (and that is what they often are in their feelings) shall not err therein." The Lord has promised that the "parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes." To my grief I daily feel the darts of the dragons, that make me reel and stagger like a drunken man; but when the Lord comes and visits the soul, the wilderness and the solitary place are glad, and the desert rejoices and blossoms as the rose. God has promised that he will not suffer the soul of the righteous to famish; that is, they shall not die of want; but help shall be given them from time to time.

The Word of God is full of promises to the weak, the lame, the blind, the ready-to-halt, and they that have no strength or help in themselves. But this class of spiritual hearers are not very thick go where you may; still, it is the lame that take the prey, and from such God gets all the honour. Be guarded who you open your lips to. There is one Friend who will never reveal secrets, even the Lord Jesus Christ. The settled peace that some professors have is nothing more or less than presumption. The Bible does not tell us of such a path.

Yours Truly,

Marden, Feb., 1877.

T. S. SWONNELL.

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### THE GOOD SHEPHERD'S WORDS.

Dear Sir,—It is now more than forty years since I was first privileged to read the "Gospel Standard," and during that time I have had many sweet and precious moments when I have been reading it. I often thought how much I should like that man of God, Mr. Philpot, to know that his writings and sermons had been blessed to my soul. I cannot tell you the sorrow I felt at his death. I thought there could not be any one to fill his place; but blessings for ever on the dear Lord who has not left himself without a witness in this respect, but has in such a wonderful way provided for that work to continue.

Although you are an entire stranger to me in the flesh, yet I now seem to know you well, and can sincerely say that I have received you into my heart, which to me is an additional evidence of my being a follower of the Lord Jesus Christ; for he says, "He that receiveth you receiveth me." I have felt my love drawn out to you, as from month to month I have read the "Standard;" for it has been like a living stream sweet and fresh. I was led to look back into the back volumes of the "G. S.," and when I found your letter, which was inserted in April, 1877, Jonathan's love to

David could not have been greater than mine was to you. In reading it I did not set you up as an idol in my heart; for the Lord was then enthroned there; but I blessed and praised his dear Name for the mercy manifest in preparing you for the work, and my thoughts were that I should like you to know how the Lord was making use of you. I believe Editors as well as ministers need a kind and encouraging word; but the thought has often been on my mind that it is not for the like of me to do such a thing. I hope this is only a suggestion of Satan, and that I am not really wrong in writing to you. Doubtless praise may sometimes be offered to you which you cannot receive.

It was not my privilege to sit under such preaching as is advocated in the "G. S." The late Mr. Isbell, of Stoke, Devonport, I have heard a few times; but I was then twenty-four or twenty-five miles distant; and was only nineteen or twenty years of age, and could not then properly understand such preaching. One evening I walked four miles in very heavy rain to hear him. It was such rain that the friends where he was staying did not think there would be any one present, and therefore Mr. I. did not go to the chapel. I was then in a very depressed state of mind, and thought in myself that my fate would be decided that evening; but the Lord's thoughts were not my thoughts. I went home with a very sad heart; but was led to write to Mr. Isbell to tell him a little of the state of my mind, and I received a very encouraging letter from him. I heard him twice after this, but my mind was so distracted that I could not hear with profit. Very soon after this I came to Canada. I felt very much attached to both Mr. and Mrs. Isbell, and have often wondered how Mr. I. could have taken so much interest in me. It must have been from some evidence of the Spirit's work in my heart.

I was then very ignorant of the doctrines of grace, and at one time had a real hatred to election. For some time after I was brought to see myself a sinner I had the idea that I must become free from all sin, as I thought all true Christians were. I envied some old saints and thought if I could become like them I should like to die; but the more I abstained from outward sin the more I was convinced of sin within me in thought and desire, which I could not overcome. One evening, on going to bed, I was in great distress. I fell on my knees and told the Lord I was a sinner, that I had sinned against him, that I deserved to be sent to hell, and if he did send me there I could not blame him. I said I had done all I could do, and that I could do no more. A prayer went out of my heart to the Lord that if he could do anything for me he would do so. After a while it was as if I heard a still small voice, saying, "It is not of him that willeth, nor of him that runneth; but of God that showeth mercy." O what a change! Satan had disappeared and love to the Lord filled my heart. I can truly say, "I looked for hell, and he brought me heaven." I lost my free-will, and the passage I so much dreaded was now very sweet to me. Glad indeed I was to know that salvation did

not depend on anything to be done by me, but alone upon what the Lord had done. Early the next morning I wanted to see some one to tell them about the change. My love to the Lord Jesus was such that I could do anything or suffer anything for his sake.

It is now over forty years since this took place, but I feel it to be as much a reality now as it was then. I had never heard of any one experiencing anything like it, nor was I looking for any such thing. O how true are the good Shepherd's words: "My sheep hear my voice!" It was delightful work indeed to follow the Shepherd. O how easy it was to believe, to rejoice, to praise, and to run the way of his commandments!

I will not trouble you by telling how this feeling passed away, or of other sweet visits I have had, with many precious promises that I have received; but the one I have related I shall never forget. I have felt some of the sweetness while I have been writing, and could go on; but shall weary you.

"If such the sweetness of the streams,  
What must the fountain be?"

I might tell you something of what I have met with amongst the Baptists here in Canada; but that would be to little edification. What I have learned has been in a painful way, but I believe it has been teaching to profit. Asking you to exercise a little forbearance,

I am, I trust,

One with you in Christ Jesus,

Feb. 22nd, 1887.

JOHN BABB.

### THE WAY TO COME AT TRUTH.

Dear Brother in the Faith of Spiritual Israel,—Mercy and peace be with thee and thine; so prays thy unworthy servant in the Lord, and companion in tribulation's path. Well, brother, how sits the cross? Do thy knees quake, and thy hands hang down? Does thy burden make thee stoop, and art thou ready to halt? Is faith ready to give up the ghost, hope ready to expire, and are thy feet fast in the stocks? Dost thou sit in darkness and in the shadow of death, being bound in affliction and iron? Is thy language with one of old, "But I am poor and sorrowful; let thy salvation, O God, set me up on high?" (Ps. lxxix. 29.) Hear what the Lord says, "The expectation of the poor shall not perish for ever;" for he will gather them that are sorrowful, undo them that afflict thee, and save her that halteth: "He executeth judgment for the oppressed, giveth food to the hungry. The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down;" and happy and truly blessed is he "that hath the God of Jacob for his help, whose hope is in the Lord his God." Is it thus with thee? If so, thou wilt soon have to bless the Lord for a happy deliverance.

Or is it otherwise? Does the world and its cares engross so much of thy mind and time that the God of all thy mercies is put off with a very small portion of either? Then thy soul is as

barren and unfruitful towards God as thy old man would have it and much more. Thou wilt feel lifeless, cold, and indifferent, which will cause thee to question at times whether the root of the matter is in thee or not, and perhaps thy old man will be so gratified and taken up with its charms that thou wilt hold them and hug them as close as thou canst, and keep them as long as thou canst, until thou art filled with thine own ways. God will spoil them all, and thy taste for them, and there will be a spiritual famine. Thy idols will be all broken in pieces, and thou wilt be left destitute; and a trying time this is;—every comfort fled, the crutches are all broken, nothing is left to stand upon; a heavy heart and sorrowful spirit.

Now thou art coming into a situation for the Lord to take pity on thee. His bowels of compassion are moved towards the poor, the needy, the sorrowful, the destitute, the hungry, the weary, the heavy laden, the distressed, and the spiritual mourner; and to each there is a blessed promise. If thou art brought experimentally to feel thyself in any such case the blessing assuredly will be thine and the glory all the Lord's; for if we are really brought here, we prove our own helplessness and God's power in deliverance, in which work we are passive, God is active; we are still, the Lord works. To him the praise belongs, to him it will be given: "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper," and "replenish every sorrowful soul:" "He will regard the prayer of the destitute;" for "he satisfieth the longing soul, and filleth the hungry soul with goodness." "I have satiated the weary soul." "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Then they cry unto the Lord in their trouble, and he saveth them out of their distresses." "I have seen his ways and will heal him; I will lead him also, and restore comforts unto him and to his mourners."

Now, brother, the way to come at truth in God's way, is experimentally. It is one thing to have it in the judgment, and another thing to be brought experimentally into it. It is one thing to say we are sinners, and it is another thing to feel the curse due to it. It is one thing to think in our judgment that we are poor and confess it, but it is another thing to experience destitution. It is one thing to say Christ is our Saviour, and it is another thing to feel utterly lost; and you know if we are to experience God's blessings and deliverances, it will be, I am sure, in our extremities. If we are saved by hope, we have been lost to all hope; if we have a good hope in his mercy, we have first been condemned by his justice; if God has delivered us, it has been when we had no helper; if God is a present help, it is in trouble; if God is our defence, it is when we have no other refuge; if Christ is our peace, we can find none elsewhere; if he is our hope, we have none in ourselves; if he is our joy, then we rejoice in this truth; for "here have we no continuing city, but we seek one to come." This will be unsavoury if Christ is not our All, and the world

and the things of the world esteemed as lighter than vanity and nothing worth in the comparison.

Now I must conclude. I feared I should scarcely be able to find enough to fill a letter, instead of which I have not room enough to say what I would. You will perhaps wonder to have a letter from me. Do not think me presumptuous. It was laid on my mind as I lay in bed, and for what end and purpose time must tell, for I cannot. I shall be glad to hear from thee, if you think me worth the trouble, and if you do, you think better of me than I do of myself at times. The Lord bless thee and thine with soul prosperity, and when it is well with thee, remember a poor worm. Give my Christian love to Mrs. W., and kind respects to the Misses.

I remain,

Thine in the Truth,

Walsall, Jan. 21st, 1843.

C. MOUNTFORT.

### FRUITS OF THE PROMISED LAND.

My dear Brother in the Faith of the Gospel,—Grace, mercy, and peace be with you to encourage, support, and comfort you while travelling in the good old way. David says, "I am a companion of all them that fear thee;" and so says my soul; for I can travel with none else: "Can two walk together, except they be agreed?" Solomon says "By the fear of the Lord men depart from evil;" and he that departeth from it maketh himself a prey to the malice of the devil, to his roaring accusations and temptations, and to the world, which is a foe of no small strength, and opposes the believer in numberless forms. But the Lord says, "Be of good cheer; I have overcome the world."

Again: In departing from evil we make ourselves a prey to those great nations that infest the wilderness of our own hearts. O what gigantic foes often come against us in our pilgrimage! I am at times favoured to go by faith into the land of promise, the land flowing with milk and honey, and return with some of the precious fruits. Yet the Anakims soon begin to frighten me. O what a prey to our foes we often appear in our own sight, and feel like David when he said, "I shall now perish one day by the hand of Saul;" and fall we certainly should, did not an unseen hand preserve our feet from being taken.

When such a host cometh against us,—doubts, fears, suspicions, jealousies, distrust, evil questionings, self-pity, fretfulness, murmurings, discontent, and rebellion, which are all sons of the giant, unbelief, we are, in our own sight, as grasshoppers. But, my dear brother, however weak and insignificant we are in our own view, and in that of our foes, yet our Redeemer is strong: "The Lord of hosts is with us; the God of Jacob is our Refuge." Many times, in dangers and storms, you and I have run to this Refuge and found safety; yet we have run there as our last resource, with the cry, "We have no might against this great company that cometh against us; neither know we what to do; but our eyes are

upon thee." (2 Chron. xx. 12.) This is taking hold of the Lord's strength; and thus we "out of weakness are made strong, wax valiant in fight, and turn to fight the armies of the aliens." At such favoured times we can say, "By this I know that thou favourest me, because mine enemy doth not triumph over me;" but if the Lord hide his face we are troubled again.

If the Captain of our salvation appears not in sight our foes again advance, and we fear a defeat; for we think changes and war are against us. Thus I find it, and by your letter I see you find it the same; so being agreed we can walk together. "Many are the afflictions of the righteous," whom the Lord tries, chastens, and rebukes; yet, at the same time, loves, kisses, comforts, and leads them on safely through fire and water into the wealthy place.

Through mercy I and mine are all well; hope you are the same. Give my very kind love to Mr. C. May the Lord give him to find that as flesh and heart fail, God is the strength of his heart, and his portion for ever.

May the Lord bless you, and your dear partner in life with his favour, which is better than life.

Your sincere and affectionate Brother in Gospel Bonds,

JAMES HUGGINS.

Sutton Benger, April 8th, 1858.

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### THE BEST OF FATHERS.

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; salvation is the gift of God. If he sets his love upon a man, opens the door of faith, and calls him by his grace, his gifts and calling 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 one's 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 paths." (Prov. iii. 6.) 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 to 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 "their's is the kingdom of heaven," that is 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 every preacher, and helping to support various places, many expect to be saved, though still settled on their own 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 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 drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." (Lu. xiii. 25-27.) Hearing the gospel and partaking of the Lord's Supper were all they trusted in: "We have eaten and drunk in thy presence, and thou hast taught in our streets;" and they had trusted in hearing instead of in 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 you that thou mayest not come short of the rest that remains for 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 send forth his right-

eousness 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 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 do worship me." (Matt. xv. 8, 9.) But the saint can send his heart, spirit, and affections to the house of God, when the carcase and the clothes are both at home: "For I verily, as absent in body," says Paul, "but present in spirit." And again: "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." (Col. ii. 5.) The saint hath got the wings of a dove (Ps. xviii. 13), while the pinions of the hypocrite are clogged with an ephah of wickedness, and a talent of lead. (Zech. v. 6, 7.)

Travel on, my daughter, and be in pain to bring forth, endure the struggles of flesh and spirit, like a true Shulamite, 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 has 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." (2 Kings vi. 16.) The jawbone of an ass, in the hand of faith, has left a thousand Philistines dead on the field, and where there ten times as many devils, two saints, in the hand of a Saviour, would put ten thousand to flight. The best midwife in spiritual labour is love that casts out all fear and brings the new born soul into liberty; and without a 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 in Christ Jesus, W. HUNTINGTON.  
To Mrs. J. C., Winchester Row, Paddington.

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### LOVE TO THE NAKED TRUTH.

My dear Christian Friend,—Yours came safe to hand, and I felt the truth of what you stated; namely, that there are very few that love the naked truth; they want the keen edge taken off. If we contend for the truth in the power of it, we shall have to stand almost alone. There are many that professed great attachment to me when in health who have not been to see me in my affliction; and I believe it is only because I cannot sanction their proceedings. . . . These are only external things, yet they try the mind.

But our greatest enemy is unbelief; and this often makes me groan. Zacharias knew something of this when he said to the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." From this we see that although he was a good and gracious man, he was plagued with that foe, unbelief; yet what a blessed account is given of both him and his wife: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." If the Lord gives me a sweet promise to-day I question it to-morrow, and have to beg for faith to trust in him. I often sigh and groan on account of the evils that I feel working in my heart.

I have been laid aside fifteen weeks, and have suffered much pain; but when the Lord leads me a little into what he suffered for me, the vilest of sinners, I feel ashamed to call mine suffering. O my dear friend, when I can feel that mine is a well-grounded hope, how it melts my hard heart, and my cry is, "Why me, why me?" Then it is I love his Name, and wish I could live more to his honour and glory. But, alas! To my grief and sorrow how soon I am robbed and ensnared by the things of this vain world! I often think there is no one so easily carried away by the craft of the enemy as I am, and this makes me cry, "O Lord, do keep me, and remember me with the favour that thou bearest to thy people; O visit me with thy salvation." I have much sin to confess every day, and this makes me prize the fountain that is opened for sin and uncleanness. I feel to be a vile sinner; and if Christ did not receive such as these, I must for ever perish. I often beg of the Lord to drive all my guilty fears away. I heard a woman say the other day that she believed in

Christ and was saved, but I believe she never was lost; that is she never felt herself to be a lost sinner. What an awful deception!

May the great Head of the church bless you with a word from his mouth, saying, "I have loved thee," which is better than all beside. Please give my love to all who love the Lord in sincerity and in truth.

Yours in the Bonds of Love,  
Milton, June 12th, 1884.

W. BAUGHAN.

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### REVIEW.

*The Personality and History of Satan.* By Robert Brown. London: S. W. Partridge & Co.

THE origin of sin always has been and always will remain a mystery to the human mind. How a bright angel, possibly an archangel of the highest order, could commit sin, and incur the displeasure of God, and eternal banishment from a state of bliss, is what God has not been pleased to reveal. But that Satan and a host of angels were once in purity and happiness, and for their sin were cast down into hell the Scriptures show most clearly; for Peter says: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Pet. ii. 4.) Their breasts are now filled with sin and enmity against God and against the God-man Mediator; and with all their power, craft, and subtle policy they fight against the increase of the Lord's kingdom and against all the chosen seed; and the Scripture is continually being fulfilled: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. iii. 15.) Satan, and the other angels who fell with him, and were, for their sin, banished from the presence of a holy God, envied our first parents the happiness in which God created and placed them, and therefore contrived a plan which proved successful, and laid a temptation to which they yielded to the gratification of Satan, the dishonour of God, the ruin of the whole human race, and, for ought they knew, their own eternal destruction. Satan so worked by his temptation on the heart of Eve that she conceived a desire to touch the forbidden fruit, and afterwards partook of the same, and her husband received this fruit at her hands. Sin and death were wrought in them, as we see from the Word of God: "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." (Jas. i. 15.)

Man, who was set over all the works of God's hands, yielded to the temptation and solicitation of Satan, lost his authority and power, and sold himself into the hands of the devil, who thus became the god of this world, and man became his vassal, or servant. The Scripture says, "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." (Rom. vi. 16.) All live and die in obedience to Satan except the

elect seed, who are chosen in Christ, their Head; but these being regenerated, or born again of the Spirit of God, are rescued from the powers of darkness, and find a warfare going on within them all the days of their life, as Paul says: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. v. 17.) The author of this work has set this forth very clearly in the following extract:

"God has himself put irreconcilable enmity between these two seeds; for he has said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed;' and there has, therefore, been a perpetual contest between the two all down the ages, and will be until the end; for 'the carnal mind is enmity *itself* against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God;' for 'without faith it is impossible to please him;' and 'all men have not faith.' Hence the moment a soul is born of God, he becomes one, that is, experimentally so, with 'the Seed of the woman;' and the 'seed of the serpent,' therefore, naturally hate him, as our Lord himself testified, 'If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Name's sake, because they know not him that sent me.'" (Jno. xv. 18-21.)

The author endeavours to expose the subtle workings of Satan, the power he has, and that none but Christ can overcome him; and shows that although the church of God in her fallen state is no better than those who are lost, yet God will not allow one of his children to perish in their sins; but will deliver them from all the works and craft of Satan, and make his own wondrous works of grace, redemption, and his resurrection power to shine forth like a morning without a cloud. On this point we will give the following extract:

"Then the contrast between the Lord's work and the work of Satan, will be exhibited in all its wondrous contrariety. The Lord's work, how perfect! how inconceivably beautiful and glorious! how wondrously blessed! The innumerable multitude of saved sinners, 'conceived in sins' and 'shapen in iniquity,' 'transgressors from the womb,' once vile, unclean, and filthy; now washed in the blood of Jesus, whiter than the driven snow, clothed in the spotless righteousness of Emmanuel, Jesus in them and God in him; in their glorious resurrection bodies, shining forth as the sun in the kingdom of their Father! Like the glittering gems on the breastplate of the high priest, when he came out of the sanctuary on the great day of atonement to bless the people; as

they flashed back the dazzling sunbeam as it struck upon their polished surfaces; so shall our great High Priest, Jehovah Jesus, when he comes out of the true sanctuary, 'the second time,' 'apart,' from sin unto salvation, be 'glorified in his saints and admired in all them that believe *in that day.*'"

The writer of the book is a stranger to us, but he brings out a good deal of truth very clearly, and sets it forth to advantage. We should have been pleased to have found in it more of the soul-travail, hungerings, and thirstings of the child of God; but as it is not the first production of his pen, he may have entered more fully into this matter in some of his other works.

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### GOD'S WILL AND DECREES.

ERE creatures were made, before time had its birth,  
Or God, the Eternal, had fashioned the earth,  
His mind was then fix'd, and his will had decreed  
His future intentions to all his lov'd seed.

He resolv'd that his providence joined to his grace,  
Like links in a chain, all his chosen should trace;  
The thoughts of his heart and result of his will  
With wonder amazing their minds he would fill.

But onward and onward for thousands of years  
This world must progress amidst sorrows and tears,  
Till his time should arrive and his purpose be known  
To those he ordained to be bone of Christ's bone.

In sin they are born and from God go astray,  
From the time they draw breath on their fixed natal day,  
And forward they run in transgression and sin,  
Till he in their hearts his good work doth begin.

His Word is then sought for, his grace is desired,  
His hand is much watch'd by the soul thus inspir'd  
By the Spirit of Christ to breathe after his love,  
Those infinite depths and heights from above.

Some drops from the ocean of life, love, and blood  
Are sent from the hand of a merciful God,  
Their griefs to redress and transgressions o'ercome,  
And assure them their sins in this ocean are drowned.

More and more of these drops the true pilgrims desire  
From the Saviour of sinners, the God they admire;  
For contented they are not, nor ever will be  
Till they wake with his likeness his glory to see. J. D.

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BEHOLD how mindful, how careful, how faithful our Father and the Lamb of God is! It is not exaltation, nor a crown, nor a kingdom, nor a throne, that shall make him neglect his poor ones on earth; yea, even because he is exalted and on the throne, therefore it is that such a river with its golden streams proceeds from the throne to come unto us.—*Bunyan.*

## Obituary.

MARTHA SPINK.—On Jan. 13th, 1886, aged 76, Martha, widow of the late John Spink, of Wootton-under-Edge.

She was born in the house in which she died. When about fourteen years of age, she went to live with an uncle, and thought him to be a good man. At the age of eighteen she went to a situation in London. She had been brought up amongst the General Baptists, but now attended Zion Chapel, where the late Mr. Foreman preached; and she thought she never heard such preaching before (being accustomed to hear what was *general*, not *particular*.) Here the Lord the Spirit convinced her of her state by nature, and she had to give up her song-singing, and read her Bible. She then collected all her books, which she had so much prized, and burnt them. At this time she was exposed to great temptation, and, in her old age, would frequently look back and remark how the Lord had mercifully preserved her. She left this situation and took another as housemaid with a Sir Thomas Ayres, and was under a very wicked cook, who persecuted her on account of her religion, and would order her to go and tell her master falsehoods, which she refused to do, upon which the cook would tauntingly reply, "You mealy-mouth professor!" Shortly afterwards this cook died suddenly. Notwithstanding the cook's treatment, she felt such sweet humility of soul that she could have allowed her to make a door-mat of her.

After this she took another situation, where she became acquainted with her late beloved husband, whose Obituary appeared in the "G. S." for March, 1881; and not long after they were married, she was made a great blessing to him. She became a member of the little cause at Richmond, Surrey, the friends there bearing testimony to her being a mother in Israel. She was willing to spend and be spent for the service of God. She felt a great union to the Lord's sent servants, and highly esteemed the truths they were enabled to declare. She, with her husband, left Richmond and came to Wootton-under-Edge to nurse her sick father; but this they found to be a barren land, yet the Lord made good his promise and manifested his faithfulness, wherein he says, "In the wilderness shall waters break out, and streams in the desert." (Isa. xxxv. 6.)

The Lord inclined their hearts to open a room for prayer and preaching, and he gathered a few (seven in number), and they were formed into a little church; but not one of these resided in Wootton except Mr. and Mrs. Spink. She often said, "The Lord knew I could not go where the gospel was preached, so he brought it to me;" and he made it her meat and drink, especially so after her husband's death. She looked forward to the Sabbaths with great pleasure, and was wont to say, "What should I do without the blessed gospel!" and would often compare herself to the widow of Zarephath. She earnestly contended for the faith once de-

livered to the saints, and through her out-spoken manner would, at times, bring down persecution upon herself. She would give no place to error in any shape or form. She not only knew the letter of truth, but the spirit and power of it, and it lay near her heart, and was more dear to her than her natural life.

After her husband's death she lived quite alone, and desired no company except the people of God. When a wish was expressed that she would have someone to stay with her, she said they would only interfere with her reading and meditation, and she highly prized being alone. On one occasion, after returning home from visiting a good woman, she was much tried about her safety in dwelling alone, and was tempted to believe some one would break in and rob the house; so she took her chairs and placed them against the door. As she had so often expressed that her safety was of the Lord, her conscience smote her, and she felt her lack of confidence in her God. She then besought his forgiveness, and having removed the chairs, she retired to rest with her fears removed; and lay down in safety. She thus writes:

"I would sooner be a sparrow alone, than be mixed up with the God-dishonouring doctrines of the Arminians. I think sometimes I shall go to heaven when I die, and then again all is dark, and my poor mind is harassed with the words:

"'What, if my name should be left out,' &c.;

and I cry to the Lord to give me a true token. I felt the New Year's Address in the 'G. S.' for 1882, and also the sermon by Toplady contained blessed truths, and they gave me a little hope; for if salvation is by works and grace, I am sure I must go to hell; but it is by grace alone. My prayers are so poor and cold. I cannot call them prayers. I have no hope but in Him who is the Way, the Truth, and the Life. On July 24th Ps. xxxvii came into my mind when on my knees before the Lord, where it says, 'Fret not thyself because of evil doers,' &c.; and I felt I must read it. I saw that portion fulfilled nearly 50 years since, and it stands good now. I do try and thank God for being so good and kind to me; and if ever I get to heaven, I shall sing the loudest of them all."

"Aug. 29th.—I feel like a sparrow alone upon the house top. I am not worthy of notice from anyone; but the Lord will take notice of me. I had a blessed time in hearing on Sunday, from Ps. xxxvii. 16. I could hardly keep my seat. I often say that half the preachers now-a-days ought to go to the plough and earn their living instead of preaching. Mr. Tiptaft used to say a man had better be a stone-breaker, than attempt to preach if he is not sent of God."

"Feb. 3rd, 1883.—I am still waiting for the Lord's appearing in my poor soul, and have sometimes a hope that hell will not be my portion, because I hope the blessed Lord has put his fear into my heart; but if it is left to me to do one good thing, I shall go to hell. The blood and righteousness of the dear Redeemer is all my salvation and desire; but I want to feel his love in my

heart, so that I may more love his truth, and his dear servants. There is so much in me that makes me feel that I am not like God's people; but I can say, 'Thy people shall be my people, and thy God my God.' Although I am an old woman, I am but a dwarf in divine things. I hope my riches are above where no one can cheat me out of them. O to have one's life hid with Christ in God! I hope it is so, and sometimes I believe it is so. As I was reading the letter of a friend this morning the words dropped into my mind: 'And yet there is room;' yes, for poor vile sinners who feel their need of Christ; and I hope there is room for poor Martha. I cannot express myself in writing. Words are only wind; it is the power we want."

"Feb. 24th, 1885.—One of the Salvation Army called upon me the other day with a 'War Cry' for sale. I said, 'No, I would not give you a penny a bushel for them; for you go about telling lies in the Name of the Lord. The devil is your captain, and that you will find out some day.' Practical godliness is thought but little of in the present day. I had a little Bethel yesterday. Dry faith will not do for me. I am so tempted after I have written a letter to burn it."

"March, 1886.—I felt a little of the words this morning: 'When saw we thee a hungred, and fed thee? or thirsty, and gave thee drink?' &c. (Matt. xxv. 37.) It laid me very low at the footstool of mercy, with this cry in my heart:

"Why was I made to hear thy voice,  
And enter while there's room?"

The Lord knows how to lay me in the dust of self-abasement, strip me of everything, and leave me empty and bare. O if I should be found without the best robe, without the wedding garment, hell must be my portion; but my hope is in the Lord Jesus Christ, and I want to sing as one that is born of God. It is wonderful how poor souls are being deluded in the present day with a false hope. I feel such a changeable mortal, 'but if the foundation be destroyed, what can the righteous do?' but 'the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.' I want a feeling religion. I cannot rest without feeling. The Lord is precious to my soul. The Plymouth Brethren doctrine will not do. The devil is very well pleased with them because they have an easy-going religion."

Speaking of her afflictions, which were spasms and liver complaint, she said, "The Lord does not lay upon us more than we are able to bear. I know not how it is that I have so much contentment. I often feel so rich, and quote this verse:

"Let me not murmur or complain," &c.

In July she said, speaking of her unbelieving heart, "How distrustful and wicked it is; but sometimes I am bound to believe I have another heart, even a new one, that hates the old wicked one. The old man and the new never can agree. There is often a battle within, but bless God I am out of hell, which is often a wonder to myself.

“‘Rock of Ages, shelter me,  
Let me hide myself in thee’

is the feeling of my heart. I want to be told by God's own mouth that I am one whom he has chosen. I do want another token that he will be with me when called to die. I feel so cold and lifeless lately, and so burdened in spirit. I have no heart to write. This morning in reading Jno. xii I felt my spirit burn a little, where it is said Mary, and Lazarus, and the blessed Lord sat at supper, and Martha served. O what a happy company was that! The Lord can send a word into this cold, lifeless, dead, and barren heart in a moment. I know it because I have felt it. I might read until I became blind, but if the Blessed Spirit did not come with a little life and power into my heart to raise me up a little to praise him, it would do me no good. It came to me one day like this: ‘Praise waiteth for thee, O God in Zion.’ When a little word is dropped into my heart with power, up springs love, joy, and praise; but ‘who can sing the Lord's song in a strange land?’ I feel my time here is getting short. Bodily strength is giving way. You will not hear much more from me.”

Sept. 25th, 1866, she wrote thus: “I seem worn out; but I desire to be thankful for my memory and sight. I could not give up a free grace gospel if all the world were given to me. Nothing but that can hold me up. I feel more naked, helpless, and empty than ever I did in my life. The will is present with me, but how to perform that which I would, I know not. Hymn 361 was made a blessing to me the other Sunday morning, as I was putting the forms round the room ready for service. I sang the hymn through in my heart with feeling. Bless the Lord, that was a little way-mark. The feeling is gone, but I cannot forget it. I shall soon be 77 years of age. So many have been taken off, and my turn will soon come; and then how will it be with me? Well, I have a hope that it will be well.”

The following is a copy of the last letter she wrote:

“My beloved Friends, — This comes with my best love to all, and I can say of a truth, ‘Bless the Lord, O my soul; and all that is within me, bless his holy Name.’ This morning, for the first time since my fall, I have been reading my dear old Bible, and a hymn that came home to me:

“‘Pilgrims we are to Canaan bound,’ &c.

You will see I am better, or I could not do this. But what I want most to tell you is that the first Sunday I was confined to my bed it appears the doctor had many fears about me, and that was the very time Mr. W. was so led to pray for me. It came to me this morning: ‘The effectual fervent prayer of a righteous man availeth much;’ but the righteous Man is the Lord Jesus Christ. I am like one raised from the dead.”

Her last illness was brought on from a fall which she had on Nov. 13th. She fell on the ground insensible and remained so she knew not how long; but when consciousness returned she called a neighbour to her assistance. She rallied for a short time,



and much enjoyed one of the services. After this she had a special token from hearing a friend read the book of Ruth. She said, "You and I have cleaved to each other. I have had some of those blessed handfals, and am enjoying one now." They were both melted to tears. She was no cold-hearted friend. Her house was open, her table spread, and a welcome to the Lord's people without money or price. She spent more than her income, and had to draw upon her principal. Hymn 472 was very sweet to her, especially the last verse. She said, "I long to drink of those streams; also the 1091st, being the last that was read to her. On one of my visits to her she asked who it was (as she was blind for three weeks before she died). I replied, "No stranger." She said, "No, I know your voice. You are no stranger to me." She could not say much, but afterwards remarked to a friend, "I have not followed strangers. I know Christ's voice and have followed him. No other voice will do. He is the Door." On another occasion she said, "'Weighed in the balance and found wanting' has been much on my mind. All God's people are wanting; for they want a precious Christ, and nothing else will do; and I have him. Professors trust in good deeds, but that will not do for me. It must be Christ and Christ alone, or I shall be found wanting at last."

She suffered much at times in her head, and asked us to beg of the Lord to make short work of it; expressing a desire to be submissive to his will. She said, "Do not pray for my recovery. I know it will be well with me in the end." She said to me, "There has never been a jarring note between us from the time the union commenced. I am a witness to it. My prayers have followed you about the country when you have been from home; and I could not help it." I have lost a beloved friend whom I highly esteemed; and greatly miss her. I saw her a few days before she died, and wished her good-bye. Her remains were interred on Jan. 18th, with her husband in the Tabernacle burying-ground, Wootton-under-Edge, friends coming a considerable distance to attend her funeral. J. W.

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**JAMES HALE.**—On March 9th, 1887, James Hale, for many years a member of the Baptist church at Corsham.

I first became acquainted with him in the year 1855, and he was present when I preached for the first time at Corsham, when a union in the truth was formed between us, which continued for over thirty years. When I first went to C. our friend was a member at the General Baptist Chapel, but in 1858 he, with others, separated themselves from the General Baptists and clave to experimental truth. In the following year I formed them into a gospel church on Strict Baptist principles, which brought down upon them much reproach and revilings, both from the minister and people that they had left; and some of them could not stand the trial of persecution, so went back again. But this was not the case with James Hale; for the truth had taken hold of him

and it held him fast. After a time a small chapel was built and opened by the late Mr. Gorton.

Before the Lord called our departed friend by his grace, he indulged in ungodly conversation, and spent his Sabbaths in rambling in the fields, or in the public house, and at night would return home drunk. His wife asked him to go with her to a cottage-meeting, and to oblige her he went; and it was there the Spirit of God sent home the arrow of conviction into his heart, and instead of going to the public-house, he was glad when night came on that he might get away into a wood, and there give vent to his feelings under an awakened conscience and the wrath of God revealed in his righteous law against sin. I do not know the date when this occurred, but he was baptized when about the age of thirty. I have heard him say that he was raised to a hope in God's mercy more from the direct influence of the Spirit of God on his heart, than through any human instrumentality. He laboured under a felt sense of his inbred corruption and vileness, which was attended with communion with his God.

Until old age and infirmities came upon him, his place in the house of God was seldom vacant, either on the week evenings or Sundays. He lived and adorned the gospel he professed, which "teacheth us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." I visited him in last August and found him very low. He said he was afraid after all he was not the right character that the Lord would save; and yet was kept groaning and sighing for the Lord to appear. At other times he was raised to a good hope, and believed the Lord would finally deliver him. With the tears running down his cheeks he said, "Not long since the Lord spoke home these words to my soul: 'I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.'" He was a man much exercised in his mind, and had many changes of soul on his dying bed. His son, who is a spiritual person, once said to him, "Father, what is the state of your mind?" He replied, "Sometimes I believe it will be well with me, and I have hope; at other times my hope seems to be removed from me." On Feb. 16th his son again visited him. He said, "I cannot talk much, but bless his dear Name, I hope he will favour me again, as he did at the beginning of my illness, when he enabled me to say feelingly,

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

O that he would give me one more token for good, and take me to himself! Many years ago when the Lord began a work of grace in my soul, it made me cry for mercy. So I began by crying for mercy, and it is mercy I am now longing for, and that the Lord would take me home to glory. Nothing short of mercy will do for me. Bless his dear Name! He has appeared again and again. He has delivered, and I trust he will yet deliver."

When I first commenced my labours at C. I introduced the "Gospel Standard," and our friend was one that took it in, and he was a constant reader of it to the time of his death. The Bible, Gadsby's hymn book, and the "G.S." were his constant companions. On another occasion his son entered the room, and found him in prayer. He was heard to say, "Precious Jesus! Friend of sinners, have mercy on me." After a time his son spoke to him of the preciousness of Jesu's love, when he replied, "The Lord has heard me, and told me I was his portion;" and again repeated: "Precious Jesus! Thou precious Friend,

"Thy precious blood  
Shall never lose its power,  
Till all the ransom'd church of God  
Be saved, to sin no more."

His pain at times was very great. On one occasion, when the pain a little abated, he said to his son, with the tears rolling down his face, "I am at death's door." His son replied, "How do you feel respecting it?" He said, "I feel no particular fear of death, but I hope the Lord will remove the great pain. Tell Mr. Kevill that hymn 583, which I have so many times given out, I feel to be sweet and precious now I am in the arms of death." He exclaimed, "'Bless the Lord, O my soul; and all that is within me, bless his holy Name!' The Lord has appeared; and I am waiting for him again to appear." After a pause he said, "Tell Mr. K. when I am gone, that I am taken from all the cares and perplexities of this life, and the trials connected with the little cause of God in this place." He was a warm lover of Zion. His son again called to see him, and said, "Do you know me?" He replied, "Yes; I hope the Lord will take me to heaven, and you too." He then closed his eyes, and lingered till the following Wednesday afternoon, when his redeemed spirit took its flight, to be for ever with the Lord. The church mourn their loss. I hope the Lord will raise up more to fill the vacancies made by the removal of such as our departed friend.

D. KEVILL.

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EDWARD BARFORD MARTIN.— On May 8th, 1886, aged 47, Edward Barford Martin.

Our departed brother was for many years a reader of the "G.S." and an ardent lover of the truth, and was a constant attendant upon the means of grace. He was born in the year 1839, of God-fearing parents; and thus had an advantage over many children, who are permitted to indulge in all manner of sin and wickedness. He was always of a sober turn of mind, and a very moral character; and was brought up by his parents to attend the means of grace. In the year 1862 he married, and set sail for Australia; but after living there several years, finding his health impaired and longing to see England again, he returned in the year 1867.

It was in 1878 that I first became acquainted with him as a believer in Christ Jesus, and I felt a union to him in spiritual

matters. We were living very near to each other at this time, and both attended Salem Baptist Chapel, Braintree, where I have heard him engage in prayer. He would say to me, "The world is nothing to me. It is Christ I want;" and then he would repeat the hymn commencing:

"How firm a foundation, ye saints of the Lord," &c.

His temporal pathway was a tried one, for although he had a good business as a stone-mason, yet his family of nine children kept him tried in circumstances. He would frequently tell me his business matters, and that the Lord always appeared for him in some way or other; and say, "I ought to have more faith." There was a bond of union between us that continued until his death, and is not now severed.

He appeared to have been failing in health during the latter part of the year 1884, but it was not until the end of that year that he gave up his work. It was then thought for a time that his end was approaching, but during the summer of 1885 he rallied at times. His disease was consumption. Though living at a distance I visited him several times. In the month of March, 1886, I saw him, when he told me that the enemy had harassed him very sorely, and he was afraid he would be left to take away his life. On one occasion I read to him 1 Pet. i, and when I came to the words: "Whom having not seen, ye love," he raised his hand, and, with tears, said, "The Lord knows that I love him; and it is because he first loved me." On April 25th I last saw him alive. Being Easter Sunday I went to visit him, and found him awaiting the summons. I engaged in prayer with him, and we had some sweet communion, while he magnified the Lord for his goodness to him, a poor lost sinner. He asked me if I thought his time was short. I replied in the affirmative, upon which he said, "Praise God! I wish he would come to-night. But O, I need grace and patience to wait his time!" His wife being present he asked us to sing, and we together sang:

"Jerusalem, my happy home," &c.

When I left him I bid him good-bye for ever in the flesh, trusting to meet him in that world above. Of his last moments I cannot give particulars. He was buried by Mr. Elliston, who had long known him. I can say in conclusion, "Let me die the death of the righteous, and let my last end be like his."

D. BUTCHER.

PETER MARTIN.—On Jan. 9th, 1866, Peter Martin, for nearly 40 years a member of Hanover Road Baptist Chapel, Tunbridge Wells, being received as a member after having been baptized by the late pastor, Mr. Kewell, on April 7th, 1846.

He was a man of prayer and good judgment in the things of God. I have often heard him speak of his soul-exercises and trouble when the Lord the Spirit first gave him a view of his state and condition before God, how he envied the beasts of the field that had no immortal soul, and often had to leave his work

and retire into secret to beg for mercy; and though he was in due time set at happy liberty, he did not use his liberty for an excuse to commit sin, for I never knew a man who walked more tenderly in the fear of God and one who was more afraid of himself. At the prayer-meetings the friends would often say, "We like old Mr. Martin, and are glad he was called upon to engage in prayer." None loved and prayed for their pastor more than he did, and I have often heard him say how much he sympathised with him. In secret he would confess to the Lord his sin and weakness, and beg for mercy through Jesus Christ, who was his only Hope. We, as a church, miss him very much. He was indeed a true friend to me, and I looked upon him as a father in Israel, and much valued his friendship.

My wife says she shall never forget his last visit to us about three weeks before he died. He spoke a few words in prayer before leaving us; and solemn and weighty words they were. We little thought it would be his last visit. He was only seriously ill two or three days. It was his wish that when the time of his departure seemed to be drawing near, if possible, I might be sent for. On Friday, the 8th, his youngest daughter came for me, and I went the same evening to see him, which proved to be the last time. I found him sitting in his arm-chair, with his Bible on the table. He looked up very calmly and said, "I am not long for this country." I said, "Do you really feel your end is near?" He replied, "Yes, I do." I said, "Will the things you and I have experienced and talked about so many times do to die with?" He answered, "Yes, they will." I asked him if he had any fear in the prospect of death. He replied, "No." I said, "Then you really feel all is right; and you have nothing to fear." His reply was, "I am not careless, but I am not at all afraid." Taking up his Bible he found Ps. lii, but could not read it. I read the last two verses of the psalm, and he said, "Yes, that is it." Putting up his hands he began to pray. I wish I could remember all he said. His countenance beamed with heavenly joy, while his utterances were child-like and simple. He prayed for his children, and the church.

I cannot describe my feelings while listening to the utterances of this dying saint. He prayed that I might be kept faithful, and made useful in the vineyard of the Lord, and said, "Do grant, O Lord, that he may never draw back, but give him grace to press towards the mark, for the prize of the high calling of God in Christ Jesus." He then became exhausted, and I tried, in my poor way, to ask the Lord to give him a happy and speedy exit out of time into eternity; and then left him. Early the next morning his spirit took its flight, to be for ever with the Lord. The church has sustained a great loss by his removal, for he was one of its supporters, if not with purse, with his prayers. His daughters have lost a kind and affectionate father, and I a true friend. He was interred by Mr. Newton.

W. BOTTEN.

# THE GOSPEL STANDARD.

AUGUST, 1887..

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

## THOUGHTS ON THE BOOK OF RUTH.

*(Continued from page 288.)*

SHE goes on to say, "Why then call ye me Naomi, seeing the Lord hath testified against me?" How often it is the case that God's people look upon his dealings with them as if they arose out of his wrath, and as judgments inflicted upon them, not clearly discerning that God testifies against our wrong ways, whilst, at the same time, he loves our persons. Yes, whilst he corrects, and reproves us, for our ways, he loves us, body, soul, and spirit with all his heart. God's reproofs, rebukes, corrections, and chastenings are sent to humble us, and to try our ways; but none of them are sent in penal wrath and anger, either against our persons or our souls. Therefore though the Lord had, in this case, testified against the ways of Naomi, and though he may be testifying against the ways and wrong-doings of his people now, yet he bears no ill-will, no hatred, no penal wrath against their persons, nor does he intend to cast them off for all the evil that they have done unto him; for he says: "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. xxxi. 37.)

We need, especially when in trial, and indeed, at all times, much wisdom to discern the difference between our sins, and our persons as they stand before God. All these evils which we have received from the devil, and they are many, and as malignant as they can be,—all these God hates, and abhors; but he has never at any time, not even when his children were dead in their sins, hated their persons; for if that could be the case, the Scripture could not be true: "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." (Jer. xxxi. 3.)

Then Naomi says further: "The Almighty hath afflicted me." Under this she was smarting. "The rod," saith Solomon, "is for the fool's back;" but affliction when sanctified, and we cannot believe that in the end there will be any unsanctified affliction to the people of God, shall prove profitable; as the Word says: "Before I was afflicted I went astray; but now have I kept thy word." (Ps. cxix. 67.) And further than this, we are sometimes brought to look back and see that instead of there being

evil in affliction, it has been for good. "It is *good* for me," said one, "that I have been afflicted." (Ps. cxix. 71.) In afflictions God's people are often brought to cry and pray in few words: "I said, Lord, be merciful unto me; heal my soul; for I have sinned against thee." (Ps. xli. 4.) The apostle says, "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much more be in subjection unto the Father of spirits, and live?" (Heb. xii. 9.) The afflictions of the Israelites in the land of Egypt neither prevented their increase nor their growth; but, strange to say, "the more they afflicted them, the more they multiplied and grew." (Exod. i. 12.) Often is it the case that whilst we are under affliction's yoke, God is more acknowledged, more honoured, more sought after, and we are inwardly impelled to make a short cut to the throne of grace, with, "Lord, help me."

There is a oneness between the Lord Jesus Christ and his church, he being the Head and his people the members, for he has the same regard to each and every one of them, having died for their sins, and borne their griefs; therefore he knoweth how to succour and deliver their souls: "In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." (Isa. lxiii. 9.) Paul says, "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. xii. 11.) The afflictions of the Lord Jesus Christ were not joyous; for he had to cry out, "My God, my God, why hast thou forsaken me?" "It pleased the Lord to bruise him; he hath put him to grief." (Isa. liii. 10.) "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." He was sorrowful, even unto death, that the Scripture might be fulfilled: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." (Isa. liii. 4.) But did God hate him? Did he abhor him? Did he utterly forsake him? Did he cast him off? Did he despise his affliction? Did God wholly and entirely hide his face from him when he cried, "My God, my God, why hast thou forsaken me?" No; the Word says, "He hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard." (Ps. xxii. 24.) So when the children of God are in the furnace of affliction, are they hated, are they abhorred, are they cast off, are they utterly forsaken? No, by no means; they are still loved, and still dear to God. They are still the members of Christ, and the graces of the Holy Ghost, though tried, are still in their hearts; namely, faith, hope, love, and prayer; and there is something will spring up at times which says, "Though he slay me, yet will I trust in him." O what a mercy it is, when, in the midst of trials, we are brought to acknowledge that it is

the hand of God, and to say with Naomi, "The Almighty hath afflicted me." There is an acknowledging of the hand of God although it seems to be gone out against us.

Here then we see the return of Naomi and Ruth to Bethlehem, and here is the testimony of this good and gracious woman; and thus far, all she could say is in condemnation of herself and in justifying the Lord. "So Naomi returned and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of barley harvest. And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz." Now the providence and goodness of God began to be unfolded. Naomi had a kinsman on her husband's side, of the name of Boaz; and he was a *mighty man of wealth*. The word *Boaz* means "strength;" and therefore he was able to sustain both Naomi and Ruth, and to do for them all that they desired; and a powerful, kind, and affectionate friend he proved himself to be. How beautifully this represents the Lord Jesus Christ, that Kinsman of the church who has taken upon him our nature, having power to redeem and deliver us out of our afflictions, adversities, and sorrows; as Asaph says: "God is the strength of my heart, and my portion for ever." (Ps. lxxiii. 26.) Samuel said to Saul, "The Strength of Israel will not lie nor repent; for he is not a man, that he should repent" (1 Sam. xv. 29); and what he undertakes to do, he will accomplish.

Christ, who was of the same city as Boaz, was mighty in all his ways and works: "Great is our Lord, and of great power; his understanding is infinite." (Ps. cxlvii. 5.) John had a wonderful view of him when he wrote his Gospel, and showed his Eternity: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." (Jno. i. 1, 2.) Here he speaks of Christ's incarnation, and what he came to do, even to redeem his own church by suffering and dying in her room and stead, which no one else could have done. Isaiah also had a clear view of this when he said, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength." To these two questions Christ gave a speedy and blessed answer: "I that speak in righteousness, mighty to save." (Isa. lxiii. 1.) By his incarnation, blood-shedding, and death he has paid the price of redemption; as Paul says: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i. 7.) Isaiah, by the spirit of prophecy, foresaw the incarnation, sufferings, obedience, and death of Christ. He saw that he was David's Son after the flesh, and God's only-begotten Son from everlasting when he said, "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa. ix. 6.)



But Christ has not only redeemed the church, but he has “destroyed death, and him that had the power of death, that is, the devil;” and he will finally deliver those “who through fear of death are all their lifetime subject to bondage.” Death, to the children of God, often appears a dreadful monster, but Christ, by his death and resurrection has overcome for his people, and he will most certainly overcome in them. Hence he says, “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; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” (Isa. xliii. 1, 2.) And again: “I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” (Isa. xli. 10.) Christ only has power over the devil; he could do with him as he pleased. For his sin Christ cast him out of heaven, and overcame him in the wilderness of temptation when he said, “Get thee behind me, Satan.” John had a special view of the power of Christ over this arch foe of the church, “when he saw an angel come down from heaven, and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.” (Rev. xx. 1, 2.) God’s children can overcome only in the strength of Christ: “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” (Zech. iii. 6.)

Christ is not only mighty to redeem, and mighty to overcome Satan, and death, but he was mighty to rise again from the dead, ascend on high, and lead captivity captive, and also to “bestow gifts upon men, even the rebellious also.” Again: He is mighty to convert sinners unto himself, mighty to change their hearts, mighty to make them new creatures, mighty to engraft them into himself, and to make the dead to live, and to save them from all their sins; as Paul says: “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Heb. vii. 25.) What a mercy it is that he is also willing, for he says, “Him that cometh to me I will in no wise cast out.” (Jno. vi. 37.) Christ had power to lay down his life and power to take it up again; and now he has all power in heaven and in earth given unto him, that he should give eternal life to as many as the Father hath given him. Therefore he says, “If ye shall ask anything in my Name, I will do it” (Jno. xiv. 14); and the Word says: “He will fulfil the desire of them that fear him; he also will hear their cry, and will save them.” (Ps. cxlv. 19.) Indeed, he asks we poor guilty sinners this question: “Is anything too hard for me?” and faith says, “No, Lord.” Again he asks us, “Believest thou this?” and faith can go as far as Martha went when she said, “Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world” (Jno. xi. 27); and the Word says of such: “Every spirit that confesseth that Jesus Christ is come in the flesh is of God.” (1 Jno. iv. 2.) All these things are affected

by the power of Christ, "who is glorious in holiness, fearful in praises, doing wonders." (Exod. xv. 11.)

If Boaz, who was only a man, was strong, how much stronger is Jesus Christ, who is the Mighty God, and to whom Job said, "I know that thou canst do everything, and that no thought can be withholden from thee?" (Job xlii. 2.) But not only has Christ power to regenerate his people, but he has also power to forgive their sins. Of this power Christ testified to the Pharisees when he healed and forgave the sick man his sins; as it is written: "That ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house." (Mark ii. 10, 11.) When he died on the cross he put away the sins of his people for ever and ever, and when he forgives sins in the conscience, they cannot be retained; for "as far as the east is from the west, so far hath he removed our transgressions from us." (Ps. ciii. 12.) He has cast the sins of his people behind his back, though, for their humiliation, he allows them to have their sins continually before their face; as we see from the Scripture which says, "My sin is ever before me." (Ps. li. 3.)

Mighty as Boaz was, he was not able to die for a sinner, convert a soul, forgive a sin, or put away one transgression. But all this Christ can and will do for every poor coming, crying sinner that is brought to feel his need of him. Out of Mary Magdalene, that miracle of grace, Christ cast seven devils, drew her after him, made her one of his companions, and has held her up in his Word as one of the brightest saints that ever lived. Much was forgiven her, and she loved much; therefore we find, even when she saw the body of her crucified Lord lay cold and lifeless in the tomb, his power and love drew her to the sepulchre with a warm heart and weeping eyes, desiring to look upon him, and so strongly did Christ at that time work faith in her heart in his Deity, that she said to the angels, "They have taken away my Lord, and I know not where they have laid him." (Jno. xx. 13.) The Lord will carry on his work, and fight against the powers of darkness until he has rescued every one of his redeemed from the service and grasp of Satan: "The Lord is a Man of War; the Lord is his Name" (Exod. xv. 3); and he has said, "The captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children." (Isa. xlix. 25.)

Boaz, whose name signifies "strength," was indeed a suitable friend to these afflicted widows. He was not only able, but he was willing to do them good, and he granted them all their heart's desire. But O how much greater is Christ; as John says: "The Lord God omnipotent reigneth." (Rev. xix. 6.) He is mighty as God; as Mary said: "He that is mighty hath done to me great things; and holy is his Name" (Lu. i. 49); and he is mighty as the God-man. This made people, in the days of his flesh, say,

“What manner of man is this, that even the winds and the sea obey him?” (Matt. viii. 27.) He was mighty in his death; for he “hath abolished death, and hath brought life and immortality to light through the gospel.” (2 Tim. i. 10.) He is great in his priesthood; for Paul says, “We have a great High Priest, that is passed into the heavens, Jesus the Son of God.” (Heb. iv. 14.) He is great as Intercessor: “Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.” As King he is great; for he is King of kings, and Lord of lords: “By me kings reign, and princes decree justice.” (Prov. viii. 15.) He is great in his love; for it passes knowledge. He is great in his mercy; for David says, “Great is thy mercy toward me; and thou hast delivered my soul from the lowest hell.” (Ps. lxxxvi. 13.) He is great in his grace; as he said to Paul: “My grace is sufficient for thee; for my strength is made perfect in weakness.” (2 Cor. xii. 9.) He is great in his glory: “His glory is great in thy salvation.” (Ps. xxi. 5.) Indeed there is nothing little or weak about Christ; he is mighty, and great; he is life, light, and love. We may sum up all his characters in this one text: “His mouth is most sweet; yea, he is altogether lovely.” (Song of Sol. v. 16.)

Now though Boaz was a great man, and able to do many things, and show many acts of kindness to Naomi and Ruth, what a poor figure he cuts, how insignificant his greatness and glory when compared with the ever-adorable, Incarnate Son of God in his complex Person, in all his offices and characters which he sustains, and his innumerable kindnesses to poor guilty sinners, even to babes in grace, who come to him in their poverty, bereavements, troubles, fears, sins, temptations, and castings-down, crying for the Scripture to be applied to their hearts again and again: “Say unto my soul, I am thy salvation.” (Ps. xxxv. 3.)

Boaz was also a “mighty man of wealth.” From this it is evident he was a rich man, but he was generous with his riches; for he appears to have been a very kind, amiable man, rather different in his manners and acts to most of the sons of men. It would appear that he was discreet and kind, which made Naomi say, “Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead.” Indeed, the whole of his history shows that he was a man of an excellent spirit, and though he was great and a Jew by nature, he was not ashamed to own and receive Elimelech’s widow, and to show equal affection to the poor sinner who was not of the same extraction as himself, even Ruth, the Moabitess. But the wealth of Boaz was temporal wealth,—riches that fade away. They were like the flower of the grass, and his life was as a vapour. O how different to the Person and riches of Christ! How rich Boaz was is not revealed; nor can we tell what is the wealth of Christ. The riches of Boaz were, doubtless, exhaustible; not so with Christ’s riches. Paul says, “Unto me, who am less than the least of all saints, is this grace given, that I should preach amongst the Gentiles the unsearchable riches of

Christ." (Eph. iii. 8.) Boaz could only supply the wants of a limited number, but Christ supplies the wants of an infinite number, and blesses them with those riches which moth nor rust doth not corrupt, and where thieves do not break through and steal. There never was yet and never will be a poor sinner turned away from his door, whether Jew or Gentile, for he is alike kind to all those who call upon his Name: "For the same Lord over all is rich unto all that call upon him." (Rom. x. 12.) And what is wonderful to relate, though he has bestowed his riches upon ten thousand times ten thousand, he is not poorer, but has as much or more to give away than ever he had; for "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. xi. 24.)

Who can fully enter into the riches of his grace? Who can preach them in all their heights and depths, lengths and breadths? Who has a capacity large enough to believe in their infinity? Paul said, "O the depth of the riches both of the wisdom and knowledge of God!" (Rom xi. 33) and if Paul could not reach to the bottom, but had to cry out, "O the depth!" we may be sure there is no man living that can fully enter into the riches of God and his Christ. Poor indeed are all men who have not Christ in their hearts; and those who have these riches were once as poor as sin could make them, being destitute not only of grace, but even of a desire after grace; "without hope, and without God in the world." Then again, how rich is Christ and his Father in mercy; and all that the Father hath is given to Christ. Paul says, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." (Eph. ii. 4, 5.) Were not God rich in mercy what would poor sinners do who have sinned a thousand times over since he manifested in them his converting mercy? The children of God the longer they live the more are they brought to see and feel that if ever they are saved it must be all mercy, and their prayers are sometimes expressed in a repetition of one word several times over: "Mercy! Mercy! Mercy!" "God be merciful to me, a sinner." Paul says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. iii. 5); and again: "I obtained mercy." (1 Tim. i. 13.) It is to Christ who is so rich in mercy that all the redeemed have to come to acknowledge their sins, like David, when he said, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." (Ps. xxxii. 5.)

Again: God's goodness is called his riches. Paul puts the question to the whole of mankind: "Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. ii. 4.) Here he shows that all the works and ways of man are bad, and that nothing but the goodness of God leads to repent-

ance. This goodness comes from himself, and is communicated to the souls of sinners to make them good. These riches of his goodness are infinite. Bad and vile as man is by nature, God has made millions and millions of base creatures just and good, nor are the riches of his goodness in the least diminished, though he is continually communicating his mercies to meet the wants, exigences, and poverty of his people. So we read: "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." (Isa. xli. 17.) Joseph, when in Egypt, had under his control food enough to supply the wants of all who came to him; but the seven years of famine pretty nearly exhausted all he had.

The riches of David were very, very great, for, in making preparation for the building of the temple, he gave gold and silver, and other things, which, in value, amounted to some millions of money; and he gave it, too, with a willing mind; for his whole soul was engaged in making preparations for the house of the Lord; as he says: "Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house." (1 Chron. xxix. 3.) Yet David gave not away all that he possessed; for it is written: "He died in a good old age, full of days, riches, and honour" (1 Chron. xxix. 28), and he had to confess that himself and all the others who offered willingly had only given what God had given them; for he says, "Of thine own have we given thee." All the gifts and preparations that David made for the temple of God did not impoverish him; and how much less is it possible for God to exhaust his infinite gifts of grace, mercy, and repentance to the sons of men, which arise out of his goodness! God himself speaks, saying, "The silver is mine and the gold is mine" (Haggai ii. 8); and that is not all, for he also declares, "The world is mine, and the fulness thereof." (Ps. l. 12.) So that, both as a God of providence and as a God of grace, his resources and riches are infinite. All men, bad and good, are the daily recipients of his goodness in providence; but his acts of grace and spiritual goodness are only known to the sons of his love.

*(To be continued.)*

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WE must not expect more from anything than God hath put into it.—*Arrowsmith.*

O, BRETHREN in the Lord Jesus, do you not long for the time to come when you will be free from the encumbrance of your sinful bodies? When you will be like Him who is far above the highest and most glorious of angels? You know but little of the glory that is in store for you. Poor worms of the dust as you now are, you are no more like what you are to be, than the gorgeous butterfly is like the crawling thing from which it springs. The saints will shine at the resurrection because the marriage of the Lamb is to be then celebrated, and the bride must be adorned in richest attire.—*W. Parks.*

## COMFORT FOR THE POOR AND NEEDY.

A SERMON PREACHED BY THE LATE J. WARBURTON, AT GOWER STREET CHAPEL, ON OCT. 18TH, 1842.

“But I am poor and needy; yet the Lord thinketh upon me. Thou art my help and my deliverer; make no tarrying, O my God.”—PSALM xli. 17.

By the help of God, we shall attempt to make a few remarks from the words of the text that has been read. And the first thing that we find here is David's confession of what he himself was: “I am poor and needy.”

Now it does not appear that this was *literally* the case, for he was king over Israel and had every providential mercy in abundance; but it appears evident that David had a real humbling sense of nothingness. He does not say, “I *was* poor and needy; I *was* once helpless;” but, “I *am* poor and needy.” What! after all the blessings and mercies, kindnesses and enjoyments, fellowship and communion with God that he had had many times, and the testimonies of God in his soul that he was his God! Yet you see, after all, he confesses (and I believe it was from his very heart), “But I am poor and needy.” How “poor and needy?” Why, “I am so poor that I have nothing at command. I have neither one thing nor another to enable me to come to God, or to move God-ward, but as God gives it.” The “poor and needy” one is one that is destitute, that has no source of help in himself, that is hanging and depending upon another; and this, we find, was the case with David after all the goodness, mercy, and kindness of God to him. He stood in need of God's power to preserve him as much as ever he did in all his life. He was “poor and needy,” and stood in need of a Comforter to warm, to melt, to soften, to humble, to draw him and raise him up, as much as ever he did in all his life. Some professors seem to have forgotten all about helplessness and destitution; they know nothing of spiritual poverty or necessity, or need to come to God as poor beggars for daily help and strength; but David stood in need of God every moment, and he felt his helplessness; and so does my soul. Therefore he could not speak of himself, but as a needy, weak, ignorant, polluted, vile, sinful, worthless creature; nay, he tells us in one place: “I am a worm, and no man.” Is there one in the presence of God, that after all the helps, and all the tokens for good, and after all the deliverances that God has wrought for thee, dost feel thyself more ignorant than ever, weaker than ever, poorer than ever,—a miserable, helpless, crawling, lifeless wretch in thyself, that can neither think, nor believe, nor pray, nor hope, nor be patient, nor even send up a desire for a desire unless God the Spirit gives it? Come, come, poor soul; thou art not alone; thou art not indeed. God's dear people are a “poor and needy” people: “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.” (Isa. xli. 17.)

God's dear children, my friends, can never find language to set

themselves low enough, nor little enough, nor worthless enough; and they can never find language to exalt God enough, and his glory, and the riches of his grace. If we come to look now into the Scriptures of truth, at the account God has left us of his own children, what poor helpless creatures they were in themselves, and what a view they had of themselves! Look at Abraham, that God so conspicuously blessed and called; he says, "I have taken upon me to speak unto the Lord, which am but dust and ashes." You see how little he was,—what a poor worthless thing he was; he could not frame language, it appears to me, to make him meaner than "dust and ashes." And yet how blessedly he was protected of God, and what visits from him he had! Ah, my friends, visits from God always put a soul out of conceit with itself. Whenever people get talking about their joys, their comforts, their love, their zeal, their integrity, their uprightness, and their judgment, and the trumpet gives nothing but the sound of "I," you may take it for granted that it is not one of God's visits; it is nothing but a little flash of the flesh and pride of the heart. Depend upon it, what comes from God will humble the soul; it will lead the soul to exalt God and put the creature in its proper place, as a poor worm, "dust and ashes," and to look at itself as not worthy the notice of God. Have you ever been here? Have you felt these things in your soul? I am not asking you what your judgment is, nor what sentiments you are of, nor to what church you belong, nor what is your creed; but have you ever been brought to see yourself nothing but "dust and ashes" before God, and to crumble into the dust, and whisper out of the dust, in your confession of your nothingness before him?

Then, if we come to look at Jacob, how wonderfully Jacob was blessed of God! What deep troubles, trials, crosses, and afflictions he passed through! and how he saw the wonders of God's mighty power! But when he comes into Egypt, and goes before Pharaoh, and Pharaoh says "How old art thou?" he says, "Few and evil have the days of the years of my life been." Why, Jacob, what are you saying? "Few and evil!" You see he does not tell Pharaoh how he lived, and how valiant he had been, and how upright he had been, and what a character he had for honesty; not a single thing of the kind; but, "few and evil have the days of the years of my life been." Self is completely hidden out of sight, as a poor helpless sinner, a worthless worm. But if Pharaoh had asked him how good the Lord had been to him, and what God had done for him; if he had come to speak for God, and in God's cause, he would have spoken well of him; aye, well indeed. Only when he comes to speak of himself, you see, he can do nothing but degrade himself; he is a poor needy worm in himself.

And if we come to look at Job, he was a man of God, and God taught him some very wonderful lessons, and instructed him greatly; but we find at the conclusion, the end of it, when God came and stripped him, and opened up all his grandeur, poor Job's mouth was shut. He had indeed talked about wisdom, and he

had talked about his being strength to the weak and causing the widow's heart to sing for joy, when his three friends came to try to prove him to be a hypocrite because God's judgments were upon him and followed him, and God had marked him; but his conscience did not condemn him, and he justified his conduct, as far as God had enabled him to act with uprightness, and not deviate from the things God had led him into, for he knew he had not gone contrary to the things God had instructed him in, but had walked with integrity; so that he had testimonies that every charge they laid against him was an unjust charge; but when God comes to him, when the Lord comes to bring him to his righteous bar, and open up the mysteries of his glory, poor Job is confounded, and he cries out, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." You see, my friends, this is just the very spot and the very place where God has ever led his dear people. These marks are left in the Word of the living God; and those professors that never tread in these marks, whether they are preachers or hearers, are not in the footsteps of the flock. Those that are taught of God are all brought in a measure into the same place and to the same spot. And so David here agrees with them: "But I am poor and needy."

Suppose we come to the prophet Isaiah. We hear people call Isaiah "the evangelical prophet," because he spoke, probably, more of the glories of Christ, the Person of Christ, the fulness of Christ, the victories of Christ, the grandeur of Christ and the church, than any of the rest of the prophets. God is a Sovereign, and he leads his prophets, ministers, and apostles, as a Sovereign, into the things that he means them to proclaim. Now when this prophet comes to speak of himself, what is he, and where is he? "Woe is me, for I am undone, because I am a man of unclean lips, for mine eyes have seen the King, the Lord of hosts."

So is it with the apostle Paul. He speaks of himself: "I was with you in weakness, and in fear, and in much trembling; and my speech, and my preaching was not with enticing words of man's wisdom." (1 Cor. ii. 3, 4.) And he says, "Who is Paul? and who is Apollos?" Why, says he, "we have this treasure in earthen vessels." Yea, when he comes to speak of himself, he says, "O wretched man that I am! Who shall deliver me from the body of this death?"

Come, then, ye poor dear souls, that keepsighing as you go along, that you are poorer than ever, more helpless than ever, weaker than ever, more need the power of God, and the teaching of God, and the leadings of God; and see, that every day you live, your security is all in the Lord, and comes from him. If you are "poor and needy," it will be all well at last.

But again: The next thing in the text is, that he says, "Yet the Lord thinketh upon me." It appears by this as if the goodness of God was quite a surprising thing,—that ever he should have a thought of him.



Now God thinks upon every one. God's thoughts are for ever fixed upon every object. What a striking thing has Watts in one of his hymns!

“While thy eternal thought moves on  
Thy undisturbed affairs.”

Everything is in the eye of God; and there is not an oath sworn, there is not a lie told, there is not a lustful look, there is not an idle word, there is not a single thought that passes through the heart, but it is all before God, and all present to him; and he says, that every evil thought of the wicked shall be brought into judgment. Perhaps there may be some poor ungodly man here, just come in out of curiosity, that is following after abominations with greediness. Let me tell thee, poor soul, thou art filling up (if grace prevent not) thy cup of wrath; and what thou art glorying in, and what thou art boasting of, will be a cup thou must drink where devils are sunk for ever in misery. Not a single thing shall pass the eye of God; no, not a single thought.

But the thoughts here are thoughts of kindness, thoughts of love, thoughts of tenderness, thoughts of compassion: “Yet the Lord thinketh upon me.” It appears evident that David here had a little glimpse of what God had done for him, and how he had appeared for him, and how he had opened up the way for him: “Yet the Lord thinketh upon me.”

Perhaps there may be some poor soul in the presence of God, that may be fearing that God's thoughts of love and mercy are not fixed upon him. Thou art such a backsliding wretch, that has so wandered after forbidden objects, and thou art so worthless, so needy, carnal, empty, and unworthy of God's notice, that perhaps thou art ready to think it is impossible that ever God's thoughts of love and compassion can be fixed upon thee. Yes, but they are. If God had never intended thoughts of love and kindness towards thee, thou wouldest now have been upon the dark mountains of sin and iniquity. Look back, poor soul; where wast thou living? Look back at the company and the things thou delighted in, and where thou didst go for years; and look back at the hatred thou hadst for God and his people, for his truth, his honour, and his cause. Did not God think upon thee in slaying thee, in cutting thee off from such an ungodly course, stripping thee of the joys that fill up the cup and measure of the ungodly, and are their judgment at last? If God had not thoughts of love towards thee, he would never have done it. And canst thou go into the world, and canst thou live in the world, and canst thou be happy in it? Why, poor dear soul, if thou art as miserable as thou canst be, the world and the company of the world, and the amusements of the world will never give thee peace. No, no; “This is not your rest, it is polluted;” thou canst not go there, and if thou art damned at last, thou canst not look upon the things thou didst once love.

Al, poor soul, God set his thoughts of love upon thee, and his power plucked thee out of the world, and now nothing but thy God

can ever give thee peace. The Lord's thoughts of love are upon thee, or else he would never have cut thee off from going about to establish a righteousness of thine own. How hard thou didst try to be good, and to do all thou couldest do, and have the mercy of God upon the ground of thy doings! But the Lord, in tender mercy, cut thee down from it. He brought thee under his righteous law; he brought thee in the debt-book, and he opened it, and cried in thy conscience, "Cursed is every one that continueth not in all things which are written in the book of the law to do them;" and thou didst prove the law to be a sentence of death, and a condemnation, and a "killing letter," that cut thee off from ever hoping to come before God with works of righteousness of thine own. If God had not thoughts of love and tender compassion towards thee, he would never have shown thee this.

And when thou didst come here, how was it with thee? Look back now; it is well sometimes to look back. God says, "Thou shalt remember all the way which the Lord thy God hath led thee, to humble thee, and to prove thee, to know what was in thine heart." (Deut. viii. 2.) When thou wast brought here, didst thou not justify God in thy condemnation? Didst thou not tell the Lord he was just? Didst thou not see what thou deservest? Didst thou not acknowledge that the Lord was righteous and thou wast unrighteous? Did not thy soul beg and cry, "Enter not into judgment with thy servant; for in thy sight shall no flesh living be justified?" And again: "My righteousnesses are as filthy rags?" And wast thou not brought to abhor thyself before God as a condemned criminal? If God had not thoughts of love and tender compassion towards thee, he might have suffered the devil and the wrath of God's righteous law, and despair to have put a rope round thy neck that thou shouldst hang thyself, or to have plunged thee into a river or a pool to drown thyself, or take a razor and put an end to thy life. Ah, my friends, my soul has sometimes to look back, and see the place it had fixed for the execution of that act, and the instruments it was going to use; and had not God interfered to stop it, I had as surely done it as ever I was born. Every poor child of God knows these things; not exactly perhaps to the depth of being brought to that despair, but I believe the weakest of God's family knows he is a miracle of grace, and that such is his poverty and need, that but for God's love and mercy he would have plunged himself where hope never comes. But God prevented it, and he says "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." (Jer. xxix. 11.)

But then, my friends, the poor souls that are thus, want God to tell them so, and to make it known to them. It is not all the men in the world telling them so, nor even the Word of God, that will ever move their souls, or move these fears out of their heart. No, no; this is the work of God. It is right of God's ministers to tell them what the Word of God says; as the apostle says:

“Preach the word,” hold up the Lord Christ as the Saviour of the lost; but to preach this into the heart, to give the poor soul to see God’s thoughts towards him, is the work of God the Holy Ghost himself; and when he speaks into the heart, then the soul knows that God’s thoughts of love and mercy are towards him; for he sees it, enjoys it, and proves the blessing of it in his own soul.

If God had not thoughts of mercy and love to thee, thou poor and needy creature, that art so helpless now, where wouldest thou have been in all the troubles thou hast passed through, when the Lord hid his face, and withdrew the light of his countenance, and when his love, his blood, and his righteousness were all beclouded, and the devil came in and told thee it was nothing but the joy of the stony-ground hearers, nothing but natural passion that was moved, nothing but flesh and blood, and it was ending where it came from? Where didst thou ever sink, and give it all up? If he had not thoughts of love and mercy, he would never have visited thee again, and showed thee it was his love, and given thee a blessed testimony of his favour, a sweet token that he had begun the work and would carry it on. And where wouldest thou have been if he had not had thoughts of love and compassion, when thy heart has been wandering after forbidden objects, and thy affections after idols,—as carnal, as wretched, as sunk as if the devil himself dwelt in thy soul;—when thou wast sunk so low as even to feel enmity rising up against God and against truth, yea, and to begin to despise the things of God, and his glory, and himself; and instead of coming to the Bible, feeling it was all nothing but priest-craft, that all the ministers in the world were preaching for a livelihood, that the profession of religion was all hypocrisy, yea, and beginning to stagger at the very Being of a God? Where wouldest thou have been, if God had not had thoughts of love and mercy towards thee?

Ah, bless his Name! I believe while God keeps me a poor stammering worm I must speak well of him, and I must speak ill of myself. Some people find fault with me for coming out with bad language of myself; but I have often thought of a young man who died near Rochdale. A little before he died I went to see him, and he said, “I have often wondered when I came out of chapel, to hear people say they should like you better if you did not give yourself such a bad name. Why, my dear pastor, you never gave me half so bad a name as I deserve; you never got to the bottom of my ungodly heart. I have had to lament evils that I never heard you come out with in all my life; and I believe that neither you nor any other man in the world *dare* come out with them, and I know they never will come out.” I said, “Well, is it not a mercy that there is a fountain open for sin and uncleanness?” He clasped his poor little white hands, that were nearly gone and were almost nothing but skin and bone, and said, “Tongue fails to speak the blessedness of that fountain. Where must my soul have sunk but for that fountain,—that fountain that can wash such guilty wretches from sins and from dead

works, and bring them to serve the living God in newness of spirit, and not in the oldness of the letter?"

Ah, my friends, where should we have been if God had not had thoughts of love and mercy to us? I cannot tell where; but I know, for one, I should have wandered and rambled to hell, if God would have let me. And how does it break our hearts, and soften and melt our souls, when God comes and whispers to the poor rebel, the wretched, wandering rebel, the ungodly rebel, that has pierced him through and through, "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still;" "Return, ye backsliding children, for I am married unto you!" And when the sweet and blessed thoughts of his lovingkindness and tender mercy enter into the heart of such a wandering wretch as this, how they break his soul into obedience! They do not stuff him with pride and self-importance; but he hates himself in his heart more than ever. He says, "How could I abuse the mercies of such a kind and covenant-keeping God?"

So that if thou art "poor and needy," he does "think upon thee." His love is still the same, his power the same, his promises the same; he hath delivered, and doth deliver, and though at times thou canst not say "he will deliver," it does not hang upon thy saying it, and it does not hang upon thy believing it. Bless God for that. Ah, my friends, if the mercy of God hung upon my faith, my love, my zeal, and my obedience, I would not give a pin for it; but the Lord says by the mouth of Paul, "If we believe not, yet he abideth faithful; he cannot deny himself." What a blessing! Though thou art "poor and needy," like David, yet "he thinketh upon thee." He will be with thee, and stand by thee, and he will defend thee through every scene.

But further: The next thing in the text is, that David says, "Thou art my help and my Deliverer." Why, then, he was cut off from every other source, cut off from every other refuge, entirely stripped of everything but his God? Yes, my friends, he was; and God will bring his people to this very spot, to know and feel that he is their help and their Deliverer, both in providence and in grace. Why, the greatest friend in the world, except God gives him power, has no more power, though he has got his tens of thousands in money, to help and deliver a poor creature out of distress, than he has to create a world. And yet human nature, in many professors of religion, will creep up the sleeve of those that have plenty, and try to keep them in a good humour, to have a place to lean upon and come to in time of need. But if they are the children of God, they will be brought to see that all this is nothing but leaning upon a thorny hedge. God says, "Cease ye from man, whose breath is in his nostrils;" "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

I got a blow here once that I thought would have killed me at the time. There was a brother in the truth, as I believe, and we

had been brought up together for years; he was in good circumstances, and I very poor, and hardly knowing sometimes where to get bread. I always thought he was a refuge, and that when I was ever so badly off, I was sure of help there. I did pretend to pray that God would open a way for me; but I was always thinking, "Well, John Buckley will help me." One day I was set fast for want of seven shillings, and I went to him and asked him for it; but he said, "I do not like this coming so often borrowing; you are leaning upon me, and I do not feel it in my mind to lend it you." It so cut me, I took my hat, got into the fields, and roared out with grief and trouble, and the devil said, "Where are you now? Where is your God now? Where is your religion now? God's people see through you, that you are nothing but a hypocrite and an apostate, and you have been leaning upon man, instead of leaning upon God." But these words came from my dear Lord (I know they did, for I felt the sweetness of them), "Cast the net on the right side of the ship, and you shall find." I thought what a fool I had been, to be always casting upon the left side; and I saw that Jesus was on the right side; and the Word says, "Casting all your care upon him; for he careth for you." (1 Pet. v. 7.) I went home comfortable and happy, leaning upon God, and leaving all to him, and knowing it would be all safe. Here was coming to be stripped of trusting even in God's dear people. God will not suffer us to idolize one another. I remember in the morning John Buckley came to me and said, "I have had no rest in my conscience since I spoke so to you last night; you shall have what you want." "My dear brother," I said, "I was making you my confidence, and the Lord did this, in order that you might be the means of taking me off from looking to man, to look up to God." He said, "That is no excuse for me; I cannot forgive myself, but I hope you will forgive me." "Forgive you," I said, "Why, my heart loves you for it. It has stripped me of an arm of flesh and brought me to God, and given me to see that he has every blessing in his hand."

Ye "poor and needy," drooping in temporal trials, remember God has all things at his command; the "cattle upon a thousand hills are his;" and he says, "Bread shall be given thee, thy water shall be sure." Cheer up, then, and look to God, and not to man. "The Lord thinketh upon thee, as the God of providence, and he will help thee. David was stripped of every other help but him. He says, "Thou art my help and my Deliverer;" he had no other. Nobody could deliver him but God.

Poor soul, is this the case with thee? Is there no deliverer, but Him that has "come out of Zion?" Is there no deliverer, but him that has conquered death and hell, and delivered from the law? Is He the only Deliverer for thy soul? "O," says some poor and needy one, "I have none else but him." Then, bless his Name, all will be right in the end.

But David adds: "Make no tarrying, O my God." That is very strange, is it not—to talk about God being his help, and his

Deliverer, and of God thinking upon him, and yet beg him to "make no tarrying." What was David doing? Why did not he look at God's testimonies, and at his faithfulness, and rest upon his immutability, and upon the written Word of God and the doctrines of God's grace? My friends, that will do for dead professors of religion, that have no spirit or life in their hearts, and none of the plague and distress within; but it will not do for living souls. David had no other helper and no other deliverer; and he says, "Make no tarrying, O my God."

What sort of "tarrying?" Why, it implies that he wanted the Lord to come. But was not God come? Is not God in all places? Is there any situation where God is not? Is he not everywhere in all this world? My friends, David means, "Do not keep at a distance from me as Father. Come to me, and visit me with thy smiles and thy presence, and let me have communion and fellowship with thee, and let my heart and soul be delighted with thy lovingkindness and thy tender mercy." He tells us this was "better unto him than thousands of gold and silver;" "sweeter also than honey or the honeycomb." He wanted God to come and draw near as a Father; and whisper with his "still small voice" into his heart, and open up his tender mercy, and put everything to flight that was contrary to him. Therefore he says, "Make no tarrying, O my God."

Then it appears that he was not happy all the day long; it appears that he wanted something that he had not. "Make no tarrying, O my God." Come, Lord, and reveal thyself unto my soul, and bless me with the lifting up of thy sweet countenance." It is something like this: "Say unto my soul, I am thy salvation;" "I am poor and sorrowful, let thy salvation set me up on high;" "There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us." Yea, he says again, "Restore unto me the joy of thy salvation." He does not want God to make a long tarrying, but to come and visit him.

But why could not he go to God? Why did not he up with his feet, legs, hands, arms, heart, and all, and run after him like a hart, and skip and leap over the mountains to him, and leave the devil and his carnal heart as dross and dung not fit to be minded? Ah, my friends, he cannot do that till the Lord comes. Do not you know that Paul agrees with it, and says, "I can do all things through Christ which strengtheneth me?" (Phil. iv. 13.) Let the Lord be withdrawn, let his presence be hid, let the divine operations of the Holy Ghost be for a time withheld, and the poor soul is helpless; there he lies, and he can only cry from his heart, "Make no tarrying, O my God." Ah, we want it; we are in a hurry for it, and we cannot wait.

But, my friends, God has waited for us, and it is nothing but right for him to have his turn. There is one text in Scripture that says the Lord "waits that he may be gracious." He waits the appointed time that he has fixed to be gracious, both as a God of providence and a God of grace; and is it not right for you

and me to wait? The Word says, "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." (Ps. xxvii. 14.) "It is good that a man should both hope and quietly wait for the salvation of the Lord." God will make thee to wait; and he will bring thee to that spot, before ever the blessing comes into thy heart, where thou wilt lie passive in his hands, and say, "Thy will be done," and tell him to come at his own time and in his own way. David felt that nothing but God in his soul could make him happy, walking with him, and beholding him; and this is the very happiness of God's dear people now. They cry, "Make no tarrying. Come over the mountains, enter into my heart, and let me have a sweet taste of thy love; yea, break my heart with thy tenderness." This is just the feeling of those that know God, those that love God, and those to whom he is All in all.

May he bless these few hints; and his Name shall have all the glory.

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*COMPLAINING OF UNBELIEF.*

O THAT I could but cease from sin  
 Against the God I love;  
 I fain would keep my conscience clean,  
 That it might not reprove.  
 But the corruptions of my heart,  
 How strong they work within;  
 I seem possess'd in every part,  
 Nor can I make me clean.  
 What thoughts obscene possess my mind  
 My nature to inflame,  
 Sometimes when I'm to good inclin'd,  
 Which makes me blush with shame.  
 How quick doth angry passions rise  
 My mind to discompose;  
 Sometimes I fear they'll me surprise  
 With hasty, vocal oaths.  
 What fretting, murmuring, discontent,  
 Pride, and unthankfulness,  
 With all that Satan can invent  
 My wretched heart possess.  
 Curs'd unbelief's the fertile root  
 Whence all these evils spring;  
 All strong corruptions are the fruit  
 This evil tree doth bring.  
 It makes me doubt the love of God,  
 Yea, and his faithfulness;  
 It makes me doubt the Saviour's blood,  
 Its efficaciousness.

It makes me doubt his'word and oath,  
 And every covenant'tie,  
 'Twixt Father, Son, and Holy Ghost,  
 And gives to God the lie.  
 It makes me doubt the work of grace  
 Which I have known and felt,  
 When Christ revealed his lovely face  
 And made my heart to melt.  
 Curs'd unbelief benumbs my soul  
 And strengthens every sin;  
 It spreads a darkness on the whole,  
 And doth to bondage bring.  
 And in this prison I must lay  
 Till Jesus deigns to shine;  
 His presence drives these foes away  
 Which make me mourn and pine.  
 When Jesus shines and faith revives  
 Corruptions must be gone;  
 'Tis unbelief makes lust to thrive,  
 And sins to grow so strong.  
 Faith overcomes the world and sin,  
 And Satan and his crew;  
 It purifies by blood divine;  
 The conscience feels it too.  
 Saviour, thou Author of this grace,  
 Completer of the same,  
 Shine thou, my unbelief erase;  
 Then I shall praise thy Name.  
 I long to love thee as I would,  
 I would my sins were slain;  
 Exert thy power, all-conquering God,  
 Nor let one lust remain.  
 I can appeal, I love the Lord,  
 And that I hate all sin.  
 O speak afresh some pardoning word  
 And keep my conscience clean.

J. C.

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HE that is able to keep believers from falling, will keep them until they receive the end of their faith, even the salvation of their souls. Thus the life which Christ begins by his grace, he continues by his strength; and every act of this spiritual life is from him. The will, the power are his; for he doeth all, and in all.—*Romaine*.

THE reapers are never sent to cut down the harvest till it be fully ripe; neither will God reap down saints, or sinners till they be come to a maturity of grace or wickedness. Saints are not reaped down till their grace be ripe. God ripens his speedily when he intends to take them out of the world speedily. He can let out such warm rays and beams of his Spirit upon them, as shall soon maturate the seeds of grace into a preparedness for glory.—*Flavel*.



## GOD'S LEADINGS AND TEACHINGS.

I WAS born in the city of Bath in the year 1829. My mother died when I was only three years old, and I was placed with an aunt. Soon after this my father's health failed, and the doctors advised him to live in the country. Accordingly he went to his native village Clack, Wilts, where he died in the year 1839, leaving me an orphan of about ten years of age. From this time I was, in the providence of God, placed under the care of another aunt and uncle at Stanton, Wilts. My uncle being a very zealous member of the Church of England I was obliged to attend church with him twice a day on the Sabbath until I arrived at the age of eighteen or nineteen. Previous to this time I had many checks of conscience and feared the Almighty would arrest me for my sin. Before service on Sundays many would be gaming and indulging in light conversation, but I could not join with them, therefore walked at once into church; nor could I practice lying and stealing, or using bad words without a sense of guilt and my conscience condemning me, and making me feel ashamed.

Four times I was rescued from drowning, and several times had falls from horses; but God, in mercy, preserved my life. How often have I seen in this, and many other circumstances that have befallen me, that

"Not a single shaft can hit,  
Till the God of love sees fit."

There being two or three distinct bodies of Dissenters at Hullavington, Wilts, I went on Sunday evenings to the Independent Chapel, more for the sake of enjoying the walk than for any better purpose. After I had attended there two or three times I began to tremble; for I became awakened as a man out of sleep, and was troubled about my soul. I could now no longer attend the Church of England, for I saw they were all wrong. Many times did my uncle insist upon my going with him as usual and I went a few times against my will, with trembling steps and broken heart, and sat weeping all the time of service. I felt it was no place for me, and while there a death I scarce know how to describe came over me; for the church and the service seemed like a body without a spirit. I saw they were all wrong and going the downward road. After many battles with my uncle I was enabled, by the power of God, to shake off these shackles and attend regularly at the Independent Chapel; and although I heard nothing but condemnation and threatenings from the pulpit, yet I could not keep away. I attended twice and thrice on Sundays, and sat and trembled like a leaf.

My state as a ruined, undone sinner before God often stared me in the face, and I was full of trouble and soul-distress. Sometimes I had such a view of hell that I was afraid as I walked the streets I should fall into it; for such a sense of the majesty of the Almighty would come upon me, which made me tremble from head to foot. The holy law, in its terrible and fearful majesty,

ran with terror and withering power through my soul. Sometimes I scarcely knew what I was doing; and some thought I was going mad. I could indeed say, "While I suffer thy terrors I am distracted." (Ps. lxxxviii. 15.) I would try and keep the law for a while until a further conviction, attended with more awful majesty and power, seized me; so that again and again I was completely beaten off from hoping to be saved by the works of the law. All my resolves failed me, and often these words sounded like thunder in my soul: "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10); and: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. ii. 10), with other Scriptures of the like import. In fact, the threatenings of the Word of God often pressed me down. With eager eyes I searched the Word to see if I could find any hope for my terror-stricken soul, but in vain, and I concluded there was no hope for me, which brought me into fear, dread, and almost despair. O how I have walked the road, and then stood still and groaned under a sight and feeling sense of my lost condition. For months my burden increased daily, and I was oppressed with the intolerable load of my sins, the majesty and holiness of God, the fear of hell, the roarings of Satan, and the wrath of God; so that my conscience was heavily burdened, and I was bowed down with grief from day to day. I was distressed and troubled within and without on every hand, and afraid to go to sleep for fear I should awake in hell.

One night, as I lay in bed in this dreadful state, sighing and groaning, in my mind I saw the flaming sword of justice and the hand that waved it over my head. For a moment or two I feared and quaked, and could have crept into nothing. This vision withdrew, and I think I became a little composed. I appeared like a man in chains; for I was shut up in bondage and bound hand and foot with my sin and shame, like Lazarus in the grave. The groans, sighs, cries, agonies, and burstings of soul to come forth were indescribable, and clouds of darkness, wrath, and despair would seize me at times, with the sentence of death and the terrors of hell; so that I believed destruction was nigh at hand.

At last the memorable time came, which as long as I am in the body I shall never forget. By a supernatural power I was constrained to fall down upon my knees at my bed-side, and a cry burst forth, "Lord, save me!" Jesus instantly appeared before me, and by faith I saw him stretched on the cross, and blood flowing from his sacred Person. My burden fell from off my soul, and the light and presence of God,—Father, Son, and Holy Ghost overwhelmed me. My soul was full of the glory of God, and I felt peace and pardon, love and mercy flow into my heart. My troubles were gone, and the devil, with all his train of fearful and hellish attendants had fled, like clouds before the sun. After being absorbed in admiration and wonder, astonished and amazed I got into bed weeping to the praise of the mercy I had found, and praising and

blessing my dear Jesus, for I then felt I had him in my arms. O the glory I felt in my soul! I lay gazing and rejoicing, blessing and praising, and the heavens were opened, hope abounded, blessed communion was enjoyed, peace was proclaimed; yea, it flowed like a river, and justification, righteousness, and salvation as the waves of the sea. The room was full of glory and heavenly light. I think I had a little sleep towards morning, and when I arose I knelt down and tried to pray; but I could only weep and rejoice, and utter a few broken petitions. I then went out into the fields to work, but could not do much, for my soul was on fire to be gone; and I would gladly have died if I could, and been for ever with Jesus. What with holy rapture and joy in God, my soul bounded forth in shouts of praise and my cup ran over. The Word of God was very sweet to me, and I ate and drank the precious promises. It seemed a new book, whereas before I could not read it, for all its threatenings and curses told against me; but now I felt and realized that the precious promises were all for me. I could read my title clear to mansions in the skies, and had blessed communion with Father, Son, and Holy Ghost, while, at the same time, I felt humility, self-loathing, self-abhorrence, and putting the mouth in the dust.

In a few days afterwards the sweets of this blessed revelation subsided, a cloud gradually crept over my mind, darkness, gloom, suspicion, and fear seized me, and I could not enjoy the presence of God or the sweets of mercy as heretofore, and feared I was deceived. My comforts withdrew, strong suspicions haunted me, trouble bowed me down, I was bewildered, and despairing thoughts filled my soul with terror. I thought my former joys must have been a delusion, and that what I felt must all have come from the prince of darkness. This drove me to earnest prayer, and I called on God to decide the matter and make it plain to me if I was wrong, and to reveal himself to me, shine once more upon me, and assure me that I was his child. The Lord sweetly revealed himself to me again, blessed my soul with his presence, renewed and applied his pardoning love and mercy, and gave me this sweet promise: "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Also: "After that ye believed, ye were sealed with that holy Spirit of promise." (Eph. i. 13.) O the sweet peace I enjoyed,—a peace that passeth all understanding, keeping the heart and mind in the knowledge and love of God.

While I was thus exercised I could not speak to any one, nor did I say a word about it for three years. I continued to attend the Independent Chapel at H., but at length grew dissatisfied with the preaching. I could not hear what I wanted, for there was barrenness and emptiness in the ministry; and my hungry, thirsty soul wanted the pure bread and water of life. I was disconsolate and wanted consolation; but they did not enter into my path. I complained to some, who quietly waved the point; and as I was very timid and shy, and often afraid to speak for

fear of speaking wrong, I passed it by. In the course of ten or twelve months after the Lord, I hope, first shone upon me, I was left, apparently, in the hands of Satan to feel the power of my inbred corruptions, and the workings and bubblings up of my sinful heart and wicked nature; yea, abominations almost indescribable violently assaulted me. I was tempted to blaspheme God, and to curse and swear. I was as rebellious as I could be, and sank almost into despair, and groaned and sighed, scarcely knowing what to do. My heart appeared a cage of unclean birds, and Matt. xii. 43-45, respecting the unclean spirit going out of a man and returning again, much weighed me down. I was afraid I had sinned against the Holy Ghost, and I knew if I had there was no forgiveness for me, neither in this world, nor the world to come.

My aunt, who attended the Particular Baptist Chapel, was aware that I could not hear to comfort at the Independent place of worship, therefore asked me to go with her and hear a Mr. Prior; but I thought the Independents must be right, as they steered a middle course. The Baptists I thought were too high, and election I looked on with suspicion; yea, I dreaded it. However, after a little more persuasion from my aunt, I, with hesitation, proceeded to the Baptist Chapel, and dear old John Prior was the preacher. He was led to speak a good deal about the corruption of the deceitful, wicked heart of man and the inward trials and temptations of the new-born soul, and how it was assaulted by the enemy, and the wickedness of the heart would boil up like a pot; but he showed that the new man of grace hated these things, and the soul groaned under them and grieved on account of them. He would say, "Bless thee, dear heart, if this is thy experience, if these are the exercises of thy soul, thou art a child of God, and shalt never be lost." He would break out and say, "What do we see in the Shulamite, but the company of two armies, which are the flesh lusting against the Spirit and the Spirit against the flesh; so that you cannot do the things that you would. It is the devil and unbelief that is tormenting thy poor soul; but Jesus has conquered sin, unbelief, hell, and Satan; and though the abominations of thy wicked heart grieve and torment thee, they shall never drown thee in perdition, for you are not under the law, but under grace, and 'grace shall reign through righteousness unto eternal life, through Jesus Christ our Lord.'" My attention was sweetly riveted to the preacher, and this blessed doctrine of divine grace sounded in my inmost soul, so that I could scarcely keep my seat, for my heart was all in motion, and I found it a time to dance. This was good news and glad tidings, and it was a salve that went down to the bottom of the sore. I came away from the chapel rejoicing; for the sermon was like apples of gold in pictures of silver. My hope abounded, and my ears were nailed to the door-posts.

I at once left the Independent Chapel, and conferred not with flesh and blood; for I felt like Ruth, when she said, "This people

hand, and mentioned a few things in connection with my former career, and how the Lord had sweetly taught me, which caused me to weep with broken heart; indeed, I was sweetly humbled in the dust. I remarked to a friend that for months I had been severely chastened because I did not bear the cross and profess my love to Jesus, and now I felt to have the answer of a good conscience and sweet peace in my soul. In the following winter the friends held week-night prayer-meetings at a friend's house at Lynham. Mr. Ferris sometimes was present, and conducted the meeting and expounded. After service some of us would sit for some time talking over the best things.

After having lived in these parts for about two years, I had to leave in search of work. I sat down by a brook, and wept as I remembered Zion, and the dear friends I had left behind. I did not want to be cast amongst the ungodly, nor dwell in the tents of wickedness. I was full of distrust and self-pity, and my confidence in my faithful covenant-keeping God was shaken. Previous to this I had been full of faith and trust in God, and now I could not trust him for a bit of bread. After mourning my fate for about half an hour I proceeded on my intended course, and met with my dear friend Mr. P. I told him I was in search of work, and he said, "I think I can find a place for you." After tea we went and saw his master, and he told me to come to work the next morning. I left him rejoicing and praising God for his goodness to me. I obtained a lodging, and one night, when the people were gone to bed, I made free to peruse their books. Amongst others I found Bunyan's "Come and Welcome to Jesus Christ." I read and re-read it, and it was strong meat to my soul. My slips and falls in thought and word condemned me, and cast me down; but this book, amid all my doubts and fears, much encouraged me. On Sundays I went to Hullavington with Mr. Prior, as he often preached there. After staying in this situation about three months I came back to Stanton, and set up in business for myself; and the Lord prospered me.

About this time I was harassed with the thoughts of preaching, and had meditation on parts of the Word of God. I cried to God in secret about it, but received no answer in favour of it, but rather a rebuff. The following portions were brought to my mind: "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" (Ps. l. 16) also that in the Revelation: "Repent, and do the first works." (Rev. ii. 5.) I believe these suggestions about preaching came from Satan and not from God.

I slipped again with my feet, and, my conscience being tender, I felt the smart. The goodness of God, who gave me true repentance, humbled me in the dust, for he forgave me all my transgressions, and with broken heart and contrite spirit I felt sweetly blessed. The friends at the chapel rejoiced with me and praised God. That night, whilst lying in bed, being sweetly absorbed in God's goodness and mercy, and holding sweet communion

with Father, Son, and Holy Ghost, I felt blessedly raised above this earth and looked down upon it, and it seemed like a breadth of deep darkness, and a maze of briars and thorns. The sweetness of this forgiveness and holy anointing abode with me for many months. In the "G. S." for June, 1856, is a letter I wrote to Mr. Ferris respecting this sweet season. These renewings of the Holy Ghost cleared my misty sight, and established me more firmly in the doctrines of divine grace and in the entire ruin and lost estate of mankind in the Adam-fall transgression; and I saw clearly that a man, in his natural state, is as helpless, as to the performing of any spiritual act, as a corpse in a coffin; for God alone, by his Spirit, quickeneth all the election of grace, and calls them from death to life. Also, that Jesus from all eternity engaged with the Father and the Holy Ghost to leave the realms of bliss, take upon him our flesh, obey the holy law, live a suffering life, pour out his blood, and die an ignominious death to save sinners from their sins and the wrath to come. I saw that the Spirit of life and grace is given to the godly, and it is in them a well of living water springing up into eternal life. O what precious food this was to my soul; and I was enabled to leave the things of the world and be separate. In those days I was regular in my attendance at the house of God. Sometimes I went to Chippenham to hear the late Mr. Mortimer, and Mr. Huggins, and to other places round to hear the truth, and, being young, ten or fifteen miles seemed little to me.

I must pass over a few years, during which I experienced great changes in my soul. The sweets of mercy being withdrawn and brokenness of spirit much suspended, I fell into a state almost of insensibility before the Lord, from whence proceeded carnal security and self-wrought confidence. I held the doctrines of grace in my head without the felt power of them in my heart, and I was left to careless walking and talking, and often slipped and fell into sin. Prayer was much neglected, and scarcely anything left but the form: yet I still attended the house of God, and could not be said to be immoral, nor did I indulge in any open sin, yet it often entangled me in my mind, like a sheep caught among the thorns. I often heard the angry voice of the Lord in the preached word, which brought more severely the rod of God upon me. A guilty conscience seized me, my fears were aroused, and they came in upon me like the wide breaking in of waters. I found trouble and sorrow, and was shut up in prison and felt darkness. I was distracted, bound with chains and fetters; the earth was as iron, and the heavens as brass. My sins and backslidings, like swords, pierced my heart, clouds covered God's throne, and the anger and frowns of the Almighty filled my soul with dread. I had a load of sin upon me which daily increased and became intolerable. With anguish of spirit I was bowed down greatly from morning till night. Satan roared at me and told me I had committed the sin against the Holy Ghost. I was full of trembling and terror, and rolled on my bed, feeling on the

borders of despair. My mouth was stopped and my lips sealed. I could not look up, and feared I was a lost soul, and that there was no hope for me. Those terrible Scriptures in Heb. x, and vi, and also where it speaks of Esau selling his birthright, and how he found no place of repentance, though he sought it carefully with tears, were a terror to me. Sometimes I wept, and then the devil would say I had repented, and therefore all was right; yet I had a strong suspicion this was a farce, for I had no deliverance, and my burden still remained, only I was quieted down in false peace. Then soon all my trouble and sorrow would break out again. The latter clause of Bunyan's "Jerusalem Sinner Saved," likewise 1 Jno. ii comforted me, yet it was but momentary, and I would again fall almost into despair. Sometimes at nights I went down on my knees in the fields, and, with tears, groaned and besought the Lord to have mercy upon me, till my poor body was almost exhausted.

One morning I was exceedingly bowed down, and towards the middle of the day a trembling came upon me, and the Lord, by his Spirit, poured upon me deep repentance. These words sounded in my soul: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee." (Isa. xlv. 22.) The glorious light of God's presence shone round about me, and my trouble was gone. I looked, gazed, and wondered. My soul was all in a flame praising God. How sacred was this place! It was none other than the house of God and the gate of heaven. I went out into the garden full of blessing and praise. Creation appeared to be new, and my soul bounded forth in hope. O sacred place! O sweet spot! Being overwhelmed with joy I longed to depart, for my soul was full of glory. The sweet peace and pardoning love of God overwhelmed me, and the Spirit bore witness with my spirit, so that I rejoiced with joy unspeakable and full of glory. I ate and drank the precious Word of God, and the words were sweet to me: "We have seen the Lord," and I exclaimed, under a sense of God's mercy, "Abba, Father! My Lord and my God." Being purged from my dross, hope abounded, and with the precious blood of the cross my conscience was cleansed; and so, through fires and floods, I was brought forth as gold purified. It is sweet to be washed and have a clear conscience. I now felt nearness to God in prayer, while answers were returned, and I could lay my head on my pillow in peace. I felt humility, self-loathing, and self-abasement, and rejoiced in hope of the glory of God. The sovereignty, unchangeableness, and faithfulness of God sparkled, with sacred beauty, in my eyes.

Some years have passed away since this sorrow and joy took place in me, yet the Blessed Spirit has sweetly refreshed my soul with the remembrance of it; and whilst I have been writing I have had a sweet feeling, and shed tears of joy. I feel I am a dying man, and must soon appear before my Maker. This mite I thought I would cast into the treasury before I die. My judg-

ment is with the Lord. I feel I shall never repent it. I am still a poor vile sinner in the wilderness, groaning with a body of sin and death, and often have to cry, "God be merciful to me, a sinner." My only hope for another world is Jesus, the Friend of sinners. On him alone I depend to bring me through all the trials and troubles of this mortal life, to keep me in his fear, enable me to fight the good fight of faith, and follow the Lamb through evil and through good report; so that when my mortal life shall cease, I may be found among those who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. To Father, Son, and Holy Ghost be all the glory. Amen.

T. H.

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### MY BIRTHDAY.

BY THE LATE ROBERT HAWKER, D.D.

I AWOKE with the earliest of the morning, after a night of mercies. The first thought which crossed my mind was that which ought to be the first and last in every man's mind, who hath a sense of distinguishing mercies; I mean God's mercies in Christ. Yea, Christ himself is mercy itself, and the first-born in the womb of every mercy. For whatever of mercy shines as a star of any brightness must be from him; and he himself, the sum and centre of all, forming one full and glorions constellation.

What a mercy (I said to myself in the first moment of recollection) hath been the distinguishing goodness of my God over me this night! How many, in one part or other of the world, who with me retired to rest in perfect health, when the shades of the last night closed in upon and covered the earth, are now no more! What numbers are there on beds of languishing! What a sleepless night have many, like Job found! (Job vii. 3, 4.) And who shall count the groans, and agonies, and heart-aches, and head-aches, in the one great hospital of the world, which the records of the past night hath noted?

But I called to mind in the same moment that this was my birthday morning also. And what additional motives for thankfulness arise from that source! How many years have run out since tidings were brought to my father, saying, "A man-child is born unto thee; making him very glad!" (Jer. xx. 15.) And although the prophet, when bowed down at the moment under the pressure of sorrow deprecated the day of his birth, yet, without the coming forth from the womb of nature in the Adam fall transgression, the church of God, in every instance, could not have known the new birth of grace, through the redemption that is in Christ Jesus. Well is it for me that I sprang from the fallen stock of the earthly man, or I never should have known the blessedness of restoration in the heavenly. Jesus would never have been so dear to me as he now is in regeneration, had I not first known and first felt the plague of my own heart by generation.



Doth my reader enter into a clear apprehension of this statement? Take it thus. Let it for a moment be supposed that when God chose the church in Christ before the foundation of the world, to be holy and without blame before him in love, he had prevented the whole evils of the fall, in the present-time state of the church, by creating them, and taking them to glory in Christ at once; in this case, it is true, they would never have known sin. And some, for aught I know, may think that there would have been nothing to have regretted on this account. But I am free to confess such thoughts are not mine. Paul was taught by the Holy Ghost to thank God that the church had been the servants of sin (Rom. vi. 17); and I find cause to bless God for the same. What happy creatures the church of Jesus might have been in heaven, without passing through the Egypt state of sin in this earth, I know not. But one thing I know, that upon this ground one sweet attribute of God would never have been known, and one most endearing name and office of Jesus would to all eternity have been always wanting. Mercy would have found no room for exercise towards misery; for objects of misery would never have appeared, for the richest displays of mercy to have been manifested upon; and the church in heaven could never have sung the song of redemption to God and the Lamb. Reader, what say you to this? Would the happiness of eternity have been as great, had you and I known God only in those divine perfections of love, wisdom, power, goodness, and holiness, and yet never known anything of his mercy, as now, when from the depths of sin we are led to know and feel the depths of divine mercy manifested in Jesus Christ? Would heaven have been as heavenly as it now is, if salvation had never been known, and the Son of God never loved as a Saviour? O the unspeakable blessedness that God the Father, who is rich in mercy, and for the great love wherewith he loved us, in order that he might afford the better opportunity for the display of those riches, allowed the objects of his everlasting love to fall into misery, that his mercy might be magnified in their recovery, and his dear Son be known to them, and be loved and adored by them, not only as their Head and Husband, but also as their Redeemer and Saviour!

But to return: I recollected that it was my birthday. There are two highly interesting views in which the recollection of my birthday affected my mind; namely, of the birthday in nature, and of the new birth in grace. I stay not so much to inquire how many years in the world's almanack I count since the first cry from the womb at my birth indicated that one more of Adam's fallen, helpless race was born, as to ask my own heart how many days I can number since the call of God from darkness to light, and from the power of sin and Satan into Christ's kingdom. We do not calculate God's love by our calendar of time, because that love itself is everlasting. Here there is neither beginning nor ending: "The child (new-born) shall die a hundred years old." (Isa. lxv. 20.) But it is the vastness of the change from whence

we are to form the data. The stride from nature to grace, from the death of sin to the life of righteousness, is greater than all the after steps the Lord leads on his people by. If the Lord were pleased to make the new-born child in Christ, immediately after that birth, as high as the highest angel in light, the transition would not be as great as when first calling the sinner from death to life, and from sin to salvation in Christ. And in that call is folded up, in one rich cluster, eternal glory with all its preliminaries. Here are no calculations therefore of time. The love of God in Christ hath no arithmetic such as we use. God loves not by the day. His is an everlasting love; an ocean for ever flowing, and which hath neither bottom nor shore.

But I said that there are two views of our birthday, which are highly interesting; that of nature, and that of grace. And as the former is essential to the latter, and by the Lord's ordination must precede it, both claim our attention; and, under divine teaching, cannot fail of being profitable in the review.

I begin with that in nature. It is no small mercy, when in the scale of creation, we find ourselves of that nature which the Son of God hath dignified, by taking a holy portion of it into union with himself. Who shall mark down the price of that grace in such an act, when it is said, "For verily he took not on him the nature of angels, but he took on him the seed of Abraham?" (Heb. ii. 16.) It is our participation in human nature which forms the groundwork for our union with Christ. The man of whom we read, was truly taught of God to form a right judgment of distinguishing grace, when at the sight of a toad his heart melted within him, that in the mass of matter the infinite Creator had made him man, and not a reptile. And comparative statements, with gracious minds, form some of the sweetest instructions in life.

The birth in nature hath many mercies opening to our view in every direction to awaken and call forth into exercise all the finer feelings of the mind. I will mention a few. First, *how* born, I mean, when perfect in all the parts of body and of mind. The child of God, when brought under divine teaching, cannot walk the streets, and look around and behold the numberless objects every where appearing, without finding cause of thankfulness seeing the defects of others, to mark God's distinguishing mercy towards himself in the perfection of his own. Every blind eye, and every crippled limb speak louder than sermons; and all the instances we meet with of idiots, and deficiencies in their understanding, make appeal to the heart, in a language similar to that of the apostle: "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" (1 Cor. iv. 7.)

Secondly, *where* born opens also another source for the most heart-felt praise. Surely it is among the highest tokens of divine love, that our lot is cast in this blessed land, where God is truly known. And though in the present Christ-despising generation, rivers of tears may well run down over the checks of the mourners

in Zion, in seeing and hearing the filthy conversation of the wicked from day to day; yet blessed be God, he hath not removed the golden candlestick out of its place. And still there is a remnant according to the election of grace, which the Lord of Sabaoth hath left us, that we should not be as Sodom, and made like unto Gomorrah.

Thirdly, of *whom* born; and this is not amongst the smallest mercies of a gracious God. A child of many prayers, like Hannah's Samuel, comes into light with distinguishing favour. For what indeed can be more so, than when piles of petitions have been lodged in heaven by godly parents for their children before they were born. And who shall say what multitudes of the most fervent prayers of the godly for their little ones have been afterwards answered, when the petitioners themselves have long mouldered in the grave? Sure I am that every prayer awakened by grace, shall, sooner or later, find the return in mercy; for they first come from God, and they are presented to God. And such as godly parents leave behind them here below, mellow and ripen according to the Lord's time, until the pregnancy be fulfilled; and then the appointed season of the harvest of prayer bringeth forth the sweet fruit. Let this statement in relation to the children of the godly be fairly calculated, and put into the opposite scale of the children of the ungodly; and then let any man say how distinguishing the mercy of *whom* born. Look at some of the families of the poor. They have no education but that which is corrupt. Lives of profaneness, Sabbath-breaking, and every evil work. Look at numbers in higher life; and what is it better? To make their children rich, to aggrandize their names, and to make provision for the flesh, to fulfil the lusts thereof; these are their only objects of pursuit. Both ranks are alike prayerless and graceless, living without God and without Christ in the world. They are all hastening to the same place; only with this difference, the former walk, the latter ride. The poor man, in his ungodliness, trudges on the high road on foot; the rich man, in his ungodliness, coacheth it on in ease; but they both meet at the end of the way. And where is that? Nay, the question is its answer. Every man goeth "to his own place." (Acts i. 25.)

Perhaps, however, some may say, that this was not their case to come from godly parents. To which it may be answered, so much the more distinguishing the grace of God, in calling his people from haunts of ungodliness. Men of the world pride themselves in being the first of their family. The Roman had a right notion of this, as far as it relates to the life that now is, who being reminded by one that had degenerated from his ancestors, of his mean origin, made this reply, "I am," said he, "the foundation of my house; and thou art the ruin of thine." And how much more so in relation to the life that is to come, when God, in the riches of his grace, calls one from among the ungodly, as he called Abraham from the idolatry of his father's house, to make him the founder of many generations.

Fourthly, I might add to this account of the blessings in nature and providence, in considering *how* the child of God is born, *where* he is born, and *of whom* he is born, that it is a further mercy, the *age* and *period* of the church *when* he is born. I esteem it an unspeakable grace not to have been born in times of past ignorance in this land, when darkness covered the earth, and gross darkness the people. And however singular it may be considered by some, and but little regarded by others, while I desire to bless my God that the time of my nativity was not cast in those barbarous ages of Popish fables, which so many hundred years darkened this country; I bless him also that I had the happiness of being born before the present day of what, in the modern vocabulary, is *the age of reason*, but more properly might it be named, *the age of infidelity*. To live in it is one thing; but to have been educated in it is another. It is in my view a solemn consideration that our little children, from the false refinement of the times, are now taught their A, B, C, in books which, for the most part, are more suited to keep from them the knowledge of the Lord, than to make that season of infancy, when first impressions are strong impressions, the time of bringing them into acquaintance with the Lord. It was my happiness to have been taught my letters in the first books of learning, which gathered all the lessons from the Scriptures. And now I find cause to bless God for a mercy of which at that time I was unconscious of the value. And I take occasion in this place, from long experience of the blessedness of this plan of teaching, earnestly and affectionately to recommend to all godly parents and teachers of schools (if perhaps any such should read this tract,) to have their little charge taught from the Scriptures of truth only, "which are able to make them wise unto salvation, through faith which is in Christ Jesus." (2 Tim. iii. 15.)

But if so much may be said (and infinitely more might be said) in respect to the view the child of God hath to take in the departments of nature on his birthday, what a boundless prospect opens before him when he contemplates his birthday in grace? What angel's arm shall be found competent to mark down, in suitable memorandums, the immensity of the blessings, both temporal, spiritual, and eternal, to which he is begotten, when from the Adam state of sin he is "born again of that incorruptible seed which liveth and abideth for ever?" (1 Pet. i. 23.) It is storied of Henry the Fourth of France, that on the celebration of one of his birthdays he expressed himself to this purpose: "I was born," said he, "as on this day; and no doubt, take the world throughout, but that hundreds were born in the same day with me; but out of all those numbers I am perhaps the only one whom God hath made a king. How signally am I indebted to the peculiar bounty of God's providence." This was admirably said, and the more so, because said by a man brought up under the ignorance of Popery. But what may a child of God say in relation to his birthday in grace? When the new birth in Christ

takes place, in every individual instance, the happy partaker is manifestively made an heir of God and a joint heir with Christ. He is, in the truest sense of the word, a new-born "king and priest unto God and the Father." (Rev. i. 6.)

Reader, what are your views of regeneration, or the new birth? This is the great point to which all the Scriptures of God have respect. This is the centre from whence everything momentous in the gospel comes forth. Here is the hinge on which all the grand events of salvation turn. Without this there can be no entrance into Christ's kingdom. All the flaming professions in the world where this is not go out, like the candle in the socket, in darkness, and only leave the smell of an ill savour behind.

Besides, there can be no claim to the least covenant blessing where this is not. "Ye must be born again." This stands at the very door of Christ's church, in characters too plain to be mistaken, to forbid all entrance to comers who have never experienced it. And it were to be much wished that in the present awful day churches professing godliness would make this the standard, as the great Head of the church hath appointed, for the only admission to his fellowship in church communion. (Jno. iii. 3-5.) When it is considered what high privileges the child of God is begotten to, in his high calling, in the day of quickening grace (which is the same thing with regeneration), it is impossible to contemplate the merciful act, in any one of the many volumes of blessings contained in it, without being melted in heart, and overwhelmed under the sense of divine goodness. It is this act of love which calls forth the child of God into the whole life of grace; as the birth in the Adam state brings forth all her children into the whole life of nature. In the day the Lord the Holy Ghost quickens the spirit which was before dead in trespasses and sins, we are "made partakers of the Divine Nature, having escaped the corruption that is in the world through lust." All things are then given to us which pertain to life and godliness. (2 Pet. i. 3, 4) Before this mighty act is wrought, there is not a spiritual blessing the child of God can claim. And although chosen by the Father, and given by the Father to the Son before the foundation of the world, and betrothed by the Son from everlasting (Eph. i. 4-6), yet it is by the regenerating work of God the Holy Ghost that we are first brought into spiritual life to cry, Abba, Father, and introduced into the enjoyment of all the blessings of the covenant. Then we, which were afar off, are brought nigh by the blood of Christ. Then we, which had not obtained mercy, have obtained mercy. All the vast pile of sins which reached towards heaven, and had its foundation in hell, is at once done away; for thus speaketh the Scripture: "And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. ii. 13.) And together with the forgiveness of all sins, the Lord connects with it all favour: "Being justified freely by his grace, through the redemption which is in

Christ Jesus." (Rom. iii. 24.) And what endears the whole, in the vastness of the mercy, is that nothing on our part hath the least influence to the promotion of it; the child of God in grace, as much as the child of God in nature, is altogether passive in the deed. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." (Jas. i. 18.)

Let the reader pause over the subject. Let him, as it concerns himself, consider, and well consider the interesting circumstances of both the births, in nature and in grace; and then see what his own views of them are. I will suppose that this little tract meet his eye on his birthday; and I will, from that supposition, venture to ask him how he means to celebrate his birthday. As the two periods of the birth in nature and the birth in grace, for the most part, occupy the minds of different men very differently; so their different views of things are shown by the diversity of their conduct. Carnal minds know no other way of celebrating their birthday, and every other festivity, but in carnal enjoyments. When Herod, on his birthday, made a supper to his lords, high captains, and chief estates of Galilee, no doubt everything of luxury and sensual gratifications attended the splendid feast. But the dancing and mirth of this carnal crew ended not but in the murder of the holy servant of God, John the Baptist. (Mark vi. 17, 29.) And in instances where there is no such cruelty, yet where the celebration of any man's birthday is directed only to make provision for the flesh, to fulfil the lusts thereof, what are the employments of the day and the follies of the night? Cards and dancing, revellings and surfeitings are sad returns to the God of all our mercies, that an immortal soul hath lived and counted so many birthdays in nature.

But let the reader figure to himself the child of God, who through divine mercy can mark down in the annals of his history his birthday in nature, and his new birth in grace. Behold him in the return of one of those days! What passeth between God and his own soul in his retirement may be better conceived than represented. But how he spends the day in his family, is manifested to all around. Taking his little ones with him before the throne, and presenting himself and them before the Lord in prayer and praise, in supplication and thanksgiving.—O what a loveliness in such a sight! If it be said (as that it is said) in beholding the love of brethren, how good and how pleasant it is to see them dwell together in unity; may it not be said, how blessed is it also to behold a father of his family recounting with them together before the Lord the mercies of his love? Surely what the Lord hath said upon that occasion holds good also here: "For there the Lord commanded the blessing, even life for evermore." (Ps. cxxxiii. 3.)

We are told in history that seven cities contended about the birth-place of one man, though that man was a heathen. Not so, however, is the register of God's children; "Of Zion it shall be

said, This and that man was born in her." "Jerusalem which is above is free, which is the mother of us all." (Gal. iv. 26.) And what makes the whole of this divine registry so truly blessed is that the Lord himself, "when he writeth up the people, shall count that this man was born there." Yes, Jesus, God and Man in one Person was born there; and so are all his seed. Reader, farewell! Do you hope to be found in this royal registry? Yes, if so be the "Lord hath called you by a new name, which the mouth of the Lord shall name." (Isa. lxii. 2.) To such the Lord speaks in the gracious words of his covenant love: "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off." (Isa. lvi. 5.) Amen.

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*"THE STILL SMALL VOICE."*

I WANT "the still small voice" to speak,  
 In whispers to my soul,  
 That dying love and cleansing blood  
 Have made the leper whole.

I know "that having lov'd thine own,  
 Thou lov'st them to the end;"  
 I know that naught can separate  
 From thee, the sinner's Friend.

But 'twill not satisfy my soul  
 Thy changeless love to see,  
 Unless I know that changeless love  
 Is fixed, O Lord, on me.

In mercy, then, "arise on me  
 With healing in thy wings;"  
 And lift my thoughts, my hopes, my heart  
 Above all carnal things.

Tell me that thou hast died for me,  
 Speak to my troubled breast;  
 Thy word of power shall heal my soul  
 And give my spirit rest. R. NICHOLLS.

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GOD will justify us from sins, but he will not justify the least sin in us.—*Owen.*

JESUS CHRIST and him crucified is now the only thing I desire. In that incarnate Mystery are contained all the rich treasures of Divine wisdom. This is the mark towards which I am still pressing forward. This is the cup of salvation of which I wish to drink deeper and deeper. This is the knowledge in which I long to grow; and desire at the same time a daily increase in all true grace and godliness. All duties, means, ordinances, &c., are to me then only rich when they are enriched with the blood of the Lamb; in comparison of which all things else are but chaff and husks.—*Hart.*

## THE GOD OF ISRAEL.

My beloved Pastor and Friend,—I long to tell you how sweet the preached word was to me last Wednesday evening, and I hope more than sweet, for I enjoyed it much, and with some power. The chapter you read I thought was for me. Those precious words: “The God of Israel!” O what greatness, majesty, and condescension shone in them to my soul, because I venture to hope that he is my God, and that I belong to his Israel. When you commenced speaking of the Fall I felt instructed, yet it was very solemn. What a time must that have been when God communed with Adam, and Adam communed with God! But he fell, and we fell in him. Jesus saw us ruined in the fall, yet, notwithstanding all this, he loved us. We have wounds and bruises which none but himself can heal; but “he was wounded for our transgressions, he was bruised for our iniquities; and with his stripes we are healed;” and he has said he “will not break the bruised reed.”

That part was very sweet to me when you spoke of the great love of Christ, and quoted the words: “I know my sheep;” also: “I have graven thee upon the palms of my hands.” Was ever love like his? Then again, when you spoke of the smoking flax, it helped me to remember the feeble sparks of life which I venture to hope the Lord, in great mercy, has kept alive in my heart in spite of all my sins and base backslidings; for these have not quenched it, and, as you sometimes say, they cannot destroy the immortal principle. Then you spoke of the means God uses to keep it alive; and in his severest chastisements I saw such love as I never saw before, and *necessity* also; for where, O where had I been without them! If he had left me, should I have sought him? No, never; for I was like the prodigal. Glad *indeed* am I now to be with the Lord’s own dear people, and I often feel the meanest place is too good for me, and frequently when I have been sitting at your table, I have felt I would gladly get under it. Your kindness has many times been as coals of fire on my head.

But to return: In your remarks last Wednesday evening you drew the solemn line of distinction; and when one so really feels to deserve the solemn sentence, it makes me fear lest after all he may say, “I never knew you;” and then from felt need, and, may I say, from love also, I beseech him to cast me not away from his presence. We love his appearing whether it is when in his house, in secret, or at any time; and we are miserable when he withholds his favours,—I mean when there is a blank within. I have felt lately a more anxious seeking for his favour, for I find nothing else makes up for the want of it, and I trust I have felt a little of it, especially in the early morning. Outward concerns have been perplexing, but they send me to the Lord for “wisdom to direct my way, and strength to do his will;” and hitherto he has helped me.

My heart’s desire for you, dear Sir, is that the Lord will still



abundantly bless you, and as the barrel of meal wasted not, nor did the cruise of oil fail, so may you have a constant supply of living bread for your own soul, and may it be spiritual food to the Israel of God. May you many, many times find the Rock to pour you out rivers of oil, and may many souls prove the word of the Lord in your mouth to be truth. I have often felt toward you, as the poor woman did when she said to Elijah, "Art thou come to call my sin to remembrance?"

Truly the heavens declare the glory of God. The sun is shining beautifully, and nature seems to say that winter is passing away, which reminds me how quickly time is moving on; soon it will be summer, and then harvest. And soon the reaping time of our souls must come. O to be made fit for it; so that when Christ comes we may be found ready. Farewell for the present. In your petitions, please remember me. I feel to need all and everything from the Lord. Ignorant, poor, and needy is my condition, yet I have a humble hope that the Lord hath not quite forsaken me. I desire no other life than to live as a stranger and a pilgrim here, to know God's will and do it, and now and then; yes, as often as he sees fit, that he would cheer me with his presence. I want no other joy, no other pleasure apart from himself, his people, and his precious Word; so that I may indeed live as those do who seek a city yet to come. The Lord has, I trust, made me sick of self, the world, and sin.

I am sorry to trouble you with this scribble, but your kindness will, perhaps, bear with me. I ought to say that I have proved, even as the widow woman did, that the word of the Lord from your mouth has been truth to me in many ways, and gladly would I do for you, or for any other servant of the Lord God of Israel, as she did for Elijah, had I freedom so to do.

With my heart's love and gratitude, receive me as

Yours for Jesus' sake,

March 25th, 1870.

E. W.

### A HARD LESSON.

My dear Friend,—I thank you for your very kind letter. Your solicitude for my peace, comfort, and prosperity is certainly great. The peculiar affliction of mind which I laboured under when you were here, has, in a great measure, subsided. The week after you left us I sent Mr. Fry a long letter in which I pointed out his errors and the abomination of his self-justifying spirit, and also told him that until I saw him brought where Job was, and made to say that he had spoken things too wonderful for him,—things which he knew not, I should have nothing more to do with him in the work of the ministry; consequently I have not been to Bath since; and after speaking there for many years, I feel it a trial to be shut out. Should I live to see you again I will read you a copy of the letter which I sent Mr. F. He read it in

public, and put his own comments upon it, by which some things were perverted.

In the latter end of January my son Samuel had an attack of rheumatism and fever, which confined him to his bed several weeks. He is now better, but not sufficiently recovered to resume his usual employ. In the beginning of February Betsy, through over exertion, was confined by an attack of her old complaint, but is now much better. Two days after my daughter's confinement, I was knocked down by the pole of a gentleman's carriage turning short and unexpectedly at the corner of a street, through which I received a severe blow on the back part of my head, and a very heavy bruise on the left hip, which greatly affected my whole frame, through which my poor old tottering tabernacle has been brought very low; but I am now, through the tender-mercy of my covenant God in Christ Jesus, much better; but, through weakness, have given up all thoughts of visiting Plymouth. My brother's house is three miles from it, and it is two miles from Plymouth to Devonport. The prospect of having these distances to travel, with two or three other stumblingblocks in the way, have led me to determine as above. Since you left I have been invited to visit Brighton, which I must also decline. My mind towards you stands the same as usual, but I want an invitation in the old way. What is become of my friend H.? I hope I have not offended him nor any other of the friends. I was very glad to hear that our friend Marriner and family are well, and that you heard Mr. Cole to your satisfaction, and returned home in safety.

I believe your path is that of the just, which shineth more and more unto the perfect day; and notwithstanding it is, according to your account, full of twistings and turnings, it is certainly a right way to the city of habitation, which will appear much more clear when the good Spirit has taught you how to reconcile Paul's walking by faith and not by sight with the above shining path; the two put together will cause you to make straight paths for your feet, and not suffer that which is lame to be turned out of the way.

Among other things I am glad to hear that you have not altogether lost sight of your old acquaintance SELF, and that you now treat him as an enemy and not as a friend. He is the very son of Agag, and he will frequently appear in the Lord's house on the Sabbath delicately dressed in order to take the lead amongst God's redeemed ones. He is the son of an alien king, and will expect great honours to be conferred on him. Frequently have I been deceived by him; and notwithstanding I know that to honour him is to dishonour Christ, I am not at all times wise enough to escape him. I find it a hard lesson to learn to be nothing in order that Christ may be all in all. I frequently will to do this, but how to perform it I find not: "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," (Rom. viii. 5.)

Should I live to see you again I hope to find that you have made great proficiency in these things, so as to become wiser than your teacher, through which you will be enabled to communicate unto him in all good things, which will abundantly repay him for all the favours you have received at his hands from the first day that he knew you up to the present time; and as this is a right way of doing things I hope that we shall find no difficulty in settling our matters when we meet again.

We go on much as usual here. Mr. Hands, whom you heard engage in prayer, is dead. He was ill only a week. Give my love to all the friends. I shall be glad to hear from Mr. Minifie, Mr. Thomas, Peter Small, or any other of the friends, as well as Mr. Hayes. My indisposition prevents me answering some points in your letter, which I hope will not be the case in your answer to mine.

Yours affectionately in the Lord,

To Mr. Saunders, Bristol, April 7th, 1831. JOHN SYMONS.

### “HE HOLDETH MY SOUL IN LIFE.”

Dearly-Beloved in the Lord,—I make no doubt you have been expecting to hear from me for some time. I can assure you it has not been for want of inclination that I have not written to you, but for the want of matter. Your letter savoured a little of a revival of the work upon your soul, and was unto me as the “smell of a field which the Lord hath blessed.” About ten minutes ago I received a letter from a member of Mr. Symons' church at Bristol, informing me that Mr. Symons is very ill, and that he had been ill this three weeks, but that the complaint is somewhat abated. May the dear Lord raise him up again, if it be his blessed will. I was to inform friend Minifie that Symons would write him as soon as he was able.

With respect to my own soul, my daily experience amounts in substance to these two points: First, the Lord keeps me under a keen and feeling sense of my utter damnation without him. And secondly, he keeps me under a lively, sweet, and powerful sense of the riches of his mercy in Christ Jesus, with a beam of persuasion of my worthless soul's interest in the same. These things keep the fear of the Lord alive in the soul; as David says: “He holdeth my soul in life;” and Mr. Hart says,

“Though thou from the curse hath freed us

Let us not the cost forget.”

I can hardly account for it, but lately I certainly have not been brought, or suffered to sink so low as I used to do. I know who I am writing to, and shall therefore tell you simply what things have been much on my mind for these five weeks; and though, on the one hand, they are matters that make my soul tremble and fear, yet, on the other hand, it appears to me the most self-debasing and soul-humbling truth I ever felt. Yea, I can tell you it comes tumbling upon my mind most days, and in my thoughts

and meditation upon it it lays my very inmost soul as dust before him.

The case is simply this: It came upon my mind in this way, that I was not so cast-down as I used to be on account of what I am in and of myself. I know I am no better, and sometimes I have fallen into things secretly that used formerly to cause much distress and condemnation. Sometimes now I have such thoughts hurled through the mind as would sink a world to hell; but I tell you the truth that it does not leave a dram of condemnation on the conscience. Then the devil tells me I am hardened through the deceitfulness of sin, that I am using my liberty as a cloak to the flesh. These things have, at times, driven me nearly distracted, and I have really courted guilt and condemnation, and sought after it. But this does not in any way interfere with my justification. You know one says, "Thou hast cast all my sins behind thy back." (Isa. xxxviii. 17.) John says, "Whosoever abideth in him sinneth not." (1 Jno. iii. 6.) "Sin shall not have dominion over you." I do not know whether you will understand what I mean or not, but it appears to me, in the feeling sense of it, a most God-honouring truth that notwithstanding my soul is the subject daily of every sin, yet God does, in infinite mercy, keep me from being overcome, and removes guilt and condemnation from off my conscience, which enables me, a dunghill devil, to say that he has, in infinite mercy, delivered my soul from the lowest hell.

O, Ben, it is a living faith in the bleeding Lamb that sprinkles our heart from an evil conscience! It is a sense of mercy that causes us to triumph over guilt and condemnation; and "if our heart condemn us not, then have we confidence toward God." Blessed for ever be his good and gracious Name for a comfortable hope which maketh not ashamed. When in my right mind I can feel and see that the Lord's hand hath been all along towards me for good. O what wisdom, what mercy, what long-suffering, what forbearance, what patience, what tenderness, what love, and what power have been displayed; and all to bring praise, honour, and glory to himself! The Lord has brought me into trials and afflictions to bring me off from self-confidence and trust in a human arm. It hath pleased our gracious and covenant God to bring good out of evil; and all for his own honour and glory and the good of our souls.

Give my sincere love to Peter Small, Holloway, Perrett, Saunders, and indeed, all who love our Lord Jesus Christ, and yearn after him, and to enjoy his presence. Last week my soul was very comfortable under a sense of the Lord's presence, and my heart was much enlarged. It is good sometimes to remember the Christian conversation we have had when together: "Did not our heart burn within us, while he talked with us by the way?" Give my love to your son and his wife, and tell him I hope he will pen down a little of his fretfulness and send it to me; for it appears he does not mean to write to me until I ask him to do so. Tell

friend Minifie I have not heard from the board as yet. I will let him hear as soon as I know the result. My wife joins in love to Mr. and Mrs. Minifie and brothers. I hope to hear from you before long. Tell old Peter I am often with him in spirit when he knows it not. To the whole of you I conclude by saying, "The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." I do not know what may be the result of this letter, but I can assure you I never sent one away more reluctantly; for, after reading it over again, it appears a mere jumble.

Yours in the Truth,

Oxford, Nov., 1829.

NATHANIEL MARRINER.

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### ENMITY AND LOVE.

My dear Son in the Faith of our Lord Jesus Christ, who is the Glorious Object, Author, and Finisher of the Faith of God's Elect,—Of this faith, through the rich and sovereign mercy of God, I am a possessor and a preacher, and do hope to preach upon that glorious and precious subject at Kirby the last Sabbath of this month, if it will be convenient and agreeable to you and the friends of truth. Mrs. Owsram, my wife, and one of my daughters-in-law intend accompanying me. May the Chief Shepherd and Bishop of our souls condescend to favour us with his gracious presence, and those soul-refreshing and heart-cheering blessings that flow therefrom, for truly, as Hart says, it is "blessed devotion, when the Lord himself is there." I feel quite indifferent whether I preach in the chapel or a room, therefore make that perfectly agreeable to yourself. It is not a building made by hands that is the church of the living God. A broken heart, a contrite spirit,—one that stands in awe of God's Word, a believer in Christ Jesus, that is the dwelling-place of the High and Lofty One who inhabiteth eternity; and only by such is he worshipped in spirit and in truth.

The gracious promise is: "Where two or three are gathered together," &c., and I do believe there will be at least that number assemble together at Kirby. God who is rich in mercy for the great love wherewith he loved his people in Christ from all eternity, hath been pleased to appoint the preaching of the gospel to be the means in his almighty hand of gathering to his Son all the objects of his everlasting choice, that they might receive out of his fulness those spiritual and eternal blessings with which they were blessed in him before all worlds. Faith is the appointed, precious grace which draws out of that inexhaustible treasury the things that accompany salvation. The gospel is the glad tidings of those good things, and faith cometh by hearing and hearing by the word of God. Through the rich, sovereign, tender, and effectual grace of God I am desirous to preach that gospel wherever providence opens a door, and I do find the presence and blessing of the Lord accompany me in the deliverance of those glorious truths which

I humbly believe the Holy Spirit of God hath engraven on the fleshy tables of my heart, and who often creates the fruit of my lips, and opens them to show forth his praise, who is become the Author of eternal salvation to all that obey him.

God has so ordered it in his infinite wisdom, love, and mercy that the promise is sure to all the seed: "It is of faith, that it might be by grace." The setting up of the empire of grace in the heart, like the small beginning of his kingdom on earth, is, as the grain of mustard seed, scarcely perceptible; but being managed, preserved, and protected by his almighty power, the little one becomes a thousand, and the light, life, faith, hope, love, joy, and peace in the soul increase till perfect glory takes place. Many are our changes while here below, and often there appears a standstill, or even a decaying and going back, but these are followed with a fresh supply from above, which refreshes, revives, restores, strengthens, and establishes the soul. These teach us to trust in the faithfulness of God to us, and prevent us from placing any reliance upon any faithfulness to talents received, &c. Blessed is that man whose faith depends upon God's power which only can create and preserve it; but woe be to those who make God's power to depend upon their faith.

Little did I once think that I should be excluded from the H. pulpit. Blessed be God I am thoroughly satisfied in my conscience, let there be what remarks, reproaches, or lies so ever circulated about, that it is the force of truth that is the cause. Where that reaches the conscience and exposes the formality, hypocrisy, or outward sinfulness of a person's state, either humbling grace will bring to confession and repentance, or the pride of the heart will cause enmity to work, and the deceitfulness of it will endeavour to cover that enmity. The words of truth and soberness have been called madness, the separating the precious from the vile a bad spirit, and he that reproveth in the gate is sure to incur hatred from those in particular who kindle their own fire and walk in the light of their own sparks. An honest heart will come to the light and a humble one will fall under reproof, and love the reprover. Charity beareth all things, but enmity that lurks in secret, embraces the first plausible opportunity of displaying itself.

May the God of Israel be your Guide and Guard, your Shield and your exceeding great Reward; for only those who are guided by his counsel and protected by his power can reach the place where his honour dwelleth. The Lord bless thee and keep thee, be thy Portion here and thy everlasting Reward hereafter.

I remain, yours affectionately,

Sunderland, March 14th, 1835.

SAMUEL TURNER.

LOWLINESS of mind is not a flower that grows in the field of nature; but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus.—*Boston.*

## Obituary.

WILLIAM LANGHAM.—On Jan. 23rd, 1887, in his 75th year, William Langham.

My father was born at Heringswell, a small village in Suffolk, but when quite a young man he removed to Eriswell, a village about six miles from his native place, where he ended his days on earth. My dear father was one of those fearing ones who had very little to say about himself, for he had many doubts and fears, and often wondered where the scene would end. He was kept hoping against hope, and truly hungered and thirsted after righteousness, having none of his own to recommend him to God. His father being a God-fearing man, and living at a place where there was nothing but the Church of England, he could not find food for his soul, so left home on Sunday morning not knowing where to go. After walking about two miles it was as if some one spoke to him and directed him to go to a chapel at Mildenhall, where he found a few poor sinners like himself. He attended this chapel to the end of his life. My father was a constant attendant of the same place for forty years, where I believe he has received many a blessing in his poor soul. He used to walk three miles there and back every Sunday, and myself and younger brother had to go with him, which we did not like; but many times since then have I thanked God that my father made me go with him to hear truth. I have often seen the tears run down his cheeks while hearing good men, and I wondered what was the matter, but thanks be to God I have found out the secret for myself, and wish to hear the same gospel which is able to make us wise unto salvation.

My father suffered from heart-disease. On Jan. 23rd he ate a good dinner, and went out of the house. My mother, thinking him long in coming back, went to look for him, when she found him dead; so that he was not able to leave a dying testimony. The following are a few things written by his own pen, which I hope will speak for themselves:

“Time is fast passing away, and my life will soon come to a close. The year 1878 is drawing to an end. May the Lord prepare us for the solemn change which must shortly come. I feel that I would rather have a manifestation of the pardon of all my sins, than I would have all the gold and silver in the world; but I must wait God’s time, for I cannot bring it about myself. May the Lord make it clear to me. What poor creatures we are when the Lord lays us upon a bed of affliction! I can say I should esteem a sweet whisper from Christ’s mouth more than all this world can afford. I want the dear Lamb of God to plead my cause before his Father’s throne, and manifest himself unto me; for to go out of this world, and have no hope, how dreadful the thought! I sometimes hope this will not be the case with me.”

Alluding to a time when he heard Mr. M. at Lakenheath he

writes: "Mr. M. is a highly-favoured man, but I want his God to be my God, and I believe I shall never be really happy until I know that he is my Lord, my Redeemer, my Friend, and my All. To have food to eat, clothes to wear, a house to live in, and a good bed to rest on, these are all good things, but we want something more. We want that Bread which came down from heaven, which if we could but eat thereof we should never die eternally; for those that eat thereof shall never die. One crumb of that Bread is worth thousands of worlds. I wish we had more earnest longing after it, and then perhaps we should receive more of it; but our poor hearts cleave so much to the dust, and it is but little of it that we enjoy. I wish it was otherwise. I think I should esteem it a great favour; but I cannot command it. If we are prepared to die when our change comes, happy will it be for us. It is a terrible thought to go out of this world with no hope, and it must be as bad to have a false hope; for death and the grave are doleful things for mortal worms to think about; but if the Saviour's bright beams dispel the gloom we can say, 'Welcome, death! We gladly go with thee.'"

Referring to our dear mother he writes: "My wife had a great wish to go to Lakenheath to hear that dear man of God Mr. M., so I, who could not walk across the house the Sunday before without two sticks, ventured to go, and heard him very well; but we were both very fatigued; thus proving the truth of the Scripture: 'The spirit indeed is willing, but the flesh is weak.' I desire to leave all in the Lord's hands. We read in the Word of God that 'all things work together for good to them that love God, and are the called according to his purpose;' but I feel so very little if any love to God, and often fear I have none. I do wish I could love him with all my heart; but I can in no wise help myself. O if the Lord would but work effectually in my soul such a work as neither my poor unbelieving heart, nor the enemy could dispute me out of; but the gift of grace is all of the Lord, and he will perform his own will and pleasure. That we must all die no infidel in the world can deny, but they deny the Being of a God, and many other things; but when we are called to die we shall all prove that there is a God, either to our joy and happiness, or to our everlasting shame and confusion; and after death there will be no infidels either in heaven or hell, for all will believe in the Being of a God. May it be our happy lot to be found on the right side; then we shall be able to say, 'Welcome, death! We will gladly go with thee.' Very soon I must pass the gloomy vale; and for myself *alone*, for none can help me then; but if the Lord will condescend to support me in the hour and article of death, and take me to himself, all will be well; and it will not matter how soon death comes. Neither health nor life are certain; but one thing is certain, and that is, we must all die. May the Lord prepare us for the change, if it be his blessed will."

Speaking of his wife, he says, "She is very ill, and does not feel as she would like to in the prospect of death. She knows none



but the Lord can help her. We do want that best of all blessings the mercy of the Lord. I do hope he may appear for us both before we go hence and be no more seen; for death is most certain. It will not be long at the longest, and time with me may be very short. Perhaps I may die very suddenly, for I think sometimes I shall go off in one of those bad attacks from which I suffer. Death is a melancholy thing to those who have no God. May the Lord make it manifest to me and to my wife that we have an interest in the work of Christ that he finished on the cross for poor sinners."

We were expecting my mother's death, but it pleased the Lord to take my father first. We hope he is taken out of this sinful world to be with Christ in glory. His wife is left to mourn her loss, and we have lost a good and loving father. W. L.

BETSY HANNAH EDWARDS.—On Jan. 3rd, 1887, in the 30th year of her age, Betsy Hannah Edwards, a member of the church at Street-Gate, Little Hutton.

She was the only daughter of James Clegg, and was brought up under the sound of the truth at the little Baptist cause at Street-Gate, but we did not perceive in her any particular change of a spiritual nature until she was about eighteen years of age, at which time she began to be very melancholy, and continued so for some time. She could not or would not tell to any one what was the matter with her. She was brought very low both in mind and in bodily strength, so much so that she was obliged to remain in bed, and a doctor was called in; but she said to him, "You have no need to come to me. You can do me no good." The doctor, turning to her mother, said, "Is she making much ado about religion? See that you keep all books from her." When he called the following day, he noticed she had the Bible on the table. He said, "Take that book out of the room." She said to him, "You dare not take it out." After this she got a little better in bodily strength, but her mind was still very much unsettled. Week after week and month after month passed away before she could open her mind to any one. Very often while hearing the gospel preached she fainted, and had to be carried out.

A friend came to see her one day, and had some conversation with her. To him she opened her mind a little, and said she was such a black sinner the Lord would have nothing to do with her, and that she could see nothing but hell for her. He said, "Betsy, 'sorrow may endure for a night, but joy cometh in the morning.'" This, for a short time, gave her a little hope; but she was soon cast down again. Some time after she paid a visit to her friend, with whom she again conversed about the state of her soul; but she could get no peace. On returning home at night, as she passed by a pit of water, the enemy of her soul tempted her to cast herself into it and know the worst. She went nearer to do so, when these words were sweetly and powerfully applied to her mind: "Fear thou 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.) She came home rejoicing and praising the Lord Jesus Christ; and could then say with the psalmist, "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit." (Ps. xxx. 3.) She went on her way rejoicing and praising the Lord for a few weeks, and then the enemy was permitted to trouble her very much with the suggestion that she had read those words in the Bible, and that they were for Jacob and not for her. This brought her very low both in body and mind. She was in this state a long time, sometimes having a little hope and then cast down again. She had to walk much in the dark, and it was her lot to suffer affliction of a severe nature for many years.

For a long time her mind was exercised respecting the ordinance of Believers' Baptism. She subsequently went before the little church at Street-Gate and was accepted. This was in May, 1881. On the second Lord's Day of the following month she, along with two others, was baptized by Mr. Chapman, of Patricroft. Since that time she has suffered very much through slander. On Nov. 28th, 1885, she was married to Mr. Samuel Edwards, of Manchester, and went there to live for six or seven months, and seemed to be better in health than she had been for years; but symptoms of returning ill-health soon developed themselves, and her stomach became so weak that no kind of food whatsoever would pass it.

Thinking that a few weeks' stay with her parents in her native air might do her good, she came here on Oct. 2nd, 1886, but had only been with us a little over a week, when she took to her bed, and was never able to sit up much afterwards. The doctor said her stomach was ulcerated, and she suffered very much with sickness and vomiting; but in all her sufferings we never heard one word of murmuring from her lips. When asked if she would like to get better, she said she desired to be passive in the Lord's hands for him to do with her what to him seemed best, whether for life or death. During the two or three weeks prior to her death she said almost every day that these words were very much impressed on her mind: "Weeping may endure for a night, but joy cometh in the morning." (Ps. xxx. 5.) She did not, however, enjoy very much of her Lord's presence till a few days before she died, when the same words by which she found deliverance when under conviction came with much sweetness and power: "Fear thou not; for I am with thee," &c.

She expressed a desire that some of the servants of the Lord would come and see her, that she might talk with them and tell them what he had done for her soul. On Dec. 31st Mr. Newman came. When she saw him she said, "O how glad I am the Lord

has heard my prayer!" When he saw that death was not far off, he said, "Betsy, are you not afraid of the issue of this sickness?" She said, "No, not now. ¶ I have been very much afraid and wondered how it would be with me at the end, but now all fear of death is gone." She then requested him to read Jno. xiv, and Ps. xxx. They then had some very solemn conversation together about eternal things, after which he engaged in prayer. She felt it very sweet to her soul. When the pains seized her, for hours together she was unable to speak. She said,

"His way was much rougher and darker than mine;

Did Christ, my Lord, suffer, and shall I repine?"

Hymns 232, and 329 (Gad.'s) were very precious to her. On Jan. 1st she suffered greatly all day and said but little. To her mother she said, "Mother, I have forgiven those people who tried to hurt me so much with slander. The Lord knows I am not guilty. I pray him to forgive them." On Sunday, Jan. 2nd she suffered very much, but when a little easier she said, "O how good the Lord is to me!" During the night she asked her mother to sing. She replied, "I cannot." Betsy then began to sing:

"In union with the Lamb

From condemnation free," &c.

About four o'clock in the morning she said, "Tell father to come. I want him." I can never forget seeing her countenance. When I got to her bed-side she asked me to read Ps. xxx. I did so, and afterwards engaged in prayer. On concluding she said, "O Father, that is grand! Did I not tell you weeping may endure for a night, but joy cometh in the morning? Joy is come. Bless him! Praise him! He has brought me into his banqueting house, and his banner over me is love." Then, with all the power she had left, she quoted the verse commencing,

"The soul that on Jesus has leaned for repose."

After this she lay for about four hours and could not speak. She then opened her eyes, and, looking up, said, "Dear Lord Jesus, take me home." She raised both her hands and tried to say something, but we could not make out what it was. Thus she fell asleep in Jesus. Though bound by many tender ties to those who now mourn her departure, it was from a scene of intense suffering and sorrow of an exceptional kind to which she for ever closed her eyes on Jan. 3rd, 1887. JAMES CLEGG.

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A HEART full of graces is better than a head full of notions.—*Goodwin.*

I AM not what I ought to be. Ah, how imperfect and deficient! I am not what I wish to be. I abhor that which is evil, and I would cleave to what is good. I am not what I hope to be. Soon, soon shall I put off mortality, and with mortality all sin and imperfection. Yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say, I am not what I once was,—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge that by the grace of God I am what I am.—*J. Newton.*

THE  
GOSPEL STANDARD.

SEPTEMBER, 1887.

MATT. v. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 87, 88; MATT. XXVIII. 19.

THOUGHTS ON THE BOOK OF RUTH.

*(Continued from page 332.)*

AHAZUERUS was a great king, for "he reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces;" and he made a great feast, attended with royalty and great splendour, "when he showed the riches of his glorious kingdom and the honour of his excellent majesty many days, even a hundred and fourscore days" (Esther i. 4); but God the Father and Christ have been showing their riches and the glorious kingdom and honour of their Majesty for nearly six thousand years, and yet the glory of it has not declined nor the riches abated; for it is a kingdom that will last for ever and ever, and the fulness of the glory and splendour of it is yet to come, when the guests of the feast which God has made will find the marriage complete, sit down with Christ in glory, see him as he is, and enjoy all the glorious preparations which he has gone to make for them; and then will they say, like the queen of Sheba when she stood before Solomon, "Behold, the half was not told me." (1 Kings x. 7.)

But for his goodness not one sinner from the foundation of the world would ever have repented; for to do this of himself man is utterly and totally incapable; therefore how great the kindness of God in giving his good Spirit to humble and meeken the soul, and to shed abroad his love in the heart, working repentance to salvation, that needeth not to be repented of! This is a work of which God never repents; for we read: "The gifts and calling of God are without repentance." (Rom. xi. 29.) From his goodness the saints of God derive everything that is good, and that makes them good; for we read: "The Lord is good, and doeth good." Out of the riches of his goodness we receive every grace of the Blessed Spirit to make us rich and wise unto salvation and to humble us before the Lord; as James says: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" (Jas. ii. 5.) By this faith we stand, by faith we walk, by faith we live, by faith we are enabled to come to God; and when we feel a little of his sovereign, gracious, unctuous influence on our heart, then, and then only do we sincerely and feelingly acknowledge our sins, which brings us manifestly to enjoy something of the sweetness of the Word: "If we

confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jno. i. 9.)

Christ is infinitely rich; for "it hath pleased the Father that in him should all fulness dwell." (Col. i. 19.) Yet O astonishing mercy, that the whole family of God, from the youngest to the eldest, will share with Christ in all his riches, and all the glory of his kingdom for ever and ever; for the Wordsays, "If children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. viii. 17.) Therefore all that Christ is, and all his grace, glory, and honour, with life for ever and ever, will be the portion of the Lord's people; for the Scripture says: "He is thy life, and the length of thy days." (Deut. xxx. 20); and again: "I am thy part and thine inheritance" (Numb. xviii. 20); and to every son the Word stands: "All that I have is thine" (Lu. xv. 31); and again: "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." (Ps. lxxxiv. 11.)

Yet for all this, when the saints of God are in the full and everlasting enjoyment of the riches of God's love, mercy, grace, goodness, and glory, enjoying everything as being his free gift, not one tongue will be allowed to boast, either of their works or their worthiness. Of this John had a very clear view when he saw the angels and elders round about the throne, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. v. 12.) So the whole church of God when with Christ in heaven will see what the elders saw when they said, "Thou hast created all things, and for thy pleasure they are and were created;" and the very crowns with which God will crown his people, will, as a token of their unworthiness of such honour, be cast at his feet; for we read: "They cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power." (Rev. iv. 11.) When these things are, in measure, realised in our souls, and we see the riches and glory that the saints are destined to enjoy, the sinner says, "Lord, guide me by thy counsel, and afterward receive me to glory; and let me be found an inhabitant of the Jerusalem above; for thy Word tells me there is no night there; and 'the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof;' and they 'need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.'"

We now find a desire spring up in Ruth's heart, and she made a request that she might, for a short time at least, leave Naomi for a special purpose. She says, "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace." In this we may see a spirit of faith that she should find grace in the sight of Naomi's kinsman, Boaz; and "faith is the substance of things hoped for, the evidence of things not seen."

(Heb. xi. 1.) How it shows also that she had the grace of humility, in that she wanted to go out as a gleaner. This represents the children of God, who have living faith in their hearts to seek Christ, and yet have not beheld him with their mortal eyes, but they are seeking the corn, or the Word of God, for that is their life: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4.) Ruth had a willing mind to go and glean ears of corn; and God's children are made willing to hear the Word of God, and sometimes find it as handfuls of purpose let down for them. When God makes it spirit and life to our souls, then we say with one of old, "Good is the word of the Lord" (Isa. xl. 8); and when received with unction and power, we get the essence and substance of the Word, the essence and substance of all the promises; yea, we get God himself, for we cannot separate him and his Word, when it is made spirit and life to our souls, and the reality and saving effect of it may be known by the soul being carried up to the Lord to love him, praise him, thank him, and rejoice in his holy Name; and whilst thus enjoying these ears of corn, a child of God is receiving the first-fruits of the Spirit, and can then say, in some feeble measure, "How great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids." (Zech. ix. 17.)

Such will not glean wheat that is smutty, mildewed, or blasted. No, it must be the pure grain, or the holy Word of God without mixture; for this is what the Spirit leads them to seek and gives them to enjoy: "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all." (Jer. xxxi. 12.) God's servants and God's people are not to feed upon the filthy, corrupting doctrines and errors of men, for there are many that corrupt the Word of God; but pastors and people, who have their senses exercised to discern between good and evil, will feed upon nothing but the pure truth of God; as we read: "The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan." (Isa. xxx. 24.) Then can they say, "Every word of God is pure; he is a shield unto them that put their trust in him." (Prov. xxx. 5.) Many may enter into the field, but none are real gleaners but those who are in want, and need ears of corn; and this is only to be found in the land of Bethlehem and in the field which belongs to our spiritual Boaz, Christ Jesus.

But Ruth said, "After *him*;" so he had gone before her, and she was seeking not only ears of corn, but the countenance of this near and dear friend; for she said: "in whose sight I shall find grace." This argues faith, which was, doubtless, attended with many prayers. And are not the people of God, who glean under the gospel and come to his house, praying and sighing that God

would meet with them? Are they not seeking to find grace in his sight, seeking a glimpse of him, and crying, "Lord, lift thou up the light of thy countenance upon me;" "Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy Name;" "Say unto my soul, I am thy salvation?" The Lord often finds poor Gentile sinners in his field, just as Ruth was found in the field of Boaz, yet he will not cast them out, nor turn them away; but will bless them and grant them the desires of their heart. The field represents the gospel kingdom, Ruth represents the seekers of Christ, and Boaz the Person of the Lord Jesus Christ. How beautifully this is set forth in the case of the poor Syro-phenician woman, who came and fell down at the feet of Jesus, and besought him that he would cast the devil out of her daughter; but what faith she had to come believing that he could do this! True, she met with a rebut; for Christ said: "It is not meet to take the children's bread, and to cast it unto the dogs:" but this rebut had such a sweet, powerful, and humbling effect upon her soul that she at once admitted the truth of the Lord's words, and said, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table," and Christ replied, "O woman, great is thy faith; be it unto thee even as thou wilt." (Matt. xv. 26-28.) The dear woman was in the gospel field, and she found our spiritual Boaz, and was assured of his might, assured of his wealth; and she entreated him, and he granted her all her desire; and thus the Scripture was fulfilled: "Turn away thine eyes from me, for they have overcome me." (Song of Sol. vi. 5.)

Ruth's request, "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace" was readily complied with; for Naomi said, "Go, my daughter. And she went, and came, and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech." The field, as we have before said, represents the gospel kingdom, in which are to be found good and bad professors. But here was one part of the field belonging to Boaz on which she lighted. This, doubtless, was separate from all other parts of the field, and specially represents the church of God in covenant, which belongs to the Lord Jesus Christ, and which is sometimes compared to a field, a fruitful field which the Lord has blessed, or on which he is pleased to pour out his Spirit and grace; as we read: "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." (Isa. xxxii. 15, 16.) It is sometimes called a garden, or the garden of the Lord, which he has enclosed for himself to walk in: "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." (Song of Sol. iv. 12.) In the garden in which Adam was placed the Lord was pleased to come and walk, speak and hold communion with his creatures; but in his garden, or church he is pleased to dwell and make his voice heard; and those

who are in this garden love to hear the sound of his voice, and cry, "Thou that dwellest in the gardens, the companions hearken to thy voice; cause me to hear it." (Song of Sol. viii. 13.)

Sometimes the Lord's kingdom is compared to a fold which hath in it green pastures and still waters. Into this fold he leads his sheep, and grants them blessings which are not to be found in the world. The sheep hear his voice, and they follow him; as we read: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." (Jno. x. 4.) Nor will he, as a Shepherd, cease his work until he has brought all his redeemed into his fold; for he says: "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice." (Jno. x. 16.) It is in Christ's kingdom that the Lord's people find joys and peace to which, in the time of their unregeneracy, they were utter strangers. Though there are millions of professors in the gospel kingdom, yet it is only that part which belongs to our spiritual Boaz where the children of God should glean.

God's ways of bringing his people to the knowledge of his truth and to know his people, both after the flesh and in the Spirit, are both wonderful and mysterious. Of Ruth it is said, "Her hap was to light on a part of the field belonging unto Boaz," or as it says in the margin, "hap happened." But that all-wise Providence which had watched over her from her childhood, and permitted her marriage with a Jew, and had deprived her of her husband, ordered her steps and ordained her to leave Moab, and gave her a willing mind to go to Bethlehem, faith in God and affection to her mother-in-law, had guided her to this part of the field which belonged unto Boaz. It is often the case that upon some trivial circumstance the greatest events of our life hang. We may have visited some friends or relatives who have known and sat under truth, and they may have invited us to go with them to the house of God, and we, though having no mind for the Lord, may have consented. Something has been said from the pulpit which has struck the mind and entered with conviction into the heart, the eyes have been opened, and in God's light we have seen light. Again, we may have had a neighbour whose manner may have seemed peculiar, and it has been noticed that they have left the village, or town in which they dwelt to go several miles away to hear the truth. Curiosity may have worked, the inward question may have been put, "Why do these people go so far on Lord's Days?" and this may have led to our going to hear at the same place, and God may have blessed his word, brought on soul-trouble, love to the Lord's people has sprung up, and the soul has felt: "This people shall be my people, and their God my God." All this might appear as if it had happened by chance, but no; it was as much ordained of God as that Paul should go to Philippi, that he should be by the river side on the Lord's Day, and that Lydia should be there, her heart opened, and she be led to be baptized by immersion.



It was as much ordained of God as that Philip and the eunuch should meet; as much ordained of God as that the blind man should be cast into the way of Christ as he left the temple and passed by his opposers. God is infinite in knowledge, and worketh all things after the counsel of his own will.

But Ruth gleaned "after the reapers." The reapers represent the servants of God. This Christ made very plain when he pointed his disciples to the Samaritans, who, after they had heard the converted woman's good report, left their homes, and were going to the well where Christ was. He said, "Lift up your eyes, and look on the fields; for they are white already to harvest." Then he goes on to say, "I sent you to reap that whereon ye bestowed no labour; other men laboured and ye are entered into their labours." (Jno. iv. 36-38.) The Lord's servants are compared to husbandmen; sometimes they plough, sometimes they sow, sometimes they reap. Their sowing for a time may be in tears, but when sinners are converted, when they are blessed, when they come and declare what God has done for their souls, then the Lord's servants reap in joy; and the Scripture is fulfilled: "He that soweth and he that reapeth rejoice together." (Jno. iv. 36.) God will not suffer his word to return unto him void by those whom he is pleased to send into his field as reapers. He will bless their labours, either in the conversion or establishment of his people, and make his promise good: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. lv. 10, 11.) He will not suffer his blessed word of promise to fail; for he has said: "They shall not labour in vain, nor bring forth for trouble." (Isa. lxxv. 23.) Moreover, they must be men who have felt both law and gospel, sin and grace, sorrow and joy, mourning and comfort, darkness and light, guilt and pardon, and who can divide between the working of Belial and the working of Christ; and therefore able to set forth, able, in some measure, to expose the wicked, carnal, ungodly state that we are all in by nature, and, having a knowledge of Christ, speak of him as the incarnate Son of God, the Saviour of sinners who died the Just for the unjust, and whose blood, when applied to the conscience, cleanseth from all sin; but for this work there is a special commission needed from heaven, separate and distinct from a call by grace.

Now it does not say that Ruth went before the reapers, but she was gleaning *after* the reapers. This sets forth those who glean in the gospel field, who have teachers and leaders whom they can follow in the ministry of the word; as Paul said: "Be ye followers of me, even as I also am of Christ." (1 Cor. xi. 1.) Happy and blessed are those churches where the Lord has placed his servants, and where poor gleaners, who seek the Lord's mercy

and blessing, life and love, have confidence in their teachers, and where he makes them to shine as his servants; for though they have their troubles in the world, they will find their comforts in the house of God, and the Scripture will be fulfilled: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. xxx. 20, 21.)

"And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you." Boaz came into his own field, he spoke to his own reapers, and wished them the best of all blessings, even the presence of the best Friend that man can have. Here he dropped into their ears and into their hearts this gracious salutation: "The Lord be with you." But he spake this only to his own reapers; that is, to his own servants who were found in his own field; he spake not to those in other parts of the field, neither on the right hand or the left. And so is it with Christ; he comes into his own field, or garden, or vineyard, or fold from time to time, and very sweet is his presence, and very welcome to his servants are his gracious words, though they be but few; as when Boaz said, "The Lord be with you." But what a distinction may here be observed between Boaz literally and our spiritual Boaz! All that this Boaz could do was to wish the Lord might be with them; but the Lord Jesus Christ said, "Lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) His servants, however sad, cast-down, tried, and tempted they may have been, when they hear his voice it has as great an effect upon them, as when the body of the dead man was let down into the sepulchre of Elisha; for we read: "When the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet." (2 Kings xiii. 21.) Before Christ suffered he preached words of peace, love, and comfort to his apostles, who were so soon to be deprived of his presence, and, for a time, lose their Lord; but he soon returned to them and fulfilled his promise: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (Jno. xvi. 22), and his first words, on his appearance to them after he was raised from the dead, were: "Peace be unto you." Boaz had no pierced hands, no pierced feet, no wounded side out of which flowed blood and water to show unto his reapers; but the blessed Lord of life and glory when he appeared to his disciples and said, "Peace be unto you," when he had so said "he showed unto them his hands and his side." O what an effect this had upon the hearts and affections of these disciples, who, for a short time, had been bereft of their best Friend! "Then were the disciples glad, when they saw the Lord." (Jno. xx. 20.)

This salutation given by Boaz to his reapers brought out an immediate response from their hearts: "And they answered him,

The Lord bless thee." This shows there was peace between master and servants. He loved and esteemed them, and they loved and esteemed him; and the Scripture was fulfilled: "A son honoureth his father, and a servant his master." (Mal. i. 6.) Boaz knew how to show them kindness and friendship, and they, without trespassing on the same, knew how to show him reverence and honour. This is what the apostle Paul inculcated between master and servants; "They that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit." (2 Tim. vi. 2.) The servants of Boaz wished him to be honoured and exalted by the Lord's blessing.

But what can we say respecting the Lord Jesus Christ, for he is God over all, blessed for evermore? David in Ps. lxxii, after setting forth the glorious King of grace, and showing that his subjects are poor and needy, and that his kindness to them is manifested in the redemption and salvation of their souls, goes on to say, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious Name for ever; and let the whole earth be filled with his glory." How often, in writing the Psalms, does he say, "Bless the Lord, O my soul!" and in Ps. cxlv he says, "Let all flesh bless his holy Name for ever and ever." All that poor sinners can do is to bless Christ for his own kindness. The heart and tongue of every saint now in glory is employed to the same end, saying, "Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." (Rev. vii. 12.)

But why do the reapers and gleaners in the Lord's field alike bless Christ in their hearts? The answer is pointed and clear. He hath first blessed them, declaring, "Blessed are the poor in spirit;" "Blessed are they that mourn;" "Blessed are the meek;" "Blessed are they which do hunger and thirst after righteousness." Having singled out such characters as these, and manifested them as his children whom God hath blessed never to curse, and loved them never to hate them, may well cause the heart to respond and say, "The Lord bless thee."

*(To be continued.)*

WHEN we have got a taste of heaven, we are all in haste to be gone. Some need patience to die; I need it as much to live.—*Flavel.*

POOR coming sinner, thou canst not come to Christ with that outward swiftness of career as many others do; but doth the reason of thy backwardness lie in thy mind and will, or in the sluggishness of the flesh? Canst thou say sincerely, "The Spirit truly is willing but the flesh is weak?" Yea, canst thou appeal to the Lord Jesus, who knoweth perfectly the very inmost thought of thy heart, that this is true? Then, for thy comfort he hath said, "I will assemble her that halteth; I will make her that halteth a remnant, and I will save her that halteth." (Micah iv. 6, 7.)—*Bunyan.*

## THE LATE MR. A. B. TAYLOR.

OUR dear and deeply-lamented friend, Mr. Alexander Barrie Taylor, was taken to his rest early in the morning of August 7. He was born October 18, 1804, and was therefore within a few weeks of being 83. He was born in a cottage on the banks of the Shopic, near Lindock, Perthshire.

As he lived at an inconvenient distance from Manchester it was deemed advisable for the friends not to meet at the house, but at the chapel, and for the body to be taken there in the morning of the day of interment; and this was accordingly done, the time of meeting being fixed for half-past one. Mr. Moxon occupied the pulpit and gave out hymn 468, then read 2 Kings ii. and engaged in prayer; then hymn 470 was sung. After which Mr. Moxon addressed the friends.

MR. MOXON said: My dear Christian friends. We are met together on a very memorable occasion. I look around on this great concourse of people, and when I look upon your sorrowing faces I feel persuaded that the things we witness this day will not soon be obliterated from our minds. If any ask what is our business, what is our object, I would briefly remind you that it is to convey to the house appointed for all living, to consign to the earth all that is mortal of our brother A. B. Taylor. If any ask who this Mr. Taylor is, I answer that he has long been a faithful minister of the gospel, and a faithful shepherd over this church and congregation. I answer that he has been to many here a faithful and affectionate friend, and I also answer that he has been a kind and indulgent and affectionate parent. When I take into consideration these things alone I am not surprised that there should be signs of weeping. It would indeed be strange if you did not weep and if there was no real felt sorrow in your hearts. When you contemplate the many labours, the many services that have been rendered on your behalf from this very desk where I now stand, and to think that these things are past to be heard no more, to be seen no more, I say it is enough to fill all our hearts with deep, unutterable grief. When we also think that from this large city, from this neighbourhood another standard bearer has been taken away—when we think that another solemn witness for God has been for ever removed from our midst, and that of no mean order, I can join with you in expressions of grief, for it does feel to me to be a loss which is irreparable. I know that we live in a gospel-despising age, and that many of God's true servants are undervalued, but I thank God that it is not so with us this day.

We are come to pay a tribute of profound respect to our departed friend, and we testify to all around the high honour we put upon his name and memory. We regard his removal from our midst as a greater calamity than the removal of a statesman from our parliament, or a general from our army. His wisdom and cour-

age, his counsel and firmness, we feel greatly to need. He has often stood by us in our trials and difficulties and we have always felt secure in confiding to him the perplexing scenes through which we have been called to pass. But not only as a confidential friend, but also as a Christian man, do we revere his memory. Some of us envy the grace bestowed upon him; for it is evident that the beginning, the carrying on, and the consummation of his profession was of God.

When a young man he was fond of gayety and pleasure, and sought his amusements as some of us have done in the intoxicating cup and the charming song; but when in the height of his revelry taking part in a concert, the Holy Ghost arrested him, by speaking conviction and condemnation to his soul. So terribly was he wrought upon that he could proceed no further, but was obliged to abandon his appointed song. He went home from that concert-room, like Belshazzar from the feast, weighed in the balances and found wanting. The words which were applied to him were: "Cursed is every one that continueth not in all things written in the book of the law to do them."

From that hour he was made to feel himself to be a miserable sinner, and continued in that lamentable condition until the same blessed Spirit showed him that Christ had redeemed him from the curse of the law, being made a curse for him. The blessing of peace and joy which flowed into his soul, through a sense of pardon and justification, so endeared the Lord Jesus to him that his language was, "What wilt thou have me to do?"

After this he travelled many miles to hear the gospel preached, and frequent were his attendances upon the means of grace. From all that we can gather, he was a zealous, warm-hearted, truly devoted, and consistent Christian; and thus he continued to his journey's end.

But it is more in the capacity of a Gospel Minister that most of us have felt him endeared to us. There are not many amongst this large concourse of people but can testify to some benefit or blessing received through his ministrations, and, what is still more important, many of you date the work of grace upon your hearts through some word spoken by him with divine power and energy; and I can truly say that, wherever I have gone, in whatever county,—east, west, north, or south, I often heard inquiries concerning his welfare and anxious expressions to hear the word of life from his lips once more. His ministry was faithful and comprehensive, he dwelt,

1. Upon man's entire alienation from God by reason of transgression.
2. Man's utter helplessness to turn to God while in a state of nature.
3. That salvation is of God's free grace, from first to last.
4. That the operations of the Holy Ghost are discriminating and uncontrollable.
5. That the Lord Jesus Christ is the covenant Head of the

church, the foundation of the building, the Shepherd of the sheep, who gave his life a ransom for them.

6. That the whole church is saved in him with an everlasting salvation, washed from all her sins in his atoning blood, and clothed in his spotless righteousness.

7. That the gospel is the believer's rule of life, containing every doctrine to be believed, every ordinance to be observed, every precept to be practised, and every privilege to be enjoyed.

8. The glorious Trinity in Unity,—the Three distinct, co-equal and co-eternal Persons in the Godhead,—Father, Son, and Holy Ghost.

9. And latterly he dwelt much upon the resurrection of the dead, and the everlasting glorification of the saints in heaven.

His last text was Matt. xv. 13; "Every plant which my heavenly Father hath not planted shall be rooted up." When on his dying bed he said to friend Chandler and myself, "I never saw so much in a text before. I saw right to the bottom of it and all the way round it." He said, "My friends must talk about Christ, not about me. I have talked about him until I have been hoarse, haven't I? and I shall see him as he is; not as he was, as he is, with all his wounds, bruises, and nail marks; it looks too much."

What a thing it is to see Calvary's cross, love and atonement, mercy and justification with sanctification.

"Dear dying Lamb, thy precious blood,  
Shall never lose its power,  
Till all the ransom'd church of God  
Be saved to sin no more."

During the night when under hard strugglings, when all was quiet he said, "Man goeth to his long home, the mourners go about the streets, 'Yes! Yes!! Yes!!! Men rest in their beds and sleep together in the dust.

His last words were those on the card :

"Far more precious to the soul  
The Rock prepared of God."

His abilities to set forth these truths were such as few are endowed with. Order ran through every discourse; choice, chaste language characterised every sermon, solemnity and deep feeling pervaded every subject, and all was prefaced and supplemented with earnest prayer to God. He contended for an experimental religion and an apostolic worship. He was a real lover of Zion, and rejoiced in its welfare. He was a friend to the poor, a sympathizer with the afflicted and distressed; and his praise is in all our churches.

But his labours are ended, and what gives pleasure in grief is this, that they are ended as we have desired and prayed for of our God. Our supplications have been that he might have a smooth passage, and a peaceful and triumphant end. These have been granted. The dark valley lost its gloom and death its sting. He was more than a conqueror through Him that loved him. He said, "God Almighty knows that it is all right.

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

On another occasion he exclaimed,

“Hail, blessed time! Lord, bid me come,  
 And enter my celestial home,  
 And drown the sorrows of my breast.”

Here he paused, and then said, “I have no sorrows!” The battle was won, victory was obtained, the enemies were routed, and peace proclaimed. “Mark the perfect man, and behold the upright; for the end of that man is peace.”

But where is he now? The body is here before us, lifeless and cold, and soon will become a prey to worms. It needs no cremation to reduce it to ashes; it is enough that God has said, “Dust thou art, and unto dust shalt thou return.” But let me remind you that the body is a part of the man, and a sacred part, so curiously wrought and fashioned, so compounded and compacted together, that nothing on this wondrous globe of ours can excel it. We therefore have a respect for it and a duty to perform concerning it. Joseph, when he lay dying, gave commandment concerning his bones, and they were placed in a coffin, and embalmed in Egypt; but eventually they were to be carried into the land of promise. Our dear brother's bones are now placed in this coffin, and we are about to consign them to the tomb in yonder cemetery; but this we testify, that as sure as we commit them to the grave so sure shall they come forth again and be carried to a better Canaan than that promised to Abraham, Isaac, and Jacob, even to the Canaan of everlasting rest and peace which God hath prepared for them that love him. This body is not to be imprisoned for ever; it is but seed cast into the ground, until all the wintry dispensations of time are past. Then it will burst forth in the spring time of eternity and grow and expand in unceasing songs of rapturous praise, and reverent adoration, unto Him that hath loved him and washed him from his sins in his own blood, and made him a king and a priest unto God; to whom be glory for ever and ever.

We have just said that the body is here; but we cannot say that of his immortal soul. No; that has fled; but, blessed be God, we are not at an uncertainty where it has gone. The Scriptures assure us that, as the dust returns to the earth as it was, so the spirit returns to God who gave it; absent from the body, present with the Lord, “For me to die is gain.” No annihilation; no insensibility; no interim; but “this day shalt thou be with me in Paradise.” “Write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” The only conclusion that we can draw from these divine testimonies is that while we are here, sowing in tears, he is in that upper world,

reaping in glory; that while we are clad in mourning he is wearing the garments of everlasting praise, having obtained the victory through the blood of the Lamb.

In conclusion, permit me to say a few words concerning your widowed state as a church. This is a change that few of you can remember; but those that do can tell a sad tale of sorrow, when dear Mr. Gadsby was taken away. Many loving hearts were well-nigh broken, and deep grief filled every soul. Some said, "None can ever fill his place again." "O! What shall we do?" but his place has been filled, and filled for the same length of time, that is to say for 38 years. The same gospel which was preached in 1807 was preached in 1887, and that same God that raised up William Gadsby also raised up Alexander Barrie Taylor, and both have been highly honoured of him.

Now what I desire to urge upon you is unity, forbearance, patience, perseverance, and prayer. Remember that nothing is too hard for the Lord to do. I confess that I don't know the man at all likely to fill the place of your dear departed pastor; but God may even now, have one hid among the stuff. He may, like Moses, be at the mountain of Horeb; but God can send him here; he may be like Paul in the Jewish Sanhedrim, but Jesus can send him far hence unto the Gentiles; or he may be like Luther, shut up in a convent; but even there can God find him out, and bring him forth if he be a chosen vessel unto him.

May the blessing of Almighty God rest upon you and prepare us for death and glory.

Hymn 466 was then sung, during which the body was taken to the hearse; the mourners and friends following shortly afterwards.

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There appeared to be upwards of 800 people in the chapel. There were about 50 carriages to convey them to the cemetery about two miles away; but the trams, omnibuses, and waggonettes, which run along the road every two or three minutes were quickly filled, the trams carrying 50 persons each. Hundreds of persons lined the road to the cemetery about two miles distant. On arriving at the cemetery we found some hundreds already assembled, waiting the arrival of the carriages. Police were present to prevent confusion, and the chapel doors were kept closed until the mourners and those from the carriages had entered.

MR. STANDEVEN went into the pulpit and addressed the friends as follows:

It is not desirable to occupy your attention very long, but I would like to ask what meaneth this service in which we are engaged? It is not for the dead, but for the living; that is, so far as eternity is concerned; it is you that we have before us. The departed one is beyond our reach; we cannot any more breathe a sigh for him; no more can prayers be offered for him; no more anxious desire. He is past all these, and gone. What a mercy to be delivered from a doctrine like some hold respecting that matter.



But while we are here for a few moments we may just like to say this: May the Lord grant to you, his family and his children, the same grace that he had. May your lot be the lot of him when you come to lay down your sinful bodies, and may the same grace support you that supported him. I am fully persuaded of this, that there is not one here but will say of him that by the grace of God he was what he was, and surely it was made manifest in death that he had not trusted nor preached the grace of God in vain.

We find at one time in the beginning of his affliction he had great pain of body, much more so than in the latter part of his affliction, and though he suffered so much, yet he was blessedly composed. May you and I be so blessed likewise. O what patience he was favoured with on that bed of affliction, and with what feeling he said,

"My Father's hand prepares the cup  
And what he wills is best!"

You see he rested in the sovereign will and purpose of that wise Father in whose presence his spirit is now, among the spirits of the just made perfect.

Again, we find when he was much concerned for his family and people (and from what I have heard in this matter he did not seek the Lord in vain), and I believe from what did drop from him, though it was in much weakness at that time, yet that the Lord gave him promise concerning some of them; so that it was a great consolation that the Lord did not forsake him, nor leave him to the power of the enemy or a spirit of infidelity; but blest him with much fellowship and communion whilst on a bed of affliction.

On another occasion he said the wine of his youth was nothing to be compared to that which he had been favoured with while he had laid upon that bed of affliction; so that he must have been favoured and greatly blessed in that he was enabled to drink of the everlasting consolations of that gospel which he had maintained so long. During this affliction he was supported by the blessed prospect of what awaited him. As you have already heard how his thoughts went before, how his mind was placed above, and he expressed himself to a friend, that had he only wings that he could have flown out of the window of that room in which his body was confined, how soon he would go and take his flight into those eternal realms where he ever hoped to be with his Lord and Master; and this blessed anticipation followed him throughout that affliction. He was blessedly favoured with a spirit of patience in the midst of much pain and affliction, for he said,

"Tho' painful at present, 'twill cease before long,  
And then O how pleasant the conqueror's song!"

You and I cannot tell what it is. What would we give if we could only realize what he is doing now! I remember his coun-

tenance, and I think I hear his voice. He is now before the Lord singing his praises, serving him day and night in purity, holiness, and bliss, being made even like unto Him whom his soul loved and panted after. His spirit has now returned to God who gave it, so that being absent from the body, he is present with the Lord; for he could say, "For me to die is gain." No annihilation here, no insensibility here; but this: "To-day shalt thou be with me in paradise." "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them." The only conclusion that we can draw from these Divine testimonies is this, that while we are here sowing in tears, he is in that upper world reaping in glory. He is gone now. His loss will never be made up I am fully persuaded; but then there is the consolation, and let us with a grateful spirit remember that the Lord spared him so long. His life has been lengthened out to a great length,—83 years, and 38 years to the church of God at Manchester. Is not that a mercy and a blessing? Take heed to the words you have heard from him; may they not have been heard in vain, or to no profit. You may rest assured that if you take heed of these things that it will not be in vain that you have heard, neither in the past nor in the future that lies before you. We only hope that the Lord will sanctify the affliction to us all, and in the midst of it may we remember the mercy and favours that he and we have enjoyed at the hands of our God, and be grateful.

The coffin was then conveyed to the grave, and after being lowered into the earth Mr. CHANDLER delivered the following address:

In committing all that is mortal of our departed brother to its last earthly resting-place, we say, "Ashes to ashes, dust to dust;" for "dust thou art, and unto dust thou shalt return." In reflecting on past facts in connection with our brother,—facts which bear upon them the impress of God, we can add that it is in "sure and certain hope of a glorious resurrection from the dead." Those who have the form of godliness without the power have an idea that something can be accomplished by human effort, and so a preparation made to meet this great event; but this is not God's method of saving sinners. Everything short of Divine life will leave man a miserable wreck exposed to Divine justice. These were things into which our brother was well instructed. If we look at him from any stand point, he was a most remarkable man. A Divine Providence endued him with an original and productive mind. His countenance beamed with intelligence, his eyes sparkled with animation, and he had a rich sonorous voice. When God's grace, especially ministerial grace, takes possession of such a person's heart, they will leave some mark on the sands of time and in the affections and hearts of God's people.

The early life and history of our brother has been told by himself with greater force and pathos than any one else could do, because he could speak from a real, practical stand-point. His early

life was spent in gayety; for, being of a cheerful turn of mind, he had many inducements to indulge in the pleasures of the world. One remarkable, and perhaps one of the earliest impressions, — one that time could not erase, was that whilst sleeping at an inn in Preston, a voice of extraordinary power spoke the following words to him: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." (Ps. xxxvii. 5.) He rose from his pillow, thinking to see the person who spoke them; but it was a Divine and not a human voice. "The Lord speaketh once, yea, twice, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." God began to lay judgment to the line and righteousness to the plummet, and that law which he once thought to be unto life, he found to be unto death; for it was spiritual, while he was carnal, sold under sin.

The Lord at length raised him to a hope in his mercy; and then, like the disciples of old, being let go, he went to his own company. He found companions in Robert Hindle, Joseph Hanson, and a few others whose hearts God had touched. I have stood by the open grave of these men in company with our departed brother. These men wanted clean provender that had been winnowed with the shovel and the fan; and they found it under the ministry of the late Mr. Worrall, of Blackburn. In storm and sunshine these good men were seen wending their way thither to worship God, who hath promised, saying, "In all places where I record my Name I will come unto thee, and I will bless thee." Shortly it was seen by others (perhaps somewhat more plainly than by himself) that God intended to make him useful to his church.

Allow me one word here. God's Zion has much to try her, and this is not one of the least of her trials that some are determined to preach whether they are sent or not; whether they feed the flock or starve it. But our friend was not one of that caste. On one occasion he played the part of a Jonah and ran away, concealing himself until the course was clear, and then stealing into a chapel, evidently where the creature and not the Creator was held up before the people. I have heard him say he never heard more untruths in his life. This stirred our brother, and he began to think, poor as his preaching was, surely he could do better than that. He did not make great haste; for it is written: "The Lord shall go before thee." The word was commended to the hearts of those capable to judge betwixt letter and spirit. He received encouragement, and went on, knowing that if God set his seal upon the word spoken, it would be worth more to him than all man's applause. At length he took the pastorate of the church at Manchester, where he has ministered for the past 38 years. But what was the nature of that ministry? Putting it in few words, he would first feel after the life of God in the souls of the people; for few men knew better than he that this is

the foundation of all real, experimental religion. Having this, a person has everything; destitute of this, a man has nothing, whatever he may suppose he possesses. Having established this fact he would then encourage, coming down to the lowest evidence, remembering the injunction of Christ to Peter: "Feed my lambs."

Allow me to relate one little fact here in relation with my own humble history. When I first began to look after the truth, I used to walk from Stockport to Manchester to hear our friend preach the word of life. Being a poor country youth I knew little of town life, nor yet of men and things. The Gospel to me was everything. Not being over rich in this world's goods I used to take my morsel in my pocket and eat it alone on a warehouse step in Mosley Street, and God sweetened all by his grace, and filled my heart with his love and mercy; so that, during the following week, like the clean beast, I was enabled to chew over again what I heard on the Lord's day, proving that word true: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4) This gave our friend a larger place in my heart than any other minister living.

Perhaps the leading feature in our friend's ministry was the Person, work, sufferings, blood, righteousness, and offices of the Lord Jesus Christ, knowing full well that a sermon without Christ is only as a cloud without rain. It was also an instructive ministry, informing the judgment of those that sought knowledge as well as food for the living. He was a true expositor of the Word, and used no strained interpretations to make it fit some ideas of his own, nor did he keep back those discriminating doctrines, such as special redemption and electing love; so that we may say as Paul did to Timothy, "Rightly dividing the word of truth." He had no novel views or private sentiments, but was open, honest, faithful, and affectionate, seeking God's glory and the good of souls, illustrating his subject with chaste and suitable figures, often throwing in some beautiful original idea, which gave fresh interest.

Many may wish to know something of his latter days. On June 26th he preached his last sermon from the words: "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. xv. 13.) On his sick bed he said, "I saw through it, under it, and all round it. It will often be found that the portion that takes the ground from under the mere formalist does something to build and establish God's people. This text clearly implies that every plant that he does plant shall not be rooted up."

During the two first weeks of his sickness he was favoured much with the Lord's presence. To give it in his own words, he said, "I never before had such joy and peace, such power and blessing. No, not in the time of my spiritual youth." The pathway to death is often attended with sore affliction and strong pain; and so it was with our brother; but God's blessing and grace sustained him. The Divine presence which he realized brought a sacred feeling around his dying bed. To say he had no clouds would

not be right, but they were not dense or of long duration. During the last few days of his life he sank fast. Some time before he died one remarked to him what a nice breaking of day it was. He replied, "Ah! There will be a grand dawn of morn for me soon." Just at the dawn of the morning of the Lord's day he passed away in the arms of one who is now standing near his grave.

We have heard read in the adjoining chapel the grandest truth ever written on the resurrection of the dead. It is a doctrine handled purely by faith. The Christian experiences many things, such as the pardon of sin and the promise sealed upon the heart; but the experience of the resurrection of the dead he cannot have in this life; yet Paul hangs everything upon it, saying, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not raised, your faith is vain; ye are yet in your sins;" but he leaves it no longer a disputed point, saying, "But now is Christ risen from the dead, and become the firstfruits of them that slept;" and if the firstfruits be gathered so shall the whole harvest be. He shall present the whole church to the Father, saying, "Here am I, and the children which thou hast given me." We now sow the body of our departed friend with all the deformity of the fall upon it; but it shall be raised like unto Christ's glorious body. So that we can use, with truth and propriety, the language of the poet, and say,

"Earthly cavern, to thy keeping,  
We commit our brother's dust;  
Keep it softly, softly sleeping,  
Till our Lord demand thy trust."

There are here many persons who have come from a distance at some inconvenience to pay the last tribute of respect to the memory of the departed. In the name of the family, and the church and congregation to which he ministered, I desire to thank you for your presence, as also for your kind attention to these broken and unconnected remarks. May it be our happy lot at last to join him in the song of Moses and the Lamb, where the wicked cease from troubling, and God himself shall wipe all tears from every face, and take away the reproach of his people for ever.

Hymn 466 was then sung, commencing,

"Why do we mourn departed friends?"

and the service was closed with prayer. "Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. iii. 38.)

On July 6th Mr. T. dictated the following to Mr. J. Gadsby, one of his daughters, Mrs. Benson, writing it, and he signing it with his own hand.

"Early and faithful Friend,—Our first acquaintance was on that memorable day when your dear father was entombed for the resurrection. You took me to Stockport the same night, to hunt out an old lady who was a member of the church when your father took the charge of the church at Manchester. Many smiling

mornings we have seen since then, and sometimes showers before noon. Nevertheless, the almighty power of attraction has kept us looking unto Jesus, and now his wisdom and sovereignty has laid me on the shelf. My last discourse was preached on the last Lord's day in June, from Matt. xv. 13. I spoke only about half-an-hour and was completely done; but I felt then, and I do now, that I never was led more completely into the bottom of a subject in all my life than then. I was completely wearied out when I had concluded my half-hour and have not regained my strength. And now I am suffering from asthma, bronchitis, and heart disease. The kind friends in Rochdale Road yesterday sent, in company with my own doctor, a doctor, Sir William Roberts, who thoroughly examined me and pronounced the case as named. And here I am, waiting my little while, in hope of eternal life, which God, who cannot lie, promised before the world began. To relate all the way the Lord God has led me would require as many years as I have lived. Your father, in prayer, was the means, in God's hand, of bringing my soul into gospel liberty,—a time not to be forgotten even when worlds shall have passed away."

Then follows in his own handwriting, "You may see I cannot write.—A. B. TAYLOR."

Again on July 17th, one of his sons wrote: "Father is just able to bid me to ask you not to come to-morrow, as he is altogether incapable of conversation. It would delight him to only look at you, so it is a hard task to bid me write as he does. He knows his days are numbered; but he does not know the number, so may yet see you again. 'And do say,' he said, 'not one good thing has failed of all the Lord promised me. As to those who cannot rise above hope,—hope, faith, and charity abide, and are all three graces of the Spirit, and are God's gifts to sinners, flowing through the wounds of God's Eternal Son. O that the Lord may pour upon the churches a spirit of grace, that her servants may be more distinctly seen feeding the flock of slaughter and entering into the deep things of God. Ministerially we are in a very, very low place. A note would please me. Christian love to Mrs. Gadsby.' [Mr. G. was not able to go afterwards.]

Aug. 4.—"I know you will be glad to hear how father is. Last night he had a bad night. This morning he said,

"My Father's hand prepares the cup,  
And what he wills is best."

On Tuesday morning it was thought he was going. He said 'It is all right. What a mercy to be kept in the hollow of his hand.' I could not write you half what he said; but it was good to hear him. He is weaker, but is resting on that Rock which supports the dying Christian. What a mercy to be there!"—E. T.

Aug. 7.—"I have just come back from the farm. Dear father died this morning, at 3.45; so *peacefully*. He has been clear in intellect all the time, though not always able to speak; but it was good to hear him when he could. He has been wonderfully supported; so calm and yet so strong in his mind. I felt it an

honour to be with him, and I can truly say I felt I had an interest in his last sermon, six weeks ago to-day. He finished his preaching on a Lord's day, and he finished his earthly course on a Lord's day, to drink new wine with Him in His kingdom, who was his Redeemer and his guide even unto death. 'Yes,' he said; 'I would not have anything altered, and if I had to preach for another fifty years I would preach the same Christ, the same truths, and the same doctrines.'"

In the afternoon before he died, Mr. Whittaker called, and desired to see him, but was told he could not. Afterwards, however, he was allowed to do so. Mr. T. put out his right hand and took hold of Mr. W.'s and put his left round Mr. W.'s neck and looked at him. "O that look and those eyes," says Mr. W. Then he whispered, "It is well! It is well!" . . . As Mr. W. was leaving him he lifted up his left arm heavenward, waved it, and said, or rather whispered, "I am going!"

He died in his chair, his daughter Sarah at the back and Mary at the front, Mr. Benson (son-in-law) at the side, so peacefully they hardly knew when.

We have been requested to add that the immediate cause of death was syncope. The deacons were sent for specially by him, and his remarks affected them very much, and assured him they hoped to take heed to his solemn advice. He was perfectly calm to a few minutes of his death. We had expected an account of his interview with the deacons; but it had not arrived when we were compelled to go to press.

After the funeral some hundreds of the friends went to the Sunday School room, behind the chapel and took tea together. After tea they held a friendly meeting.

MANY mercies come unasked for, and they require thankfulness; but when mercies come in upon prayer, and as a return of prayer, their sweetness more than doubles.—*Flevel.*

THE unpardonable sinner does not begin his profession in the heart, but in the head; he does not begin with life, or being quickened, but with light. He is illuminated. (Heb. vi. 4.) He gets great knowledge and understanding (1 Cor. xiii. 1); in this light and knowledge he rejoices, and receives the word with joy, which is called tasting of it. (Heb. vi. 5.) Whereupon a visible reformation takes place; the unclean spirit goes out of the man, when there appear great gifts of knowledge, of speech and utterance, to preach, pray, reprove, and rebuke, which are called a tasting of the heavenly gift. (Heb. vi. 4.) And, as the Holy Spirit bestowed these gifts even upon Judas, he is said to take part of the ministry (Acts i. 17); one part, that is, a gift, but not grace. Knowest thou not that such may be stewards of the mysteries of God, and yet not stewards of the manifold grace of God? "Knowledge puffeth up." Hence such are said to be vainly puffed up with a fleshly mind; and our Lord declares that he who hath not life, but merely a gift, from him shall be taken away even that which he hath; while he that hath life, to him shall be given, and he shall have more abundance.—*Huntington.*

## THE UNCTION OF THE HOLY ONE.

A SERMON PREACHED AT PROVIDENCE CHAPEL, OAKHAM, ON LORD'S DAY AFTERNOON, JUNE 8TH, 1845, BY THE LATE J. C. PHILPOT.

"But ye have an unction from the Holy One, and ye know all things."—1 JNO. II. 20.

THE life of John, the beloved disciple, was prolonged to a very late period; and we see the wisdom and goodness of God in thus prolonging his life, that he might be a standing bulwark against the errors and heresies which overflowed the primitive church. When the Lord of life and glory was upon earth, all the bent of Satan's malice was against him; but when, according to God's elect purpose and counsel, Satan had put it into the heart of Judas to betray Christ into the hands of the Jews, and the Son of God was nailed to the accursed tree (for Satan was outwitted by his own invention and out-shot by his own bow); then when Jesus had ascended into heaven, all the power of Satan was turned against his disciples. When he could not touch the Head, he aimed his arrows at the members; and no sooner did the Lord pour out upon the church the gift of the Holy Ghost in great measure on the day of Pentecost, than Satan immediately introduced all manner of error and heresy to harass the church. Now, through the kind providence of God, the life of John was prolonged to bear testimony against these errors and heresies; and thus this blessed apostle was a standing testimony against the errors that came in like a flood.

In the chapter from which the text is taken, John addresses himself to the church of God as divided into three distinct classes. There are the weak and young, whom he calls "little children." There are those who are established in the divine life through exercises, trials, temptations, and through corresponding blessings; these he calls "young men." And there are those whose lives are verging upon eternity, who have received many testimonies of God's goodness and lovingkindness, and have thus become "fathers."

Speaking, then, to the church of God as thus composed, he puts them in mind of those seducers and heretics who had crept into the church. He says, "Little children, it is the last time (that is the last dispensation); and as ye have heard that antichrist shall come, even now are there many antichrists." They had heard of "antichrist," and they supposed that "antichrist" was some single person; the man of sin that was to rise. No, says the apostle, "There are many antichrists." All that are opposed to Christ, all that deny the story of his Person, the efficacy of his work, and the power of his blood, these are antichrists, because they are all against Christ. Now these antichrists were formerly among them, members of their churches, walking, apparently, in Christian fellowship. The apostle therefore says, "They went out from us, but they were not of us." They could not receive the love of the truth because their hearts secretly loathed it. They could not endure Christian experience, because they possessed it not,



nor could they submit to gospel precepts and Christian discipline, because their affections went out after the world. The truth of God, the pure truth, did not suit their impure, corrupt minds; so they went out from the church, they separated themselves, and thus abandoned the communion and community of the faithful; for "if they had been of us," in heart and soul, knit together in the bonds of the Spirit, in real spiritual union and communion, if they had thus "been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." Separating from the company of God's people is a testimony that such are not of God's people, and they make it manifest that they never were in heart and soul united with the family of God when they withdraw themselves from them. But the apostle would here rather infer, "How came it to be otherwise with you?" What has preserved you faithful when others have proved unfaithful? What has kept you still leaning on and looking unto a crucified Immanuel when others have trampled on his blood and turned after idols? Was it your own wisdom, your own ability, your own righteousness, your own strength? No; not so: "But ye have an unction from the Holy One; and ye know all things." This is what he implies, "Ye have an unction from the Holy One." It is that which has kept you, it is that which has taught you. "Ye little children, young men, and fathers, ye have an unction from the Holy One," and by that unction "ye know all things."

With God's blessing, then, this afternoon I shall endeavour to take up the words of the text as they lie before me, and show,

I. What it is to have an unction from the Holy One.

II. How by virtue of this unction from the Holy One we know all things.

Let us look at the simple figure contained in the text. Unction signifies literally anointing. It is indeed the same word, and is so rendered a little lower down: "But the anointing which ye have received of him abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (verse 27.) It has probably some reference to the oil or ointment which in those hot countries was employed to anoint the body, and keep it in health. But besides this there is a reference to what we read in Exod. xxx. 22-33, where God commanded Moses to make a holy anointing oil by which the tabernacle and every vessel in it was to be consecrated; prefiguring the special anointing of the Holy Ghost on the hearts and consciences of God's people. So that as no vessel in the tabernacle was holy until it had been anointed with the consecrating oil, so no soul is holy till it has received the unction from the Holy One. No prayer, no praise, no service, no sacrifice, no ordinance can be holy unless it be touched with this pure unction and divine anointing of the Holy Ghost. Now there is a divine suitability and peculiar figure here made use of:

i. Oil is of a *softening, suppling nature*. It is applied to the body to soften and supple it. So spiritually, the unction, or anointing of the oil of the Holy Ghost makes the conscience tender. Wherever that unction comes, it takes away the heart of stone, and gives a heart of flesh. It removes impenitence, unbelief, waywardness, perverseness, self-righteousness, and self-conceit; it softens and supples and makes tender the heart and conscience, so as to fall under the power of the truth. Until the Blessed Spirit by his sacred operations upon a man's heart supples it and softens it in this way, the truth never falls with any weight or power on it. And this is the reason why hundreds hear truth without any effect; not being anointed with this unction from above, the heart of stone is not taken away, that evil heart of unbelief which rejects the solemn truth of God. But when the Blessed Spirit brings the secret, mysterious, and invisible, yet powerful anointing oil of grace into the heart, it receives the truth as from God; and truth thus coming from God penetrates into the soul. The law sounds its curses; but they never touch the conscience till the unction of the Spirit attends it. The gospel holds forth its blessings; but without this unction they never come with savour and power into the soul. Christ is spoken of in Scripture as being to some "a root out of a dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him." (Isa. liii. 2.) And why so, but for the want of this unction of the Holy Spirit. Wherever the unction is in a man's conscience it will always make that conscience tender. So that if you see any man, whatever profession he may make, who is bold, presumptuous, daring, and self-confident, be assured that the unction of the Holy Ghost has never yet touched his heart; he has but a name to live whilst dead. Now do you watch for this in professing men and women, and in the ministers whom you hear, whether you see in them this soft, tender, and meek spirit. If totally absent the unction of the Holy Ghost has not yet come upon them.

ii. Again, unction or anointing oil is of a *penetrating nature*. When ointment or oil is rubbed on anything it penetrates into the substance beneath. It does not lie on the surface; it penetrates below the surface into the very substance of that to which it is applied. So it is spiritually with respect to the unction of the Holy One on the heart and conscience. In the case of most persons who have truth in the understanding, but it is not brought into the heart by divine power, the effect is superficial. There is no depth of vital experience in their hearts; thus they resemble the stony ground hearers of whom we read in the parable of the sower: "Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away." (Matt. xiii. 5, 6.) In their case the word has not as a two-edged sword pierced even to the dividing asunder of soul and spirit, of the

joints and marrow, nor has it so sunk into their consciences as to be a discerner of the thoughts and intents of their heart. (Heb. iv. 12.) But the unction of the Holy One, the internal teaching and operation of the Spirit penetrates into every heart to which it comes. It does not merely lie on the surface; it does not merely change the creed; it does not merely alter the life. It goes deeper than creed, lip, or life; it sinks into the very roots of the conscience. If your religion has never penetrated below the surface, it lacks this grand test of having come from God. The religion of God consists in the unction of the Holy One which goes beneath the shell and the skin; which works down to the very bottom of man's heart and opens it up and lays it bare before the eyes of Him with whom he has to do. It is by virtue of this unction that our secret motives are discovered, and the pride, self-righteousness, presumption, self-seeking, and all that depravity that ferments in a man's heart are laid open. It is by the penetrating effects of this divine light and life in a man's soul that all the secret workings and inward movement of his heart are discovered and laid bare. A man can never loathe himself in dust and ashes, never abhor himself as the vilest of the vile until this secret anointing oil touches his heart. He will be satisfied with a name to live, with an empty profession, till this teaching of God the Spirit goes through every mantle and veil, and searches into the very vitals, so as to sink into the secret depths of a man's spirit before God. He is never thoroughly honest to God or himself till the unction from the Holy One makes him see light in God's light.

iii. Again, unction, or oil is of a *spreading nature*. It diffuses itself, as it is termed. It is not confined to the little spot where it falls, but it extends itself in all directions. So it is with the unctuous teaching of the Blessed Spirit in a man's heart. It spreads itself through the soul. The Lord therefore compares it to leaven. (Matt. xiii. 33) How does leaven act? It is very small in itself,—a little lump; but when put into the large mass of meal, it diffuses itself through every portion of it; so that not a single crumb of the loaf is unaffected by it. Thus wherever the unction of the Holy One touches a man's heart it spreads itself, widening and extending its operations. It thus communicates divine gifts and graces wherever it comes. It bestows and draws out faith and gives repentance and godly sorrow, causes secret self-loathing, separation from the world, draws the affections upwards, makes sin hated, and Jesus and his salvation loved. Now if you had a child, and were very anxious for its growth, you would not like to see the child's arm and leg grow, and the other members remain as they were. You would not like to see its head growing much faster than the body; you would soon be afraid lest the child die of water on the brain. And yet you will find some professors that grow only in one thing; they never grow in simplicity, prayerfulness, spirituality, watchfulness, and heavenly-mindedness. Their faith, if we are to believe their own

statements, grows very much, but we never see the other graces and fruits of the Spirit grow with it. But such a monstrous growth as this is not the growth of the new man of grace. That grows equally in all its parts, and every member bears an harmonious proportion to the rest. If faith increase, hope and love grow, and when faith, hope, and love grow, humility, spirituality, and simplicity, deadness to the world, and every other grace and every other fruit of the Spirit grow in the same proportion. Wherever the unction of the Holy Spirit touches a man's heart it diffuses itself through his whole soul, and makes him wholly a new creature. It gives new motives and communicates new feelings; it enlarges and melts the heart, it spiritualizes and draws the affections upwards, and brings about what the apostle declares as the effect of union with Christ: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. v. 17.) Of this sacred anointing John says that "it teacheth of all things, and is truth, and is no lie." Without it all our religion is a bubble, and all our profession a lie; without it all our hopes will end in despair. See to it, then, you that fear the Lord, or desire to fear him, whether you can find any of this unction from the Holy One resting on your heart; any secret melting down of your spirit before the Lord, any breathings of affection into the bosom of Jesus, any overpowering and overwhelming sense of that love which passeth knowledge; any inward longing to enjoy him and delight yourself wholly and solely in him?

Now this unction of the Holy One will be felt only as the Lord the Spirit is pleased to bring it into your soul. It may be but once a year, once a month, or once a week. There is no fixed time for it to be given; but just at such a season and in such a manner as God sees fit. But whenever it comes into the heart, its operations and effects will be the same, the feelings it creates and the fruits it produces will be the same. O what a mercy to have one drop of this heavenly unction! To enjoy one heavenly feeling! To taste the least measure of Christ's love shed abroad in the heart! What an unspeakable mercy to have one touch, one glimpse, one glance, one communication out of the fulness of Him who filleth all in all! This sanctifies all our prayers; this sanctifies the preaching, this sanctifies the ordinances, this sanctifies our public worship, this sanctifies the persons, the sacrifices, the offerings of all spiritual worshippers; as we read: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." (Rom. xv. 16.) It is the sweet unction of the Holy One that knits the hearts of the people of God together in indissoluble bonds of love and affection. By this unction from the Holy One we feel to be less than the least and viler than the vilest. By this unction from the Holy One we esteem all God's people to be better than ourselves. And by this unction from the Holy One we know the truth, believe in the truth, love the truth, and are kept

in the truth day by day and hour by hour. Is this the grand thing that your soul is longing after and pressing forward to enjoy? In the secret sinkings or in the secret risings of your spirit in the inmost sensations of your heart towards God, is the unction of the Holy One, the divine anointing of the Holy Ghost the chief thing you are longing for? Without this unction of the Holy One we have no tender feelings towards Jesus, no spiritual desires to know him and the power of his resurrection, without this unction we have not a single breath of prayer, nor one spiritual panting or longing in our soul. The Lord's people have often to walk in a state of darkness; by this unction from the Holy One they are brought out of it. By this unction from the Holy One they are supported under afflictions, perplexities, and sorrows. By this unction from the Holy One when they are reviled they revile not again. By this unction from the Holy One they see the hand of God in every chastisement, in every providence, in every trial, in every grief, and in every burden. By this unction from the Holy One they can bear chastisement with meekness, and put their mouth in the dust, humbling themselves under the mighty hand of God. Every good word, every good work, every gracious thought, holy desire, and spiritual feeling do we owe to this one thing,—the unction from the Holy One.

It is a solemn thing to have an unction from the Holy One, and it is a solemn thing not to have it. It is a solemn thing to live under this sweet anointing; but what a solemn thing to have a profession of religion and to know nothing of this sweet anointing! If in the great day those only will be saved who have had this unction of the Holy One, where will thousands be who have had but a name to live? If this be true, as it is, where will thousands be in the last day, when the Judge will sit upon the great white throne? But if the unction of the Holy One be upon a man he is a consecrated vessel of mercy; wrath, justice, and the law cannot touch him; the anointing oil is upon him, the blessing of God rests on his soul, and he is safely hid in the hollow of God's hand from the wrath that is coming upon the world.

II. "And ye know all things." What does the apostle mean by that? Does he mean that they actually know all things, all the realms of science, all the varied departments of art? O no; the Lord's people are a very poor people, and usually a very ignorant people in matters of human knowledge. Nay; they are ignorant for the most part of the various branches of human knowledge. It is not their province to know what the learned men of this world pore over, and rack their brains about; such knowledge is not for their comfort or spiritual profit. It is a mercy to be ignorant of what the wise men of this world consider the only things worth knowing. Nor does it mean that they know all gospel mysteries. Many of God's people are ignorant of nice points in divinity, and many a professor dead in sin and living after the course of this world is much clearer in the

letter of Scripture and in the grand scheme of salvation than some of God's poor, broken-hearted family.

But by this expression we may understand that they know all things profitable, all things needful, as the apostle Peter says: "All things that pertain unto life and godliness." (2 Pet. i. 3.) What are, then, some of these all things. First. *They know themselves.* A knowledge of oneself is indispensable to salvation. If a man does not know himself he cannot know God; if a man does not know himself he cannot know the Son of God. To know and see oneself in one's true colours as poor miserable, filthy, guilty sinners, lost, undone children of Adam, with a heart deceitful above all things and desperately wicked, with a nature thoroughly depraved, helpless, and hopeless, thus to know ourselves would stop all boasting. It would stop all thinking himself better than others, and effectually pull down all creature-righteousness if a man once had the unction of the Holy One upon his heart and conscience, making himself known to himself.

By this unction from the Holy One we know our sinfulness,—our awful, desperate, abominable sinfulness; by this unction from the Holy One we know our hypocrisy,—our awful, desperate hypocrisy; by this unction from the Holy One we know our obstinacy, our perverseness, our alienation from God, our proneness to evil, and our horrible aversion to good; by this unction from the Holy One we know that we deserve the eternal wrath of God, that by nature we are at an infinite distance from his purity; that we are altogether as an unclean thing, and that all our righteousnesses are as filthy rags. If a man is not rooted and grounded in the knowledge of self, he never can be rooted and grounded in a knowledge of Christ as a Saviour: "The Son of man came to seek and to save that which was lost." (Lu. xix. 10.) Therefore if a person does not know himself lost, nor groan, nor sigh on account of being lost, all that Jesus is, and all that Jesus has for poor lost sinners is hidden from his eyes. This is the reason of there being so much profession without possession; so much of the letter without the Spirit, so much doctrine without the power. But when we are taught by the Blessed Spirit to know ourselves to be lost, ruined, and undone, then we want to know there is a Saviour, and such a Saviour as alone can save us out of our lost condition. No wonder that men despise the Person of Christ, no wonder that they deny his eternal, underived Deity; no wonder that they deny the Eternal Sonship of Jesus and the Personality and operations of God the Spirit; no wonder they trample under foot the divine mystery of the Trinity. They have never seen themselves; they have never groaned under a burden of sin; never had a knowledge of self in its ruin and depravity.

Second: Nor can we *know the purity and spirituality of God's holy law*, but by this unction from the Holy One.

Third: *Nor can we know that the Scriptures are true*, or that God has revealed his mind and will in them except by virtue of this unction from the Holy One.

Fourth: Nor can we know there is a Jesus, a divine Medi-

ator, an Immanuel, God with us, but by virtue of this unction from the Holy One. We may have correct views and sound notions; we may have speculations floating on the brain; but humbling meltings and dissolving views of the Son of God in his sufferings, and agonies we cannot have but by an unction from the Holy One. To see the stream of atoning blood from his sacred body, to see his glorious robe of righteousness, justifying and covering the sins of his people, to see the Holy Mediator interceding at the right hand of the Father, and to have the soul dissolved under the sight and feeling of the mystery of Christ as a God and Saviour, nothing but an unction from the Holy One, the anointing oil of the Blessed Spirit upon the heart can give us this knowledge of him whom to know is life eternal.

Fifth: *Nor can we know the pardon of our sins*, but by virtue of this unction from the Holy One. We cannot know that the blood of Jesus Christ cleanseth from all sin, but by virtue of the unction from the Holy One.

Sixth: *Nor can we know the liberty of the gospel or the sweet manifestations of the Lord of life and glory*, nor can we walk at large, as David speaks in Ps. cxix. 45 (margin), nor can we enjoy the sweetness and blessedness of a gospel deliverance but by this anointing. We cannot come out of darkness into light, bondage into liberty, coldness into warmth, but by the unction from the Holy One. Nor can we know what the favour of God is, nor this lovingkindness of a tender Father, nor his watchfulness over his children as a most affectionate Parent, nor the shedding abroad of his love in the heart, nor the inward witness of the Spirit of adoption, enabling us to cry, Abba, Father, but by virtue of the unction of the Holy One.

Seventh: *Nor can we know what it is to have a heavenly home*, a harbour of rest and peace, a blessed mansion above where tears are wiped from off all faces, but by virtue of this unction. How needful, then, it is, how indispensable for a soul that stands on the brink of eternity, that is exercised and troubled at the sight of death and judgment, to know whether he has any unction from the Holy One resting on his heart and conscience! But if he has the unction from the Holy One, there will be fruits and effects, there will be holy panting and desires; the heart will not be always barren, dark, and unfruitful; it will not be always grasping after the things of time and sense. There will be something in the soul as distinct from these things as light from darkness, and heaven from earth. There will be a humility, a brokenness, a tenderness, a contrition, a spirituality of affection as different from the spirit of the world as Christ from Belial. This unction of the Holy One touching a man's heart and conscience will make him more or less manifest as a new creature; it will make spiritual religion more or less the element in which his soul lives and moves; it will transform him, as the apostle speaks, "in the renewing of his mind;" old things will pass away; yea, all things will become new; with it he is happy; without it he is a wretch.

With this unction from the Holy One all is plain, blessed, and clear; without it all is dark, perplexed, and confused; with it there will be a savour in reading the Scriptures, and they will be sweeter to the soul than honey and the honeycomb; without it the Scriptures are nothing but a riddle, a weariness, and a burden. With it prayer is sweet and delightful to the soul, and prayer, and preaching, and hearing are alike blessed; without it all is dark and embarrassed; we feel not the importance of the things we are hearing and speaking. With this unction from the Holy One the ordinances of God are blessed; we see a grandeur and a beauty in the ordinance of baptism, and a sweetness in the ordinance of the Lord's Supper. With this unction from the Holy One the people of God are highly prized as our chief companions; without it we care not for them, and feel as though we would rather go out of their company than get into it; with it eternal things are weighty and precious, the only things worth seeking or having, without it eternal things fade away, and the things of time and sense occupy the mind; it is engaged in the world, and eternal realities are out of view. O what a difference in a man's soul when he has this unction and when he has it not! When the unction rests upon a man's heart it makes as great a change as when the sun rises and night disappears; as when the spring comes and winter rolls away with its cutting blasts.

Now do you think you know the difference? Does this find out your religion? Have you these inward changes, these alternations,—darkness and light, summer and winter, day and night, seed time and harvest, cold and heat; these are figures of the work of God on the soul. We need both. The corn needs the winter as well as the spring and summer. We need night as much as day; the sun as much as the absence of it. So spiritually; we need unction, and sometimes we need the withdrawing of the unction, because we should get proud, as Hart speaks:

“The heart uplifts with God's own gifts  
And makes e'en grace a snare.”

Now if you have ever felt in your soul the least drop of this unction you are saved. The little children to whom the apostle wrote, saying, “their sins are forgiven,” were but weak and feeble, but with that unction everything had come to cover their sins. The feeblest, therefore, the most trembling, most doubting and fearing, the most exercised, the most self-condemned, if they have but the least drop of this unction from the Holy One on their souls, are pardoned sinners, and shall be with Christ in glory. When Moses consecrated the vessels in the tabernacle, it was not the quantity of the anointing oil that he put on which sanctified them; if he dipped his little finger in the oil and just touched the vessel it was as much consecrated as if he put both his hands in the anointing oil, and rubbed it all over. So spiritually, the least touch of this unction from God the Holy Ghost upon the conscience, the least drop of this holy oil falling from the Spirit on the heart, sanctifies, and fits it for heaven.



## SEEKING AND FINDING.

My dear Friend,—Thank you very much for sending papers, &c. Your letter was the sweetest and best treasure in the envelope. I felt it very good to read it, and my heart was moved and my eyes moistened. My best reward is to know that my labours are blessed to the souls of seeking sinners like yourself. But you are not only a seeking sinner, but you are truly a finder; for you have many, many times found the Lord's presence in his house, many times has the word quickened your soul, many times have you found his words and eaten them, many times has Jesus been precious to your soul; and these things prove your election of God, and your interest in the redeeming love and blood of Christ. These are tokens I love to feel in my own soul, and regard them as evidences of God's eternal love to me; and if you, and I, and others had them not, what evidence should we have that we are born of God, and that our names are in the Lamb's book of life? Therefore count it a rich, distinguishing mercy that God has in times past, and does still bless you as he did last Sunday week. I felt helped to preach that sermon, and felt persuaded in my mind before you said a word about it, that your own soul had received the word in the life and love of it; and so it proved. These are good days and sacred times to your soul to which in years to come you may have to look back and say, "O that I were as in months past, as in the day when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." (Job xxix. 2, 3.) These are sealing times and earnestings of the Spirit, and of the inheritance of the saints in light. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. i. 13), whom "not having seen, you love."

We are not worthy of one blessing, nor even of God's notice; and why he should have given us a heart to know him, and put us among the children of his love, we cannot say, only it is as he would have it. May his mercy melt our hearts. Abraham was not called because he was better than the rest of the Chaldeans, nor was Sarah regenerated because she pleased God. Better be a babe in grace and humility, than a full-grown, presumptuous man. Children that suck the breast and are dandled on the knees and borne on the sides, are much loved, indulged, caressed, kissed, and highly thought of; and in these the Father of mercies delights; for they are his glory and joy.

The Lord give you much and give you often the sincere milk of the word, that you may grow thereby. Seek not so much for rapid as for steady growth. The sturdy oak sprung from an acorn, or a tender slip. Christ was a child before he was a man. He did not begin to preach, or enter into the wilderness, until years after he had sucked the breast; but even while he sucked his mother's breast, he felt sweet and good hope in God; and, in

after years, when in his sufferings, he looked back and saw that God his Father took hold of him at his entrance into this world; as it is written: "Thou art he that took me out of the womb, thou didst make me hope when I was upon my mother's breasts." (Ps. xxii. 9.) We must be taught to live and walk by faith. This life of faith has much to discourage and oppose it. There are all kinds of inward contradictions to it, and the world, the flesh, and the devil would destroy and annihilate it if they could; but faith is immortal, for it is a principle of life which cleaves to God for all that the soul needs; such as mercy, grace, peace, holiness, salvation, forgiveness, and cleansing through the blood of the Son of God. Indwelling sin, and especially unbelief are the great enemies of faith; but they cannot kill it.

I felt much helped yesterday in speaking the word of God here. In the afternoon I felt quite a fresh spring in my soul, and the matter flowed both freely and sweetly, and many of the hearers expressed how good they had felt the gospel of the grace of God. I feel it both humbling and exalting to know that God owns and honours his word through my feeble instrumentality. At our Salem I hope the Lord will powerfully fulfil his word of promise: "The Lord shall increase you more and more, you and your children." (Ps. cxv. 14.)

David said, "The Lord is with them that uphold my soul." (Ps. liv. 4.) God has, I am sure, given me some helpers, of whom you are not the least. I had a note from Mrs. D. this morning which I liked. The Lord is good in hearing prayer. I hope my dear Mary is better. Please give my love to her. The greatest thing I can wish for her, and the greatest thing God can do for her is to put eternal life into her soul.

Yours in Best Bonds,

Feb. 9th, 1885.

J. DENNETT.

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### A FOLLOWER OF THE LORD.

My dear and esteemed Friends in the Truth,—It abides a fact, whether the sentiment be expressed or not, that the Lord's highly-favoured and beloved people, as far as they are known to each other as such, esteem and love one another with a love too strong, too pure, and too abiding to be broken off by the things of time; and this must be so, or our Lord's prayer to his heavenly Father could not be answered, where he said, "That the love wherewith thou hast loved me may be in them, and I in them." (Jno. xvii. 26.) Hence it is said, "Let brotherly love continue." Were we to measure the nature and extent of the Lord's love by what we feel of the inflowings and effects of the same on our hearts, we should form a very low and incorrect estimate of it; but it continues the same in spite of our faults, and provocations.

Your exercises respecting the solemn time to which we are approaching are the same as often occupy my mind. The helps

that we have had in the past may be a means of present support if the Lord graciously place them afresh in the hands of faith; but they are not to be reached by fleshly fingers. Sometimes help may be derived from a look at them; as Jacob when he reminded the Lord by saying, "Thou saidst, I will surely do thee good." I as well as you have here and there one of them to refer to; such as the following: "My God shall supply all your need;" and: "I will never leave thee nor forsake thee."

I have again been reading some of the late dear Mr. Philpot's writings in the "G. S." for 1865, and they are as good now as when I first read them. What a power, as well as a secret sweetness there is in the gospel of the grace of God when set forth under the sweet influence of the Spirit of all grace! I felt at the time of their publication that such was the case with Mr. P.'s Meditations on the various important points of our most holy faith. I am glad to find in the re-reading of them that I am still the same W. S.

I am glad to hear with respect to your bodily health and comfort, the Lord deals tenderly with you and your sister. This is indeed a mercy both for your own sakes, and for those to whom you show kindness. It is a mercy that the Lord does not suffer such selfish wretches as we naturally are, to live entirely to ourselves, though I often murmur when it costs me some pain or loss to do anything for others; thus we are instructed in our innate wickedness. Death is busy around us, as in your parts.

At times I enjoy the reading of God's Word, which is indeed a favour, situated as I am; for by it I prove God's faithfulness, wherein he has said, "I will keep them alive in famine." This morning I enjoyed reading Isa. xl, and Mal. iii. I think I never had so much light upon them, or saw so much of the Son of God in them before. I love to lie down in the green pastures of the Word, find the Lord with me, and have some of the rays of the blessed Son of Righteousness to shine, both upon the Word and upon my otherwise dark understanding. True, my dear friend, it is necessity that makes me hang upon the God of my life, who is the Fountain and Source of all I need for this life and for that which is to come; and so I hang by that faith which works by love. I cannot do without him, nor would I if I could. He is my Life and my All. This world and the things of it are but an empty bubble without him. Bless him! Bless him! I love to find him anywhere in his blessed Word, and have his company and hold converse with him; and so do you, and indeed each of the Lord's family. From time to time we remember each other at his feet; and there I mourn for what I am, and what I am not.

Before leaving my bedroom the other morning I bowed my knees before the God of all my mercies, but, as usual, rather to confess my indebtedness, than, with a glad and thankful heart, to praise him for mercies received. Amongst other things I repeated my old request that he would make me a true follower of his dear Son Jesus Christ, and that I might not continue such a

heartless, formal follower of the Lord, when, just as the prayer went out of my heart, the answer came into my soul with some power: "Christ is a true *follower* of you." This, for the time, overcame me, broke me down, filled my eyes with tears and my heart with contrition, whilst his love and mercy dissolved me in thankfulness at his feet, as I saw how he had followed me, a poor, straying sheep, these many years.

But I soon forget his love and faithfulness to me, and would rather look to the weak, shattered cobweb of my unfaithfulness to him, although, in my judgment, I know that this always hurts me and loads me with misery, from which nothing but the powerful arm of the Lord revealed can deliver me. My dear friend, is it thus with you? It is true I am encompassed with bodily infirmities which fast increase upon me now that I seem least able to bear them, and when the calls of the family much demand my help in many ways. But the Lord is very merciful to me; and if my nest were not thus stirred up, I should probably not want to leave it for heaven, which is far better. What an untoward creature I am in every way before him! I want clear and living evidences that I am right. I have many things which are too hard for me, but am often enabled to cast them upon the Lord.

The Lord be with you and bless you at all times.

Yours as ever,

July 17th, 1886.

W. STEPHENS.

### PRESSING AND PANTING FOR GOD.

My dear Friend,—Your last precious and profitable epistle would not have remained so long unanswered, but poor Lazarus hath been sick, having caught a heavy cold, which was increased by the alarming fire that broke out in this street on Saturday morning last. After being in bed little more than an hour a terrific alarm was spread, and on getting up I perceived that it was near. I ran towards the spot, and could not avoid lending some assistance, and getting very hot, a sudden chill seized me, by which I have been nearly laid up with a fever; but hope now that, by the mercy of God, it will be removed. This dispensation hath not been altogether unprofitable to me. Whilst looking upon the devouring element I saw with my mental eyes the nothingness of all beneath the sun and the uncertainty of all earthly possessions. The last article I saved from the flames was a good Bible sprinkled with melted lead from the sky-light. This I put under my arm and retired not a little pleased that I had preserved it, at the same time considering that some of its precious contents I had come at through another kind of fire.

Thus you see, my dear friend, that I gather a little instruction in various ways as I travel on. Even the conduct of the person for whom I had toiled, who did not so much as thank me for what I had done, taught me how ungrateful my conduct hath

been to that dear and loving Friend who snatched me as a brand from everlasting burning. When we meet with unkind and ungenerous treatment from those we have respected and acted towards as brethren and friends, such considerations as the above, if we act in a true, Christian spirit, will enable us patiently to endure every unkindness, though coming from those who profess the Christian's Name. I have met with much of this from those I have served, and for whom I have been enabled to pour out many feeble petitions; and, according to my present views, more of this will fall to my lot; but the Lord's watchword runs thus: "Be not overcome of evil, but overcome evil with good." (Rom. xii. 21.) My dear friend knows something of this, and if you should expect more of this kind of treatment, you may not be disappointed.

Your last favour shows that you are still in the footsteps of the flock: "They shall go in and out to find pasture,"—*in* to the enjoyment of fresh life, light, and the comforting presence of the Almighty, and out to experience deadness, darkness, and tribulation.

Mr. Hart often furnishes me with language expressive of my feelings, and my harp is oftentimes tuned to these words:

"O come, thou long-expected Guest,  
Lord Jesus, quickly come," &c.

These panting desires, according to my judgment, never existed in a false, hypocritical heart, let men say what they will; and for my part I think that is a poor profession which is influenced by either the smiles or frowns of fellow-sinners. "Every man's work must be tried by fire," and this fire is kindled by various means. True faith will stand this test, and after all "be found unto praise, and honour, and glory, at the appearing of Jesus Christ."

My dear friend says he wants to be more earnest;—more alive to God and dead to everything beneath the sun; but one idol after another is set up in his heart. It was for idolatry Jerusalem went into captivity in Babylon; and we know by sad experience that it is an evil and a bitter thing to forsake the fountain of living waters. The beloved disciple hath given us a kind exhortation: "Little children, keep yourselves from idols;" and by terrible things in righteousness God purges our idols from the heart. I am no advocate for your idols; but does not this complaint prove that you are a Shulamite? (Song of Sol. vi. 13.) Do sit down and read Rom. vii. Examine yourself in that glass, and remember it was the heart-experience of Paul himself; and be sure not to omit the last verse. And where is poor, tried, plagued, and afflicted Paul now? Why, he was preserved, carried on, and safely carried through all tribulation. The sword that separated his head from his body, separated the body of death from his soul, and his happy spirit is this moment shining in the bright rays of uncreated glory.

Never let us dream of rest in this valley of trouble, but keep pressing and panting on; for "God will satisfy the longing soul,

and fill the hungry soul with goodness." We "shall be satisfied, when we awake, with his likeness," but never fully till then. Every visitation by the way (especially in this dark day) is exceedingly precious, being a sure earnest of what is laid up. Souls quickened by the Holy Spirit have often long and sharp struggles before they come to the birth, and when they are brought forth and have been nourished in the nursery, a weaning time is sure to follow. When the objects of the Lord's love are brought into the banqueting house, the banner may be seen waving over their heads, which, if properly considered, is a sure token of future wars. The Christian's life is fitly compared to a warfare; but a young recruit just enlisted thinks little about fighting;—spending his bounty money, parading about in his new clothes, and flourishing about at head-quarters, appears very delightful to him; but how different it is when orders come for marching, tiresome journeys, a heavy knapsack, a load of arms, poor accommodations by the way, and after all a mighty host of enemies to conflict with. O what a change is this! But the field of battle is the test, the touchstone to prove the courage, the fidelity, and loyalty of every soldier. In like manner the Christian must be exercised and trained up for glory. He must endure hardness as a good soldier of Jesus Christ, fight the good fight of faith, and lay hold on eternal life. The warmer his attachment is to his blessed Captain, the more attentive he is to his commands, and the more diligent in his obedience; for love to the Lord and an abiding by the standard of truth are the characteristics of every one who is called to be a soldier.

You see, my friend, that I have some scant knowledge of these things; but though I have been in the army a number of years, and have likewise been in some sharp engagements, yet I have no exploits to boast of;—all my boast is in the Captain of my salvation, who hath graciously appeared to cover my unworthy head in the day of battle. He hath been my shield hitherto, and hath lifted up my spirit with: "Fear not," when sinking under manifold depressions and oppressions of soul. The campaign with me hath oftentimes been severe, and I have often been wounded, sick, and faint; but hitherto the Lord hath helped me, and as my days my strength hath been. What remains to be endured I would trust to his care, humbly confiding in his promise; for he hath said, yea, to my heart, "I will never leave thee nor forsake thee."

"My times are in thy hand." This text and Mr. Burgess's discourse upon it were very seasonable and profitable to me; but I need watering every moment and keeping night and day; and this I hope for according to the promise. At present I feel "weak in body, sick in soul," and sometimes conclude that the time of my departure is at hand. Indeed I am sick of self, sick of this miserable world, and sick of the Reubenites of the day. "O for a closer walk with God;" for more communion and fellowship with the Father, and with his Son Jesus Christ. It is this that constitutes heaven begun below, and glory in the bud; and I am

persuaded there is such a thing as being made meet for the inheritance of the saints in light. This meetness I long for, and when it is come, farewell sin and sorrow, labour and toil, world and Satan for evermore. Then it will be of small account whether I quit the stage as poor as Obadiah (2 Kings iv. 1), or as rich as David (1 Chron. xxix); for then the poor and rich saints will meet upon even terms; and "everlasting" will close up the scene. Please to present my tender love to my young friends, and put them in daily remembrance of the things that make for their peace. May they be followers of God as dear children, and richly experience the promised blessing couched in that sweet petition of God's Word, Prov. viii. 32-35. Miss F. I have neither seen or heard of for a long season, but hope she is hid in the cleft of the Rock; short of this there is no safety for a poor sinner. I have nothing more to add at this time but my Christian love to my dear friend, and subscribe myself in sincerity and truth,

Yours most affectionately,

July 19th, 1815.

J. KEYT.

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### THE GOOD SAMARITAN.

My dear Friend,—I thank you sincerely for your good letter. My sister, and a few other friends, as well as myself felt it did them good to read it, as it contains the living experience of living souls; and it tends to help such when they find the truth of the Word in things they have to pass through: "As in water face answereth to face, so the heart of man to man." (Prov. xxvii. 19.) One part especially met my own exercises, and I believe my sisters too, where you said "you found the weight of tribulation and conflict to increase of later years." This has sorely tried me; and feeling as if my strength in the warfare is utter weakness, and difficulties and weights attending my path, my judgment as to how to act and behave before God under them seems taken away, and I am feeble, alas! in prayer for help, wisdom, and guidance, though I know that from him alone every blessing must come.

The case of the man who fell among thieves, and was found in his destitute and helpless condition by the good Samaritan, who undertook all the care and charge of him, has helped me; and also the words (almost the last) of a very tried man whom I had seen often through a very long affliction and great suffering. When he seemed too weak to speak to me, he overheard his daughter expressing their want of a woman to assist in sitting up with him, upon which he roused himself and said, "My girl, leave all that. The good Samaritan has come this way and undertaken for all things to the end." O those dying words! How they have often animated my sinking spirit! I find also that the weakness of the creature has been the way to prove Divine strength, both in the Word and my soul's experience. I would,

therefore, leave with the Lord, by his gracious enablings, the way and tenor of mind and spirit in which I may have to walk, so that he will but deign to be my Leader and Commander, and raise up a little true faith, that I may sometimes view him as such through the crowd.

I feel much the truth of what you say about pride and unbelief as the leading evils of our nature. But I am unable to answer your letter, yet feel a desire to write a few lines to let you know that I was truly glad on several accounts to hear from you and about you and yours, and our friend Miss W. You will have a great loss if the Lord should see fit to remove her from you. We cannot fully realize what the loss of such friends is, and what a blank, what a gap is made by the removal of each one. I have had a deep experience of the bitter trial of such bereavements, until we seem left here "as a beacon upon a mountain." The Lord grant of his rich grace, that we may reflect in any humble measure the Light of life among those that yet remain.

Having reached my 67th year, and having passed through much affliction both of body and mind, I am so much less equal to writing, &c., which still falls to my lot, as well as much besides; so that though my eyes are weak, that is not my only difficulty in writing. I can respond to your remark that I have been often on your mind, for it has been the same with me towards you, and I trust in the best sense; and but that writing distresses my head, and various occupations amongst our afflicted friends takes up my time, I should have written to you before.

Will you express to Miss W. my kind, Christian love and sympathy with her in her affliction, and my sincere desire that the Lord may graciously grant her the support of his everlasting arms, beneath which no redeemed soul can ever sink, however low the cruel enemy of his soul may cast him down. From what a low spot the angels bore Lazarus into Abraham's bosom! Our kind love you must please accept, and give the same to Mrs. D., who is still a sufferer. We hope (D.V.) to see you for May 12th, and by the middle of April will you inform me whether you can stay for Tuesday evening? A day's rest would be much better for you, and would give our friends the favour of a call from you, and afford us a little more time together.

I remain,

Yours in Blessed Gospel Bonds,

March 13th, 1878.

A. F. P.

TIME flies away with swift wings, and carries our earthly comforts, and crosses too, along with it; neither of them will accompany us into "the house appointed for all living."—*Boston.*

It is not so easy to be a Christian as some men seem to think. For a living soul really to trust in Christ alone, when he sees nothing in himself but evil and sin, is an act as supernatural as for Peter to walk on the sea.—*Hart.*



## INQUIRY AND ANSWER.

Dear Sir,—Will you kindly give me your thoughts on Numb. xxiii. 23, 24. I am a constant reader of your valuable magazine, and feel thankful for the sound matter that comes out in its pages from month to month.

Yours in the Gospel,  
J. E. P.

## ANSWER.

The Scripture mentioned in the above inquiry has a two-fold signification. First, a literal one. Second, a spiritual one.

First, a literal one. God had promised that Abraham should become a great and mighty nation, and that his seed should possess the land of Canaan, in which he lived as a stranger until the time of his death; for the Word says: "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose Builder and Maker is God." (Heb. xi. 9, 10.) But the posterity of Abraham must go into Egyptian bondage for a long season, that the promise of God to him might be fulfilled: "Know of a surety that thy seed shall be a stranger in a strange land that is not theirs, and shall serve them; and they shall afflict them four hundred years." (Gen. xv. 13.) The Israelites dwelt in Egypt 430 years. For thirty years they had ease and quiet under Joseph and Pharaoh, the king; but "Joseph died, and all his brethren, and all that generation; and there arose up a new king over Egypt, which knew not Joseph." (Exod. i. 6, 8.) Then commenced their affliction, which continued four hundred years, as God had said; but he was faithful to his promise, regarded the distress of his people, heard their groanings, beheld their sorrows, and arose for their deliverance; as we read: "And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." (Exod. xii. 41.) The Lord wrought deliverance for his people and destruction for their enemies by leading the one through and drowning the other in the Red Sea.

After this God ordered Moses to build a tabernacle, where he would manifest his presence by bringing a cloud upon it by day and a fire by night: "And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed; whether it was by day or by night, that the cloud was taken up they journeyed." (Numb. ix. 20, 21.) When the cloud was taken up, then the Israelites went forward on their journeys, for the removal of the cloud from off the tabernacle was the signal, or voice of God, for them to proceed on their journey; but under no circumstances were they to move, so long as the cloud remained on the tabernacle: "If

the cloud were not taken up then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys." (Exod. xl. 37, 38.) The journey from the Red Sea to the land of Canaan occupied forty years, and the Israelites often rested, and in various places pitched their tents, a geographical description of which is given in Numb. xxxiii.

The last place that they pitched their tents in was the plains of Moab, from whence Balak saw them, and knowing what they had done to the Amorites, he was sore afraid and distressed because of the children of Israel. "And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho." (Numb. xxii. 1.) Here it was that Balaam would have cursed them, but had to say to Balak, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" Here it was that the Spirit of God came upon Balaam and constrained him to prophecy, and say of Israel, "God brought them out of Egypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eat of the prey, and drink the blood of the slain." (Numb. xxiii. 22-24.) The lion is an emblem of strength and is of all wild beasts the most courageous; so Balaam saw that the people would suddenly rise up, as it were like a great lion, and enter the land of Canaan, destroying all before them; which was done under Joshua, their leader, when they took first the city of Jericho, and destroyed all men, women, and children except that blessed woman, Rahab, and her household. No nation or king was able to stand before Joshua and the Israelites who went forth in the strength of God conquering and to conquer; for they rose up as a great lion, and Israel lifted up himself as a young lion, and was established as a great nation in the land which God had promised to Abraham, Isaac, and Jacob.

The words: "He shall not lie down until he eat of the prey, and drink the blood of the slain" mean that the Israelites should subdue and slay the idolatrous inhabitants of these heathen nations, destroy their false gods, and take possession of the good things of the land, such as wells digged plenteous in water, trees planted laden with fruit, and many other blessings. But all the Israelites except two, who were over twenty years of age when they came up out of Egypt, fell in the wilderness, but God gave the land to their posterity: "So the children went in and possessed the land, and thou subduest before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. And they took strong cities, and a fat

land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness." (Neh. ix. 24, 25.) This was eating of the prey, and drinking the blood of the slain, as the lion would do when he captures his prey, and eats the flesh and drinks the blood of his victim.

Second, the words have a spiritual meaning. Jacob, when blessing his sons, said of Judah, "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion; and as an old lion, who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. xlix. 9, 10.) This referred to the kingdom and reign of the kings which should spring out of the loins of Judah, such as David, Solomon, Hezekiah, Josiah, and others, who were all godly men, and swayed the sceptre and enforced the laws of righteousness with grace and dignity; and all these were of the tribe of Judah. It is a solemn fact that not one godly king reigned over the ten tribes of Israel after they were rent from the kingdom of Rehoboam, the son of Solomon. Out of this warlike tribe of Judah Christ sprang, who is compared to a lion, and in Rev. v. he is called the "Lion of the tribe of Judah," which was the complete fulfilment of Jacob's prophecy: "Judah is a lion's whelp," &c., as before quoted. Christ, in his human Nature, sprang out of the woman, became incarnate, shed his blood, and died the Just for the unjust, to deliver his bride, or church, and people, which had fallen a prey to Satan, and were in his hands, and under his dominion; and by the strength of his arm, and by the power of his Spirit he rescues them from the grasp of the devil, and thus fulfils his own Word: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children" (Isa. xlix. 24, 25); nor did he rest or lie down until he had accomplished this.

At the time of Christ's birth and death the Jews existed as a nation, though they were under the yoke of their enemies, and governed by Cæsar, a Roman king; nor were they scattered over the whole earth as they now are, nor the different tribes broken up and dispersed until after the crucified, risen Jesus had ascended, and brought many of them by faith to eat his flesh and drink his blood. Jesus had willingly, and according to God's pre-determined council become a prey to the Jews, who said, "Crucify him, crucify him," and afterwards slew and hanged him on the tree, thus without cause shedding innocent blood; but in some measure before and in greater measure after his ascension and exaltation, he, by his grace and Spirit, conquered many of his enemies and murderers, some of whom were, doubtless, of the

tribe of Judah; and then they willingly ate his flesh and drank his blood, which was eating the prey, and drinking the blood of the slain; nor could they lie down in peace, nor enter into eternal rest without it.

After this the kingdom was taken from the Jews, and given to the Gentiles, and from that time until now Christ has been calling his own children out of the Gentile nations, and many, we doubt not, out of this favoured Island, and thus, as his prey, delivering them from the hands of the mighty; nor will any of them lie down in eternal rest until, by faith, they have eaten and drunk the blood of the slain; for he has said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." (Jno. vi. 53.)

When the will and purpose of God in the salvation of his people is accomplished, then Christ will rise up, like as a lion doth against his prey, and destroy all his enemies, and the enemies of his people, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. i. 9.) Then that terrible Scripture will be accomplished on all who live and die strangers to repentance, the new birth, and true, saving faith in Christ: "My sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse, to judgment" (Isa. xxxiv. 5); and what John saw in his vision, when in the Isle of Patmos, will be solemnly realized: "Whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 15.)

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## Obituary.

NAOMI MARTIN.—On July 16th, 1887, in her 62nd year, Naomi Martin, a member of the church at Devonshire Road, Greenwich.

There is good reason to believe that the fear of the Lord, which is "a fountain of life," was granted her when young. She had a love for the late Mr. Pitcher, Mr. Grace, and other ministers, whom, in her earlier years, she heard in Sussex, where she was born and brought up.

Not very many years after her marriage to her late husband, the hand of God led them to Deptford, where, in his providence, he greatly prospered them. She then had the opportunity of hearing many good men at Great Alie Street, Gower Street, and also at Deptford. Her life was attended with many trials, but the ministry of the Word was made a blessing to her soul in them. About thirty years ago she heard the late Mr. Roff at Deptford from Job v. 8, 9, and this became a waymark to her.

God's people who knew and visited her could discover a growth of grace in her. She was long and well rooted in the love of God, his people, and his ways; yet, chiefly through fear of presump-

tion, she did not, until twelve months since, join the Lord's children in church-fellowship.

Within the last few years she was much afflicted, and her trials produced exercise and yielded profit. She believed her time on earth was fast waning, and was therefore desirous, as she said, to join the church militant before being gathered to the church triumphant. In answer to prayer the Lord made the way very plain for her. She was baptized at Devonshire Road, Greenwich, where she became a member. In going through the ordinance she was helped both physically and spiritually, and was a wonder unto many.

She attended chapel for the last time on Thursday, July 16th, when she heard Mr. Hull and Mr. Hazlerigg. The next day she felt very comfortable, took her supper, and went to bed as usual. About 3 o'clock the next morning she was disturbed by hæmorrhage from the lungs (of which she had had one or two slight previous attacks) and expired in about five minutes. I believe "sudden death was sudden glory" to her.

In her life and walk she manifested sweet humility and sweet integrity. She was "poor in spirit," "rich in good works," "given to hospitality," a lover of the brethren, and "a succourer of many." She had much more grace than she thought she had, which shone more in the eyes of others than in her own; for she was humble and sincere in walk, transparent in spirit, poor and mean in her own eyes, and was a joint or link that tended to bind together. Contention she ever wished to avoid. Her death is a great loss to her family, the church of God, and to a wide circle of friends; but for her to die was gain.

JAMES BOORNE.

I knew Mrs. Martin very well, and quite concur in the remark Mr. Boorne has made respecting her, namely, "that she had much more grace than she thought she had."

She was the daughter of Mr. and Mrs. Burton who lived in the county of Sussex. When young she walked many miles to hear the late Mr. William Burch, and other godly ministers preach, and much esteemed them for their works' sake. Her convictions for sin were gradual, but spiritual, for she was eventually brought to feel herself a guilty, condemned sinner, and found desires and prayers springing up in her heart that she might be saved from her sins by the Lord Jesus Christ, and he found numbered amongst his people in the day when he shall make up his jewels. She was kept sensible of her unworthiness to associate with the children of God.

Many years ago she invited me to her house. At the appointed time I went, and although she was at home, it was a long time before she entered the room where I was waiting to see her. At length we took tea together, and fell into a little conversation, which was accompanied with much feeling and sweetness. She then explained why she had not been into the room to speak to me sooner, and said, "I felt such a sense of my unworthiness,

that I considered myself more fit to enter the pig-sty than to come and speak to you." From that hour a spiritual union was formed between us which remained uninterrupted to the day of her death. She was once much favoured in hearing the late Mr. Collinge preach from the words: "For as many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14); and on another occasion in hearing Mr. Taylor she said she had a view of the covenant, and the security of those who were in it, and felt that unless the Lord had put her name into the covenant from everlasting, she never could enter into the kingdom of God. For many years she attended Zoar Chapel, Great Alie Street, and frequently went to Gower Street to hear different ministers preach the Word. She often got encouragement in hearing the gospel, but seldom rose to any special assurance of her interest in the same. Her love to the truth, to the servants of Christ, and to the people of God clearly manifested in her the fear of the Lord, which shone as a prominent grace in her soul. As I have said, she was kept exercised and desirous to know her interest in the Lord Jesus Christ, which may be seen by the following extracts from her letters written to me from time to time:

"May 21st, 1885.—I feel to have nothing to write about worth your reading. The trials by the way of late have borne me down, and made me cry for the Lord to help me, do all for me, uphold me, and give me grace to serve him day and night, and that he would show me a token for good. One night these words came:

'Courage soul, there yet is room;'

and I hoped there was room for me. My soul's salvation seems more to me than anything else. Sometimes I think of my children and what will become of them, especially where there seems no fear of God before their eyes. O that they had his fear! I never had so much temporal trouble before, and yet sometimes I think I have not had a very easy path; and then I feel ashamed that I should have such a thought, for if I had my deserts I should be where there is no hope. If I am saved it must be through free-grace. Heaven will make amends for all. May I have the real assurance from the Lord that I shall one day be with him in glory."

Liko many of the Lord's children she was kept longing and panting to know Christ as her Redeemer. Her fears were sometimes subdued, and her soul helped with a little help, as may be seen by the following:

"Nov. 5th, 1885.—I received yours, and thank you much for it. I have had to have the place on my head lanced twice. It was rather painful, but when I hear of others whose afflictions are more painful than mine, I would be thankful. I am glad to hear what you say about Mr. and Mrs. W., and that their afflictions are sanctified to their spiritual good. I beg for grace to be made right and kept right. Last week, before your letter came, I felt very low in mind, thinking over my past life, and fearing I never had a right beginning, and if not I was sure nothing

would be right in the end. I was tempted to believe I never had a real sigh or groan for sin, and then I thought what a solemn thing it was to be so near death with such a sad prospect. It made me consider what sighs and cries were, and I felt they were for something we wanted; and I was assured I had put up more sighs and cries to know that I am one for whom the dear Redeemer died and rose again, than I ever cried for anything else. Different Scriptures, and sermons which had helped me were brought to my mind, and in the night the words were sweet to me:

“My soul ask what thou wilt,  
Thou canst not be too bold;  
Since his own blood for thee he spilt,  
What else can he withhold?”

But now the feeling is gone, and I am barren and lifeless. O for lasting joy and peace!”

How truly grace teaches the Lord's people their emptiness and nothingness, their ignorance and inability to do one good thing; and where this grace is given, Satan will not fail to tempt the soul to conclude that the convictions of sin and repentance have not been genuine, and that no true, spiritual, gracious sighs over one's lost estate and after God have escaped our lips. To this Mrs. Martin was no stranger, as will be seen by the following:

“May 4th, 1886.—Your letter did me good, and encouraged me still to hope and sigh on; but for hours together there seems no sighs at all; and knowing that there is no salvation in any other but the Son of God, Jesus Christ, I wonder that I should live as I do; for sometimes I feel I cannot rest or sleep till I know feelingly for myself that he is my Redeemer, and then again I sink into such a cold, dead, lifeless state, that I feel I know nothing as I ought, either of God or myself. On Sunday I felt I knew nothing. O that the Lord would teach me and give me wisdom to direct my way, and strength to do his will in all things! Sometimes I think if I had never heard a gospel sermon I could not be more ignorant than I am. O for right teaching, and the realization of the indwelling power of the Spirit, and every covenant blessing to make and keep me right, and lead me in the way everlasting!”

For a long time she had seen the ordinance of Believers' Baptism to be the only Scriptural way into the militant church of God, and she often felt a desire to follow the Lord in it, but was prevented through fear that she was not the proper character. However, the time came when it was laid with weight upon her mind, and she felt she could no longer keep back, as will be seen from the following extract from her letter:

“July 13th, 1886.—I have of late been much exercised about following the Lord in the ordinance of baptism, and about three weeks ago Mr. Boorne called to see me, and said I had been much on his mind, and as there were one or two persons coming forward, he hoped I should be one also. I felt I must ask your

mind on the matter, if you would be kind enough to let me have your opinion, as you know it is but little, if anything, I have experienced. I should like to feel sure that I am one of God's elect, and I fear there is not sufficient grace yet manifested in me to fit me to follow the Lord. So, as you know my manner of life, and as I believe you have a discerning spirit and are a minister of God, it would do me good to have a letter from you respecting it. May I be made sincere in all things, willing to live godly. I feel I cannot do this as I would, for sin is ever with me; and yet I have never smarted under a sense of sin as I think I should if ever I am saved. It is proposed to hold the church-meeting next Tuesday, and to have baptizing on the following Thursday."

Notwithstanding her many discouragements, she was enabled to go before the church, and was unanimously received; but was afterwards much exercised as to whether she had done right in the matter, and whether the church had done right in receiving her. She writes: "O the tossings to and fro, that I have had since, fearing I am wrong! I beg if I am wrong that the Lord will pardon me, for I often fear I never knew what real prayer is. O that I may not be deceived nor deceive others! Many of the members came and shook hands with me, and said how glad they were to see me; but I said so little because I know and feel so little." She was baptized on July 29th, 1886, and received into the church on the next Sabbath, after which she penned the following:

"I wish I could tell of the love of God being shed abroad in my heart, and that I felt the fear of God springing up in my soul all the day long; but I seem anything but what I should like to be, and even now fear I have done wrong after all in being baptized, yet, at the time, I dared not go back. The night I was baptized I felt the Lord was good, and a 'stronghold in the day of trouble; and he knoweth them that trust in him.' I prized his institutions, and went in and out of the water believing it to be right. On the following Sunday I partook of the Lord's Supper, and felt it so solemn that I thought it could not be for me. When I thought of the great God and Saviour Jesus Christ living, dying, and rising again, it made me tremble lest I should come short. I do hope I have not done wrong. I entreated of the Lord to stand by me when I passed through the ordinance of Baptism, and give me strength both of mind and body, which he did to the surprise of many, and I believe I had the prayers of friends far and near. O that the Lord would pardon me if I have done wrong, and if I have done right, that he would shine upon me, and grant me the Light of life!"

Though she was so helped through the ordinance, and, at the time, comforted in her mind, Satan, with his temptations, soon again assailed her, as the following will show:

"Nov. 29th, 1886.—When I have heard you preach I have hoped I knew what you were talking about, and possessed the feelings



that you described. I have been encouraged lately in reading some of your sermons; but now I feel so destitute of all good, that I am ready to chide Mr. Boorne and the people for receiving me into the church. Of late these words have followed me: 'They learn to think, and call it prayer.' O that I may be kept from that delusion, and have real prayer indited in my heart by God himself!"

Although she was so tried about prayer, it was very evident that she was, more or less, continually praying, sighing, and groaning to God for clearer tokens of his love and mercy to her soul. On Feb. 10th, 1887, she writes:

"I feel I must write a line to say how welcome your letter was this morning. O the anxious feeling I had before I opened it lest the contents would cut me off; but I can say that instead of that, it encouraged me to hope in God's mercy; for, as I sat here by myself, my heart went up to the Lord in the very words you mentioned, namely, 'If I could but be sure that my name was in the book of life, it would indeed give me joy of heart;' but how different I am to what I hoped I should be! As I draw nearer to death, how solemn the thought that as death leaves me judgment will find me; and O if I should not be found on the Rock, Christ! I am such a worthless, mean, vile creature that it seems impossible I can be one chosen from the multitude, for I cannot think one good thought, no, not if it could purchase heaven. I long to know that I am born again of the Spirit, for I know it is something very great."

Mr. Ashdown frequently had conversation with her. The last time he saw her was a week before she died, when he engaged in prayer with her, and had nearness to the throne of grace on her behalf, and felt persuaded it would be well with her in the end. A few days before she died she wrote a few lines to my wife to inquire after our health, in which she said, "I have been reading two of your husband's letters which were written to me some years ago, and I felt such love and union to him that I hope eternity will never dissolve."

Mr. Boorne has so exactly described her character that I need add nothing to it, except to say that I fully endorse all his remarks, having been for twenty years a witness and a participant of her hospitality. She was frequently much comforted by hymns, and 1063 (Gad.'s) was a great favourite of hers. She was one who had death continually before her eyes. The Lord spared her a long affliction, which she often feared, and took her suddenly to himself. Her sighs and cries are all ended, and I believe her soul is now before the throne of God, washed in the blood and clothed in the righteousness of his Son, joining in the song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

J. DENNETT.

**HENRY ELLEN.**—On April 17th, 1887, aged 82, Henry Ellen, for nearly forty years deacon of the church at Salem Chapel, Devizes.

He was called by grace early in life, and was one of the ten persons who made the first addition to the cause after its formation. Had he lived until August he would have been a member fifty years. He was well-grounded in the fundamental truths of the gospel, and was much opposed to the Yea and Nay gospel so prevalent in our day. Many years since, during a time of bodily affliction, the Lord gave him these words: "Even to your old age I am he; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you." (Isa. xlv. 4.) At another time the hymn commencing,

"In mounds of danger and of straits,"

was very sweet to him. The last few years of his life he was much tried with regard to his hope, so that he seldom gave out a hymn expressive of full confidence, and in his prayers would often beg to be supported in death, or, as he expressed it, "in the last closing scene." During his illness he was much supported. He was reminded how graciously the Lord had fulfilled his promise in bringing him to a ripe old age, to which he signified that he was now only waiting for the latter part of the promise, even deliverance from a body of sin and death. A day or two before his departure the following words were brought to his mind with much power: "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (Isa. xl. 20.) About mid-day on the Sunday he died, it was apparent to all who saw him that death was near. He wished the hymn commencing:

"Afflicted saint, to Christ draw near"

to be sung, and tried to pitch the tune himself. Upon one of his family asking him if he felt Christ precious, he said, "Not a wave of trouble rolls across my peaceful breast." Shortly after he quietly passed away to his eternal rest.

JONAS STRONG.

**ELIZABETH ARNOLD.**—On June 10th, 1887, aged 28, at Portslade, near Brighton, Elizabeth Arnold.

She was not one who had experienced a deep law-work. She was always of a delicate constitution, and did not mix up much with the world; but was made fully sensible that she was born in sin, and had a sinful nature; and that unless she was washed in that fountain that is opened for sin and uncleanness, she must for ever perish. She was kept longing for an application of Christ's blood, nor did she pray for it in vain. When I visited her she told me of many precious promises that were given to her, under which she felt the power of that blood which brought peace and comfort to her soul; so that when the time came for her spirit to depart, she was blessed with quietness and peace, and longed to be gone. Many hymns were very precious to her, some of

which were given to her in the night season. The following, which was written by her, will show something of the grace which was bestowed upon her:

"I heard Mr. Pratt from the words: 'He led them forth by the right way, that they might go to a city of habitation.' (Ps cvii. 7.) I felt much encouraged, for I hoped I could say I had tasted a little of what he spoke of; and when he described the hungerings and thirstings of the child of God while travelling through the wilderness, and quoted the words: 'Blessed are they which do hunger and thirst after righteousness; for they shall be filled,' I felt, 'But is it for me? O that I may be found amongst God's people when he maketh up his jewels.' Mr. Ashdown preached the other evening. His text was Isa. viii. 13, 14. On Sept. 14th I heard Mr. Page remarkably well. Never did I feel such sweet liberty as I did then. He opened up Heb. xii very sweetly, and spoke particularly on the first part, and also of the unbelief of our hearts. O the unbelief that I have felt! The Lord only knows how I have wanted to say a word, but dare not. I had lost the comfort of this by Sunday evening. O to think that Christ should die for me, who feel to be the most unworthy and the least of all saints! Never shall I forget the love I felt that evening."

According to her earnest desire I buried her in Portslade cemetery; and I feel no doubt that she was one of Christ's lilies whom he has gathered home to himself. C. BARNES.

BISHOP HALL ON THE TRINITY.—Without quality, *good*; *great*, without quantity; *everlasting*, without time; present *everywhere*, without place, *containing* all things without extent.

"BE not carried away with divers and strange doctrines. For it is a good thing that the heart be established with grace." Sensible sinners are repeatedly exhorted to wait upon the Lord; and, during their time of waiting, they often renew their strength; and indeed are pronounced blessed all the time they watch and wait at wisdom's gate. And as "faith cometh by hearing, and hearing by the word of God," so we are commanded to wait for his law: "The isles shall wait for his law." Here is the patience of the saints. Here Satan continually hurries them; and some have said, "Let him hasten his work." Others, "Why should I wait for the Lord any longer?" Others again are thus described: "The captive exile hasteneth that he may be loosed, that he may not die in the pit, nor that his bread should fail;" "He that believeth shall not make haste." Satan being a cunning adversary, he sends along a child of his in high, presumptuous confidence, under which the devil works transformed. While they waited upon God he tempted, worried, and drove them, like a devil as he is; but now he acts like an angel of light. Such leave wisdom's gate, and the blessing too, behind them. He sears the conscience, which makes their chains lighter. He ceases to tempt, drive, and distress, which brings a calm. He applies and works this bold presumption in them, which passes for faith; while the novelty of such whims and fancies affords a cheering intoxication; and those who never tasted the good old wine of the kingdom, desire this, which is new.—*Huntington*.

# THE GOSPEL STANDARD.

OCTOBER, 1887.

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

## THOUGHTS ON THE BOOK OF RUTH.

*(Continued from page 380.)*

"THEN said Boaz unto his servant that was set over the reapers, Whose damsel is this?" Ruth hitherto might have been a stranger to Boaz except by report; therefore, to gain information, he might put the question: "Whose damsel is this?" But O how different is it with the Lord Jesus Christ; for he has ever known his own children, and servants. His eye was upon his people before they became gleaners; he directs them to the fold, for he is their Lord and their God. Never does he lose sight of his redeemed from the moment they draw their first breath in this world until in death they breathe their last; for it is written: "The eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." (Ps. xxxiii. 18, 19.)

"And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab. And she said, I pray you, let me glean and gather after the reapers among the sheaves; so she came, and hath continued even from the morning until now, that she tarried a little in the house." This servant who was set over the reapers was one who appears to have been set over the other servants; one that Boaz had exalted in position and authority. This may beautifully set forth the Son of God who is set over all his adopted sons and over all the servants in his vineyard. Of him God takes special notice, and to him he turns the eyes of his people both reapers and gleaners, saying, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him." (Isa. xlii. 1.) Christ is exalted over his churches. His eye is upon them, and he walks in their midst. John says, "I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." (Rev. ii. 3.) In the midst of these candlesticks Christ walks, and searches the heart and reins of his servants, and condemns in them that which is wrong and justifies them in that which is right. The answer the servant that was set over the reapers gave was: "It is the Moabitish damsel that came back with Naomi out of the country of Moab." Not a word of condemnation was uttered by Boaz against her because of her nativity, not a word of reproof

that she, a Gentile woman, was found in the field of a Jew, following his reapers and gleaners.

The servant tells his master what her request was when she came into the field: "I pray you, let me glean and gather after the reapers among the sheaves." Here we see what her inward desire was; it was to glean and gather after the reapers amongst the sheaves. Those who glean pick up one ear of corn at a time, one here and another there; and they pick them up with one hand and place them in the other, until they make a little bundle. So it is with those who sit under the gospel of God; they gather a little here and a little there; a blessing at one time and a blessing at another; as the Word says: "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. xxviii. 10); and though the whole does not amount to one sheaf, yet they would not part with what they have gathered for ten thousand worlds; for the ears of corn are of the same nature as the sheaves and the shocks, and indeed, of the whole field in which they have gleaned.

The servant farther said, "She came, and hath continued even from the morning until now, that she tarried a little in the house." This shows her diligence, and she was amply rewarded in her labour; and so it is with those who, under the gospel, feel their souls earnestly seeking the Lord; for the Word says: "The soul of the diligent shall be made fat." (Prov. xiii. 4.) This is generally the case when poor sinners are first quickened and savingly converted to the Lord Jesus Christ; for they meet with some indulgence, some handfuls of purpose are let fall for them, which humbles their mind, breaks their spirits, causes the tears to flow from their eyes, humility to spring up in their hearts, self-abasement, and self-abhorrence are felt, and love to Christ, his people, and his ways are experienced. All these are things to which mere natural professors and hypocrites are utter strangers.

Boaz had heard of Ruth before his servant spoke of her, but now for the first time he addresses her: "Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens." The woman of Samaria said to Christ, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria; for the Jews have no dealings with the Samaritans." (Jno. iv. 9.) In olden times Gentiles were by the Jews considered aliens and strangers with whom they should not eat nor drink; and both Jew and Gentile regarded each other with abhorrence. What wondrous language, then, is this: "Hearest thou not, my daughter!" He called her his daughter, implying a relationship of father and child. How beautifully this sets forth the sons and daughters of God who are adopted into the family of Christ, who is called, by reason of his Headship over his church, "The everlasting Father, and the Prince of peace!" This same language was used by Christ in the days of his flesh to one who was stimulated with heavenly boldness to go and touch the hem of his garment, that

she might be healed of her disease. Ruth was only found in the field of Boaz, but the poor woman with the issue of blood drew near and touched the hem of Christ's garment who was the Lord of heaven and earth, the King of Zion, and the King of glory; and to her he said, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." (Mark v. 34.) This is what the Lord's dear, tried, tempted, unworthy sons and daughters, who feel themselves so little, so insignificant, so unworthy of his notice,—this is what they want to feel, these are the words they want to hear: "Daughter, be of good comfort; thy faith hath made thee whole;" and when they feel his word and Spirit comforting and strengthening their hearts, how immediately they are made willing, and also enabled to place the crown of honour and glory upon his blessed, majestic head.

But what did Boaz say to Ruth after calling her by such an endearing name? "Go not to glean in another field." Where the Lord is pleased to bring his people into his own soil, or his own church, and plant them there, he will feed, bless, and strengthen their souls through the ministry of his word; for he has said, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (Jer. iii. 15.)

Then Boaz further says, "Abide here fast by my maidens," which shows she might be tempted to go into another field. Hence the exhortation to "abide *fast*." The children of God when under the gospel, are to abide in the church and abide under the truth. John says, "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." (1 Jno. ii. 24.) There are many temptations to which the children of God are subject and in which they need great power to stand fast. Things may arise in the church with which they are connected,—inconsistencies, and many things to try them, and Satan, their unwearied foe, may tempt them to forsake their place, and tempt the Lord's servants to leave their post; but no; they are to abide; for though they see others unfaithful to the word, the word is faithful to them, and the exhortation never was more needed than in the present day: "Hold that fast which thou hast, that no man take thy crown." (Rev. iii. 11.) The Word of God, to his people, has a great meaning: "By evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. vi. 8-10.) The Lord's maidens are his own children whom he sometimes calls "virgins" on whom he pours a measure of his good and Blessed Spirit, and to whom he makes his Name precious and savoury; as we read: "Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee." (Song of Sol. i. 3.)

But he says, "*My maidens.*" This shows that the Lord has his own peculiar people whom he loves and whom he will own and honour. These he calls "wise virgins;" and by these we are to abide fast. Where we see grace, humility, love, and steadfastness manifested, these are virgin souls, and to such we are to cleave as the excellent of the earth, for they bear the image of their Lord and Master, Jesus Christ. Others will be found in the church who are not made wise unto salvation, who have only the lamp, but no vessel, or oil; but these are not the Lord's maidens, nor are we exhorted to cleave to such.

Boaz further says, "Let thine eyes be on the field that they do reap, and go thou after them." By this it is evident that Boaz had shown her his field, and on this field her eyes were to be fixed. This represents a sinner brought out of darkness into the Lord's marvellous light; as Paul says: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. i. 18), and Christ says, "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. xiii. 16.) The people of God are like the blind man whose eyes Christ opened; for they cannot be persuaded out of what they see and believe; but can say, "Whereas I was blind, now I see." The church, or kingdom of God is compared to a fruitful field, for his Spirit makes his people fruitful. The Lord, speaking of his church, says, "Behold I am for you, and I will turn unto you, and ye shall be tilled and sown." (Ezek. xxxvi. 9.) Where he has thus tilled and sown his people, his work, which is a work of judgment, continues for ever; as Isaiah says: "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field" (Isa. xxxii. 16); and those who are brought into it both know Christ, hear his words, and have discoveries of his Person; and so the Word is fulfilled: "The eyes of them that see shall not be dim, and the ears of them that hear shall hearken." (Isa. xxxii. 3.) Where the reapers are engaged, there the gleaners are to abide and follow them. The Spirit of God gives light to see, life to feel, and strength to follow on in the narrow way to eternal life: "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." (2 Thess. v. 5.)

Boaz then says, "Have I not charged the young men that they shall not touch thee?" This shows that there might be in Ruth a great timidity and fear lest she being a Moabitess and the young men Israelites they might thrust her out of the field; for the Jews regarded the Gentiles with abhorrence, and were commanded by God not to mingle themselves with other nations. This makes it plain why Boaz gave charge to his young men that they should not touch her, but allow her to follow after them, and even to glean among the sheaves, and not reproach her. It is indeed a mercy that Gentile sinners are, through grace, brought into the same covenant and enjoy the same blessings, and know the God of Abraham, Isaac, and Jacob; as Paul says: "That the Gentiles

should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." (Eph. iii. 6.)

Then Boaz proceeds to say, "And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." This would be to Ruth a very unexpected and acceptable invitation from the lord of the field, that when she was athirst she might go unto the vessels and drink; for gleaners literally are often athirst when in the field searching for ears of corn. This sets forth a child of God thirsting to know the Lord Jesus Christ, and to drink of the water which he gives to his people, and which is in them a well of water springing up into everlasting life. There are no gleaners in Christ's field who are strangers to spiritual thirst; but they thirst for heavenly things and are the blessed of the Lord; for Jesus has said: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." (Matt. v. 6.) This thirst is not of an earthly nature, consequently nothing earthly can satisfy it. The soul that is passed from death unto life thirsts for the blessing of God and for the God of the blessing; as we see in the case of David when he said, "My soul thirsteth for God, for the living God; when shall I come and appear before God?" No sooner did Christ begin to work in the heart of the adulterous woman at the well of Samaria and speak to her of the water of life, than she said, "Sir, give me this water, that I thirst not, neither come hither to draw." (Jno. iv. 15.) When grace has manifestly taken possession of the heart, the soul can no more cease from hungering and thirsting after God than a natural, healthy man can cease to require food. This thirst for Christ and the knowledge of God continues as long as the soul remains in the body, as was the case with the late Mr. James Bourne who died so triumphantly on June 11, 1854, at Sutton Coldfield, as the following extract from his Memoir will show:

"In the night his cough became exceedingly bad, and he said much that was indistinctly uttered; but very plainly articulated many times, 'He's nigh! He's nigh!' About twelve o'clock he sank, apparently unconscious, breathing very hard until two o'clock in the morning (June 10), when he distinctly said, 'Let me drink, let me drink.' When water was offered to him, he put it away with his hand, and, after a great effort, said, 'No, no; I want to drink of the water of the well of Bethlehem. Come, come! Let me dwell on high. Come, come now! Make haste! Come, come,' many times repeated, which were the last words he could distinctly utter."

The Lord has said of his tried, exercised, seeking, and longing people, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 16, 17), which shows that until their souls enter into the glory and joy of their



Lord they will hunger and thirst for his presence; nor will such souls ever be disappointed, for the pearly gates will not be closed against the feeblest saint and weakest believer in faith, who simply and purely desires to know Christ and be at last received by him into the mansions above; for the Word is to such most encouraging: "The Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. xxii. 17.) O how freely they will take it when they are above; for then they will drink and be satisfied, and never again know hunger and thirst. How can they help taking it freely when they will be in the enjoyment of the fulness of the blessed water of life, and in the presence of Him out of whom the pure river of water of life clear as crystal is perpetually proceeding! If the piece of a cake of figs, and two clusters of raisins could almost restore the young Egyptian from death to life, as we read in 1 Sam. xxx, what must be the effect of the fulness of the Spirit in the children of God when their souls are first released from the body of death to realize the presence of God, with all the enjoyment of eternal life, eternal love, eternal mercy, and eternal consolation in the eternal inheritance of the saints in light! This anticipated blessedness is beyond what we are able to describe, for we must die and enter into glory before we can tell what are the full enjoyments of the redeemed in heaven. Paul had a blessed anticipation of these things when he said, "For me to live is Christ, and to die is gain." (Phil. i. 21.) When David was shut out of his city and the Philistines were in Bethlehem, he thirsted for the water of the well of Bethlehem, of which he had so often drunk in his childhood and youth: "And David longed, and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate." (2 Sam. xxiii. 15.) And truly whilst a child of God is in this militant state he longs for the water from the well, Christ Jesus the Lord.

Boaz then shows Ruth what she is to drink of: "And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." These vessels, doubtless, contained water, or some beverage suitable for the reapers and gleaners engaged in the field of Boaz. The young men here again represent the ministers of God through whom the Lord is pleased to bless the preaching of his gospel, which is a heavenly treasure to his church and people. Paul says, speaking of the ministers of God, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. iv. 7.) He does not say the treasure is of the earthen vessel, or part of it, but we have it *in* earthen vessels, and God makes the Word spirit and life; as he says: "That the excellency of the power may be of God, and not of us;" but both the vessels and the water that comes through them are to be esteemed; for the treasure and the instruments through which it comes both belong to him. Therefore the vessels are to be properly honoured; as we read: "Know

them which labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake." (2 Thess. v. 12, 13.) The water of life which comes through these earthen vessels has to be drawn from the wells of salvation pure, fresh, and clear as crystal; and every drop of water that the servant of God obtains from these wells is always attended with joy in his own soul; and as he is enabled to speak of it, God generally makes it a blessing to others. There is a labour attending this drawing of water, for the servants of God have to be exercised, tried, and tempted before they are comforted, in order that they may meet the cases and conditions of the Lord's people; and at times they are brought into such inward weakness and straits that they know not what to do, and are glad, after letting down their bucket into the well many times, to be able to obtain a little more of the precious water of eternal life. This fits them to descend and to meet the cases of the weakest believers, such as breathe, cry, long, and desire to know their election of God, and are afraid that they are altogether destitute of the secret of vital godliness. Thus they are made to feed both the sheep and lambs of Christ, and to enter into the meaning of the Scripture which says, "Him that is weak in the faith receive ye, but not to doubtful disputations." (Rom. xiv. 1.) We may see in 2 Cor. vi that Paul was exercised for this very purpose; for he says: "As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. O ye Corinthians, our mouth is open unto you, our heart is enlarged." Then he tells them that all their shuttings up, exercises, and bondage into which they had brought themselves, were not the effect of his ministry; for he says: "Ye are not straitened in us, but ye are straitened in your own bowels."

Now as Boaz directed Ruth to go and drink of what the young men had drawn, so God directs his poor, needy, exercised children one and all of them to hearken to the pure word which his own servants preach, and by which they may see they are walking in the way to the kingdom of God. The children of God are sometimes exercised and tried about ministers and their ministry, and they want to be found where the Lord's people are led and fed under his Word, and cry, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?" (Song of Sol. i. 7.) How very clearly the Lord, in his condescension, gives the answer to such inquiring and desiring souls; for in the next verse he says, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." This shows the great love that Christ bears to such who thus sincerely and honestly seek his guidance, his mercy, his grace, and his love! Their kids, such as faith, hope, and love, with all their concomitant graces, shall be fed and strengthened by the word of the Lord.

*(To be continued.)*

THE LATE MR. HUNTINGTON'S VIEWS ON THE TWO  
WITNESSES MENTIONED IN REV. XI. 3.

My opinion of the two witnesses which are about to be slain, is that they are not ordinary, but extraordinary witnesses, not of learning, but of grace. A real witness of Christ must not be a minister of the letter, but of the Spirit; not an enemy, but a friend; not a servant but a son; for "the servant knoweth not what his lord doeth." Real witnesses are chosen vessels; as Peter says: "We are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead." (Acts x. 39-41.) A witness of Christ must be a spiritual man: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." (Jno. xv. 26, 27.) Paul's testimony at all human tribunals was his own conversion by the voice of Christ, his sight of Christ, and his inward change of heart by the Spirit of inspiration. He saw the Just One, he heard the voice of his mouth, he received his sight and was filled with the Holy Ghost. To this our Lord himself bore witness: "Ye must be born again." Nicodemus answered, "How can these things be?" Jesus answered, "We speak that we do know, and testify that we have seen; and ye receive not our witness." (Jno. iii. 3-11.)

Man bears a vocal testimony by mouth, but it is the Spirit that dictates to the mind, frames the thoughts of the heart, and

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[Mr. Huntington's views on this part of the Word of God were written to the late Mr. Isaac Beeman, of Cranbrook, in the form of twelve letters; the first is dated March 9th and the last April 28th, 1812, just one year before his death. We have left out the dates, and connected the whole into one piece. We are indebted to Mr. Lewis, of Staplehurst, for the MS., which he assures us has not previously been published. The war to which Mr. H. makes allusion was the great war between England and France. At the time these letters were written there was a Bill before Parliament for the emancipation of the Roman Catholics, which was, for the time being, defeated, but ultimately passed both Houses in the year 1829. We by no means endorse all Mr. Huntington's views on unfulfilled prophecy. He was under the impression that the reign of Popery would almost immediately commence in this land, and predicted, with the greatest certainty, that there would be an end of Popery by the year 1870. It is 74 years since the death of Mr. Huntington, and we must confess that although Popery has gained ground in this country, we see no prospect of the Papists, or any other denomination, gaining the supremacy in religious matters in this land. In a sermon published in the "G. S." March and April, 1854, there is at the end of it a long footnote by the late Mr. Philpot, in which he very much dissents from some of Mr. Huntington's views on this subject, showing that although he so much esteemed Mr. H., as we also do, he believed that he borrowed much of what he advanced on unfulfilled prophecy from Dr. Gill, and other writers.—ED.]

teaches the mouth to articulate: "They spake as the Spirit gave them utterance." Peter said, "We are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts v. 32.) Such souls are witnesses by four senses: They taste that the Lord is gracious; yes, they eat the flesh, and drink the blood of the Son of Man; and so have life in them. They have an unction from the Holy One to anoint their eyes, and they see and discern the things of the Spirit. Their ears are circumcised to hear the voice of the Son of God, and by faith they lay hold of, feel, handle, apply, and hold fast the Incarnate Word. These are the only witnesses that torment the children of the great whore by reproof and rebuke, by sight and life; for they cast the fire of wrath and of hell into the consciences; the sight of Christ discovers their errors, and the Spirit of his mouth fills them with terrors. Such and such only are their tormentors. (Rev. xi. 10.) But as for the ministry of the letter, or a dead, cold, outside profession, which is but a fair show in the flesh and bodily exercise, this is so far from tormenting the old whore that she despises and laughs at it, even in Germany, Switzerland, &c.; and well she may, for such have only a name to live. It is Christ in the heart that sinners hate, and the Holy Ghost in his power that they resist.

The Word says, "I will give power unto my two witnesses, and they shall prophecy." (Rev. xi. 3.) Here it seems that, like the apostles, they received power from on high, which power is displayed by the coming of the Holy Ghost upon them; as Christ himself says: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." (Acts i. 8.) The work of these two witnesses is to prophecy. The covenant of grace, which is the gospel, is the dispensation of the Spirit. This Spirit testifying of Christ to the heart, sanctifying the soul, and speaking by the inspired saint, is the sum and substance of all real prophecy; for "the testimony of Jesus is the Spirit of prophecy." (Rev. xix. 10.) The number of the witnesses is two visible and one invisible; two in allusion to Moses and Aaron, Joshua and Caleb, Elijah and Elisha, Ezra and Nehemiah, Zerubbabel and Joshua, and the twice seventy disciples sent forth two by two into every city and village whither our Lord would come. These two witnesses are the ministers and their churches; the first bears witness by preaching, the latter by professing. The ministers are the lips of truth, the church the pillar and ground of truth; and so they are explained to be. These two witnesses are the two olive trees, and the two candlesticks standing before the God of the earth. (Rev. xi. 4.) In Zechariah (to which the allusion is made) Zerubbabel representing the Jewish body politic, and Joshua representing the same body ecclesiastic, are meant; and the Jewish body, or national church thus considered is called a candlestick.

These witnesses are called two, because according to God's

law, one witness was insufficient; two, or at most three were to establish all controversial matters. Hence we have two candlesticks with their two shining lights illuminating and inflaming them. Two churches with their two ministers, or two churches with their two lamps of salvation on them, and two olive trees pouring the oil of joy and the light of knowledge into them. Christ is called the Olive Tree, and believing souls engrafted by faith are branches of that tree; and the root bearing them communicates the fatness and the goodness of the good Olive Tree to the branches, and the branches empty the golden oil into the churches; each church, including its ruler, is a witness. The invisible Witness, which is the Holy Ghost, is set forth by the metal of the candlestick, which is gold, and by the produce of the Olive Tree, which is oil; he being the Spirit of faith and the Oil of joy.

From the days of Christ to the end of the world there are to be seven different states of the church, the seven churches being prophetic, and each epistle to them prophetic of things to come. Ephesus is the apostolic church, being the first; Laodicea is the last state; she is to be spued out of the Lord's mouth. No militant church will there be after that. In the fifth state, which began with Luther, we now are; and all that is said to Sardis exactly agrees with us. The next state is Philadelphia, when an open door will be set, when the fulness of the Gentiles and the nation of the Jews shall come to Christ, and when, according to the angel's oath, suffering and persecuting times shall be no longer. Then the appearance of the ten virgins, and the midnight cry will succeed these glorious days. It has been my constant labour and toil for many years to know whereabouts we are, and the Scripture account of the days in which we live; and I believe it is the fifth state of the church, as I have before stated. Seven angels have seven trumpets given them to sound in seven successive periods. (Rev. iii. 6.) The first, second, third, and fourth have sounded long since, and the effects of these trumpets have been all accomplished. The following three are distinguished from the foregoing four by a woe subjoined to each of them: "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." (Rev. viii. 13.) The fifth angel sounds, and then the man of sin with the key of hell appears, and the false prophet Mahomet, the Arabian with his alcoran also about the same time. (Read Rev. ix. 1-12.) Next the sixth angel sounds (Rev. ix. 13), and this trumpet brings the Turks and their armies into the eastern branch of the Roman Empire. (Read Rev. ix. 13-21.)

We are, therefore, at this time in the fifth state of the church, and under the sixth trumpet, and very near the end of both, and they will both close together. The next will be a Jubilee trumpet, for the great Angel, Christ Jesus, swears that when the seventh angel begins to sound, that Popish and Mahomedan tyranny shall

be no more. The seventh trumpet will bring on the universal kingdom of Christ, when the greatest of all empires shall be given to the saints of the Most High, when the everlasting gospel shall be preached to all nations, when Babylon shall fall, and when the earth shall be covered with the glorious knowledge of God as the waters cover thesea; and so you read: "The seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. xi. 15.) Thus it appears that the seventh trumpet will bring on the sixth state of the militant church. As for the Laodicean, or seventh state of the church, another sort of trumpet will be sounded at the close of that; the archangel, and the trump of God will then raise the dead in Christ, and change the living saints. Then the midnight cry will be heard, and the door of hope shall be closed, when the wedding chamber will be opened, and the bride and Bridegroom will begin the consummation of their endless nuptials. As far as I have gone in these accounts, I have some persuasion that I am not far from the truth of these things. Some eminent men have written on these subjects; and though in the subject matter of these mysteries they have appeared to be very near the truth, yet, with respect to the times fixed by them for the accomplishment of the events, time has shown that some of them have been mistaken with respect to the time they have fixed for the fulfilment of these predictions.

The time that these witnesses are to prophecy in sackcloth is immutably fixed by the Lord, and is clearly revealed, but when this, their appointed time, began, or from what period to date it, is the difficulty which has puzzled the best calculators; but the nearer the fulfilment the clearer the vision. It appears to me upon the face of things, that the first work which is set forth as leading to the slaughter of the witnesses, is that of measuring the temple, the altar, and the worshippers mentioned in Rev. xi. 1.

There have been several breakings forth of divine light at different times and in different places, before the measuring work was taken in hand. In the year 1371 that famous reformer, John Wycliffe, of Morton College, Oxford, appeared. In the sixteenth century Martin Luther, and John Calvin were raised up, and no doubt but many souls were converted to Christ by the ministry of these good men; yet the most evangelical writers allow that multitudes were reformed from Popery, who were never converted to the genuine faith of Christ Jesus, and that most of these reformers set out upon too broad a bottom, admitting all that externally reformed, whether regenerated or not, and so made the church of God national, provincial, and parochial; but the church of God was never such; no, not even in the times of the Jews; for there always were hidden ones, or a "remnant according to the election of grace," among them. God's household ever was and ever will be a household of faith, consisting of faithful souls.

In the seventeenth century God raised up in England a company of eminent men to measure the temple, the altar, and the true worshippers. The temple of God is his church, built for a habitation of God through the Spirit. The Altar is Christ, who is to be preached as he is revealed in the Word of God, and ministers are to show who have a right to eat at that Altar, who are the royal priesthood, and that none but spiritual sacrifices are accepted there. To measure the worshippers is to describe spiritual worshippers, God seeking such to worship him as worship him in spirit and in truth. This work never had been done since the apostle's days till the last century, and by what I have read Dr. Thomas Goodwin, and Dr. Owen were the principal persons concerned in this work; and these men knew what they were about, and what part of God's Word they were then fulfilling; for Dr. Goodwin in his Exposition on Rev. xi. 1 has these words: "To this end Christ puts a reed into John's hands, who represents the builders of this age; that is, puts into their hearts, and hands the Word and the light thereof, as alone a sufficient rule to square churches (both worshippers and worship) by. Other reeds men would have, but God hath given us rules in his Word to square the whole frame and model of this temple by." And again he says, "Now, in the second place, not measuring and leaving out the outer court, and yet measuring the other is by the Word of God putting a difference between them that fear God and them that fear him not; measuring out who fear him by marks, signs, and spots upon his people; as set forth in Deuteronomy. This distinguishing and putting a difference between men and women, the Word of God calls excluding, or leaving them out, which accordingly (to make way for the right constitution of churches in discerning the true matter of them) hath been the chief work of godly ministers in England in this last age." The part which Dr. Owen took in this work may be seen in his "Treatise on Church Government."

At the measuring of this temple the outer court is left out, and is to be given to the Gentiles. Dr. Gill concludes that the Established Church is this outer court; but the Word of God says that all that dwell upon the earth shall worship the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev. xiii. 8.) This outer court, in which are formal worshippers and not spiritual priests, is to be given to the Gentiles, and they have been besieging it ever since the measuring reed has been used in measuring the temple, &c.; and the Arminians and army within the pale of this outer court, and pretended friends to it, have been betraying it, and opening the gates to the common enemy, ever since Arminianism broke out in Holland, which took place at the same time that this measuring work was in hand. Old John Wesley has modelled his system of religion after the Popish plans; both built on free-will, and self-righteousness; both are for universal redemption among themselves, excluding none but God's elect. The doc-

trines of supererogation and sinless perfection are twin sisters. John's penny per week exacted of his followers is taken from the Pope's Peter pence; his men classes are taken from the monks; his male class leaders from the abbots; his female classes from the nuns; and his female class leaders from the mother abbesses. The female dresses are an imitation of those who take the veil, and his select, or perfect bands are in allusion to those who prefer a monastic life. And what is more, a medical gentleman who sometimes attends me, who came lately from a place near Cork, in Ireland, where he had been on business, informs us that the Arminians and Papists coalesce already, and hear each other. Nor do they both preach at the same time, but accommodate each other with respect to times of preaching. By their crying up the Church of England, they escape the offence of the cross, and by truckling with the Papists they think to escape the impending storm. "But judgment shall return unto righteousness, and all the upright in heart shall follow that."

In perusing the book of Daniel to see what insight I could get into these calamities which are now coming upon us, the Roman Empire is the fourth beast, and in the Book of Daniel it is said to be "dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." (Dan. vii. 7.) This beast overran all the three foregoing kingdoms, and stamped others into Roman provinces, and it was diverse from the three other kingdoms, being a motley mixture of temporal and ecclesiastical power, for such it became under the Pope; and it had ten horns. It seems that at Constantine's death he divided the empire into two parts, eastern and western, and made Constantinople the capital of the east, and Rome the capital of the west. The Saracens and Turks have long since possessed the eastern branch, and about the year 366 the Goths, Huns, Vandals, and others broke into the western branch of the empire, and between the above date and the year 486 they had erected ten kingdoms in it. These are the ten horns of the beast, and the ten toes on the king of Babylon's image which he saw in his dream. Daniel goes on to say, "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." (Dan. vii. 8.) This little horn is the Pope; little in that he was no more at first than a common bishop; but Phocas, who had murdered his master, and reigned in his stead, proclaimed the Pope universal bishop, and, as the learned say, this was done in the year 606. The mouth and eyes of this horn, and the great things which he spake, you may read at large in this chapter, and you may observe that Christ comes, and sets up his kingdom when this horn has filled up his measure; he then comes down with these Popish powers, sits in judgment on them, and avenges the blood of his saints.

And then comes in the fifth kingdom, which will be the empire



of Christ, and this will be the greatest of all, and the saints of the Most High shall take it, and possess it, to the end of time, and then it shall terminate in eternal glory. Read Dan. vii. 8-14. This horn makes war with the saints, until the Ancient of days comes (Dan. vii. 21, 22), which will be his last war, and it is now even at the doors; and the Ancient of days will come in his great power at the close of the battle, and destroy them that have destroyed the earth. Wherever this last dreadful war is mentioned it is concluded with a glorious appearance of Christ and his kingdom, which is intended to encourage the faith, hope, and patience of the saints. I bless my most gracious Saviour he has long since delivered my soul from its dreadful bondage to the fear of death and its concomitants. For this my assertion in times past Mr. Brook (in his mystery of confusion) gives me an oblique throw, as if it were a false boast; but the Spirit may be willing when the flesh is weak; the soul may be free from the fear of death and dread of damnation, even though the body shudder at the pain of flame and wreck.

As I have said, the little horn is the Pope, as he was to be a singular monster, a violent persecutor, and was to be of long continuance. The Word of God sets forth a type of him. First we have an account of a ram, which is Darius. Against this ram cometh the goat, which is Alexander, king of Greece, and kills the ram. Then the goat dies; thus the horn is broken. (Read Dan. viii. 7, 8.) At the death of Alexander, four of his generals divide this empire between them. (Ver. 8.) Out of one of these four came forth a little horn, not the Pope, but a type of him, which waxed exceeding great, and was a most cruel tormentor of the Jews for three years and a half. (Read Dan. viii. 9-13.) This wretch went farther in his contemning of God, his sanctuary, and his people than any monster that ever was before him; but "he shall be broken without hand." (Dan. viii. 25.) His name was Antiochus Epiphanes, he had set up the image of Jupiter in the Lord's temple, forbid sacrifice, and compelled many to eat swine, &c.; but at his being absent from Jerusalem, the Jews cast his idol out of the temple, upon report of which he vows the destruction of all Jews, and to turn the holy city into a common burying place, and sets out on the expedition; but God smote him (soon after he uttered his vows) with a plague in his bowels, and millions of worms, till whole flakes of his flesh dropped from him, nor could any one, not even he himself endure the stench of his disease. This brought him to confess his sin against God. He died on the mountains of Pacata, near Babylon. Some good men, confounding the type with the anti-type, apply all that belongs to the Pope to Antiochus, but if you observe you will see the sudden transition. Read Dan. xi. 28-35, and there you will see this enemy of the Jews; but verse 36 and downwards Paul applies to the Pope. Compare this 36th verse with 2 Thess. ii. 4. Compare also Dan. xi. 37 with 1 Tim. iv. 3. Dan. xi. 40-43 belongs to the Jew's enemy, but verse 44 and 45 belong to the Pope,

and this way of wrapping up keeps it very secret. It is tidings out of the east and out of the north that are to trouble him. (Dan. xi. 44.)

The gospel gaining ground in England has long been a vexation, and Prussia, Sweden, and Denmark afforded him very little gleaning; therefore he is come forth in great fury to destroy and utterly to make away many; and as he is at present in such a low, beggarly state, I should not wonder if he himself comes here in person; and if not, his wretched religion shall prevail in this country; but like a soldier's tent it will not stand long: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to the end, and none shall help him." (Dan. xi. 45.) But dreadful will be the conflict preceding his end, but the Lord will appear, and so it follows; for "at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. xii. 1), and all who dwell upon the earth shall worship him, whose names are not in this book. (Read Rev. xiii. 6-8.) The present war and this future battle will make up this time of trouble.

I come now to the appointed time of this beast's continuance, the period of which draweth nigh. Daniel is desirous of knowing this, but is informed that the words are sealed till the time of the end (Dan. xii. 9); but the time of the end being now coming on, the seal seems to be taken off. Daniel obtains the duration of this beast's reign, confirmed by the Saviour's oath, but no period is fixed when it was to begin, or when it would end. The High Priest of our profession in his linen ephod swears that it shall be for a time, times, and a half; and "when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." (Dan. xii. 7.) To accomplish this scattering is the work now in hand. This power seems to me to be the Toleration Act, the Established Church, and all outward court worshippers, and all the laws made by Protestants against the Papists; when these walls are removed, they will with ease come at the priests who attend the altar in the temple. But the time fixed did not commence in Daniel's days, nor in the days of Jerusalem, nor even in the time of the apostle John; but at the rise of the man of sin. At his appearance God, who bore Israel out of Egypt as upon eagle's wings, bore away his church into obscurity, or into the wilderness, where she is nourished with hidden manna for a time, times, and half a time, from the face of the serpent. (Rev. xii. 14.) This mysterious time is explained to be one thousand, two hundred, and threescore prophetic days, or so many years. (Rev. xii. 6.) All this period of time the witnesses are to prophecy in sackcloth; that is, with much inward grief, and but little joy. (Rev. xi. 3.) The self-same term of time is allotted to the beast to reign, and trample upon the holy city,

only he and his followers being a cage of night birds, or children of darkness, his time is measured by months over which the moon presides; and not by days, as the saints time is, because the church is clothed with the sun. Her time, therefore, is measured by days, as some of the learned have well observed: "The holy city shall they tread under foot forty and two months." (Rev. xi. 2.) The Egyptians reckoned thirty days to a month, which is the same term of 1260 years, and when this time expires, the Saviour swears that delay shall be no longer, for so in the original it means; that is, that the time of Christ's kingdom coming shall be no longer delayed, but the seventh trumpet shall usher it in. (Read Rev. x. 6, 7.) This is the time appointed for the beast to reign, and for the saints to suffer under his tyranny.

Many things seem to conspire to establish the vision, or dream that I had respecting these things. The present Lord Mayor is a lawyer, and in heart a Papist; he has sent his enconiums to the Prince Regent, thanking him for his clemency to the Catholics, and has invited him to the Mansion House to a feast. Protestants are assembling to petition the Parliament for Catholic Emancipation, and report says that they of the Popish party have offered to contribute largely to the Prince Regent a yearly income for his concurrence to their enlargement. Church folks, Arminians, Presbyterians, Baptists, and Independents all assist to promote this destruction of Zion. They all see where the weight will fall and hate the witnesses of God. We shall suffer for worshipping the Lord, and they for worshipping the beast; ours will be bodily, theirs spiritually; ours by fire and sword, theirs by wrath and damnation. They are at the same work that their old father was, who hurried on the death of Christ, never dreaming that by death he destroyed him that had the power of death, and delivered his captives.

*(To be concluded in our next.)*

THE evil of my nature and the sin of my life appear to raise insurmountable mountains against hope and faith. Were my salvation to be wrought out by myself, I should have fainted long since; but in the Lord I find righteousness and strength.—*Jas. Bourne.*

AFTER many trials of mind about it, I have come to the resolution of seceding from the Church of England. In fact I have already resigned my curacy, and shall, in a day or two, give up my fellowship. I could have wished to have retained my income and independence, but, as I could not do so with a good conscience, I was compelled to give it up. The errors and corruptions of the Church of England are so great and numerous that a man, with a conscience made tender by the Blessed Spirit, cannot, after a certain time, remain within her pale. And though I have thus resigned ease and independence, I feel my mind more easy and at liberty, and trust I shall never come to want. Life is short, vain, and transitory; and if I live in comfort and independence, or in comparative poverty, it will matter little when I lie in my coffin. The approbation of God and the testimony of an honest conscience are better than thousands of gold and silver.—*J. C. Philpot.*

## THE EXPERIENCE OF THAMAR.

A HEARER OF THE LATE MR. HENRY FOWLER.

I HAVE at length taken my pen in hand, after many reasonings in my mind about it, to write down a little of the Lord's gracious dealings with vile, unworthy me. The desire of my soul is to speak to the honour of my dear Redeemer, therefore no wonder if I feel opposed; for the devil and my own wicked heart are both enemies to him.

When about sixteen years of age the Lord was pleased to convince me of my lost state and condition under Mr. Fowler's ministry. I then saw that I had been building my hopes on a false foundation, thinking if I did the best I could, God was merciful and would forgive me the rest. But when I heard Mr. F. describe the experience of God's children I lost all my hopes; for I was firmly persuaded my religion was not like what he described, and that without a better religion I should be lost. All that I could do was to cry to God to teach me, and not suffer me to be deceived.

I went on in this way a long time, and used to return from the house of God with my heart full of sorrow. My trouble was because I did not feel that terrible law-work and fear of hell that I thought I must if I was one of God's children; yet still, I found old things to be passed away, and all things to have become new; for I had a different view of the holiness and justice of God, and saw he would be just in sending me to hell. I felt the law in its spirituality, and it condemned me in thought, word, and deed. I truly felt to be a lifeless lump of loathsome sin. Sometimes my heart was so hard and careless that I was afraid all my fears would wear off, and I should be like those against whom the woes of God are denounced. Then again I felt full of concern; and very earnestly did I wrestle with God that he would keep me alive to my danger, and never suffer me to live in a false peace, nor be satisfied with anything short of himself. I went on a long time moping and mourning because I could not mourn, feeling nothing but darkness, sin, and misery. At times I found encouragement from the words: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (Jno. viii. 12.)

About this time I heard Mr. Fowler preach from the words: "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." (Ps. xxxiii. 18, 19.) He was led to say that the poor soul that hoped in God's mercy should have it. He entered most sweetly into my feelings, and I felt a little hope spring up; for I thought, "Why, these are my feelings. Who can tell, but God may yet show mercy to me? That evening I felt it good to be there, and well remember the spot; but before I reached home I lost my comfort in hearing God's children talk of their deep convictions; so I concluded I was no-

thing but a hypocrite, and was afraid to speak lest I should deceive them; which fear I often laboured under. I dreaded to deceive any of God's children or to be deceived myself. It was not a name to live I wanted; I wanted that which would bear me up in the trying hour of death. Once I heard Mr. F. quote the words: "Without faith it is impossible to please God." "Then," thought I, "I cannot please God, for I have no faith, neither do I know what it is." I then took up a hymn-book, and read a hymn which a little opened to me what faith is; and I found rest and encouragement.

About six months after this I heard Mr. F. preach from the words: "I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." (Hos. xi. 4.) When he was speaking of the drawings of God's love I was surprised to hear him describe it in the manner he did; for I thought if the Lord had drawn me with the cords of love I should feel full of love and holiness. But he said when the Lord drew a poor sinner, instead of finding love and holiness, he found nothing in himself but unholiness, hatred, and sin. In his description of God's drawing I could go step by step with him; and found the words that dropped from his lips to be spirit and life to my soul; and was enabled to hope I was in the footsteps of the flock. He quoted the words: "We know that we have passed from death unto life, because we love the brethren" (1 Jno. iii. 14); and I felt sure if I had no other evidence, I had this; for I saw more glory and beauty in them, though they begged their bread from door to door, than in the king with all his grandeur and splendour.

But I soon met with another thief that robbed and plundered me; and down I sunk. It was suggested that all my comforts and enjoyments were from the minister, and that he was but a man, and therefore it was but nature altogether. O how Satan fights against God's dear servants, and opposes a coming sinner! I went on doubting and fearing, and could not say I was sure God's work was begun in my heart; this was what I wanted to be assured about, for I knew if the Lord had begun it, he would carry it on. For several months I laboured under this fear that my religion was all from nature, till one evening I had a little conversation with a dear friend now in glory, and the blessed light and power the Lord was pleased to apply his words with I never shall forget. No; though he is dead, he yet speaketh. It cast a great light on my path. I can from experience say, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Yes, the communion of saints is sweet.

Shortly after this Mr. F. took the following words for a text: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." (Jno. vi. 44.) In speaking of the drawing of the Father he made this remark, "Who brought thee to see such a glory and beauty in Christ, and in the Word of God, and such a glory in God's children; and led

thee in secret, where no eye saw thee, to cry out, 'God be merciful to me, a sinner?' Poor sinner, this is not nature; these are the drawings of the Father." The blessed unction and sweetness I felt in these words I never shall forget. The words: "*Poor sinner, this is not nature*" came with such power that I felt sure God's work was begun in my heart; and it made the place a little heaven to my soul. Two months after Mr. F. preached from the words: "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil." (Prov. xix. 23.) Here the Lord was pleased again to lead his servant into the path I was treading. When he was speaking of the fear of the Lord and of the tenderness of the poor sinner's conscience, I could go step by step with him; and a blessed refreshing meal I had; for I found God's words, and did eat them; and they were the joy and rejoicing of my heart. Sure I am, the Lord's servant laboured not in vain, neither did he spend his strength for nought; for I was fully persuaded, though I had not felt such deep convictions and terrors of hell as others, that I was in the right way that leads to life eternal. The gospel is a feast indeed when God the Holy Ghost is pleased to spread the feast, and say, "Eat, O friends; drink, yea, drink abundantly, O beloved." (Song of Sol. v. 1.) I often look back and think if he would but be pleased to feast me once more under the word with the joy and peace he did then, I should be ready to call on the stones to bless and praise his dear Name. "The companions hearken to thy voice; cause me to hear it," is the language of my disconsolate soul. Shall I always go mourning, and hanging down my head, seeing the feast spread and others partaking, but not a morsel for me?

After this I went on about sixteen months; at times very disconsolate on account of this vile body of sin and death, and because I could not say, "My Beloved is mine, and I am his." This was the point I wanted to come at; it was not enough that God's work was begun; I wanted to be blessed with the Spirit of adoption to cry, "Abba, Father." But still the Lord was very gracious in feeding me under the word; it was not then as now. O how blessed did I consider those to be who possessed this inestimable blessing; but I was afraid I should never have it, but be all my lifetime subject to bondage. But blessed be my precious Redeemer, he hath been better to me than all my fears. "He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." (Ps. cxlv. 19.)

About this time the Lord was pleased to give me a little more light in my dwellings, and indulge me with much freedom at a throne of grace; so that I could pour out my soul before him, and tell him all my trouble. O that I could feel the spirit of prayer and supplication as I then did! But when I contrast the present with the former, it adds to the load of my grief. I could then look back with pleasure, and say, "Surely it is the Lord that has taught, and brought me thus far." The Word of God was precious, and instead of prayer being a task and burden, as at times it now

is (to my shame and grief I speak it), it was my delight, and I rejoiced in hope that the Lord would, in his own time, assure me of my interest in the Redeemer's blood, and make it plain to me that I was born of God. I had often thought of the faith and love of the martyrs, and felt cast down when I compared their love with mine; for it did not seem as if I had either love or courage to suffer for his dear Name; but one day the Lord so overcame me with his love that I had courage and strength too, and I thought this was something like the martyrs felt, for if any one had come for my life, I could then freely have laid it down for the honour of his dear Name; yes, I thought I could have done it with the greatest pleasure. My mountain then stood strong; but the Lord again hid his face, and then, O how soon I was troubled, and thought it was all a delusion!

In a short time after I was much cast down with these thoughts working in my mind,—that though there are few to be saved, when they are all gathered together, there would be a number whom no man can number; and suppose I should be left out! I thought, "Among so many, such a poor, vile wretch as I may be left out of that blessed number; and that will be awful indeed." Here I staggered through unbelief; but blessed be God he was pleased to send these words home with power:

"His honour is engaged to save  
The meanest of his sheep," &c.

O with what sweetness they dropped upon my spirit, and were precious to me indeed; for I felt I was one of the meanest of the sheep. But what was still more precious was that I saw it was impossible for one of God's sheep to be left behind; for neither their wretchedness, nor sin could prevent him from saving them, because *his honour was engaged to save them*. O what sweetness I found in those words! I saw him by the eye of faith riding forth in the chariot of his love, conquering and subduing everything that stood in his way. Blessed be his precious Name, it was no matter what stood in his way, his honour was engaged, and that was enough. Sometimes the honour of a man is thought much of; but what is that when compared with the honour of the King of kings and Lord of lords! In a moment a man's breath is gone, and in that day his thoughts perish. But Christ ever liveth to make intercession for his dear elect; and because he lives, they shall live also. O how rich the sound, that *because he liveth, we shall live also!* Here it is I find a firm standing for my faith,—in the blessed, complete work of the God-Man Mediator. I saw the church's blessed security in the bond of an everlasting covenant that never can be broken, or else his honour would be marred, and Satan would then indeed boast; but not all the powers below, nor all the powers above can break this bond; for he is God over all, and all things are under his blessed feet.

One day, about this time, I felt for a moment what I cannot describe; but I believe it was some of the good old wine of the kingdom that I shall drink deep into when I get home to my

Father's house; for he has an ocean that can never be drained dry. O my soul, be not dismayed, though thou canst not get enough to wet thy parched lips with in this dreary wilderness; for there is a time coming when thou shalt not only drink to the full, but bathe in it. O my God, what hast thou bestowed upon vile, guilty, unworthy me, in giving me a sure hope of thy exceeding, eternal weight of glory! O that I had a more feeling sense of thy goodness and mercy towards me! But Lord, thou knowest it is the grief of my soul to feel so dead, and lifeless, so hard-hearted and so ungrateful; but thou thyself hast said, "Without me ye can do nothing;" and so I find it. Come, thou Blessed Spirit, and blow upon my garden that the spices may flow out.

But to return: I had no sooner lost my comfort than my vile unbelief would show its face again, and I began to doubt the reality of its coming from God. How trying this is to a poor sinner who is dismayed at every breath. Here it was I met with a whole troop of doubters,—those God-dishonouring enemies; but yet get rid of them I could not; for they beset me behind and before, and hedged up my way, so that I could not find my paths. A throne of grace was hedged up too, and it was suggested I never trod one step in the right road; and I was so blinded by unbelief that I could not see clearly that I ever had. In this state I went to the house of God, but was so tried upon this point that I had taken the comfort when it did not belong to me; so thought I would try and put it all away. Mr. Fowler took for his text these words: "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." (Song of Sol. i. 15) O the goodness of the Lord! I was overcome with tears of joy, and could not put it away; for though I had been so tempted to think I had never trodden one step in the right way, when he was describing the tender grapes, all my enemies fled, and I found them all liars; for I could go step by step with the minister, and could say with David, "Bless the Lord, O my soul; and all that is within me, bless his holy Name." I said, "Lord, am I one of thy tender grapes?"

But though my enemies fled at the voice and presence of the Shepherd of the sheep, yet no sooner was I suffered to ramble upon the dark mountains than they assaulted me again, and especially that monster, infidelity. I was tempted to doubt the being of a God and the reality of religion. I was so tried that I thought I would not mind what I suffered if I could say I was sure my comfort came from God. I begged of him to make it plain to me, and thought he would in blessing me more abundantly; but since then I have often thought of these words: "By terrible things in righteousness wilt thou answer us, O God of our salvation" (Ps. lxxv. 5); for I have learned since by painful experience, that none but God could give me what I then enjoyed. Paul may plant, and Apollos water; but God alone can give the increase. He brought me into darkness and not into light, and I sensibly felt my feet made fast in the stocks. Here I was a poor



prisoner shut up in prison, shut up in reading, shut up in the house of God; no blessing and praising God with all my heart, no sweet meltings of soul when I heard my feelings described, which used to be the case when I was not so particularly blessed as in the sermons mentioned. But now the scene was changed, and my language was, "My leanness, my leanness, woe unto me!"

In this way I went on about six months, when I had a little conversation with Mr. Fowler; it was but a few words, but they were words in season; and "a word spoken in due season, how good is it!" (Prov. xv. 23.) He made this remark, that if I was not reconciled to God, I should not have felt a solid hope and peace in my conscience; and I was firmly persuaded that I had experienced this, though I had not been brought to say, "My Lord, and my God." I retired to rest with these words with me, and the next morning they still abode on my mind, and I thought, "Am I reconciled to God? Is it possible? What an exceeding great mercy if I am! This is a rich treasure indeed." Then came the words: "He hath made peace by the blood of his cross; and hath broken down the middle wall of partition between us; having spoiled principalities and powers, and made a show of them openly." Here I saw the way in which poor sinners were reconciled to God the Father, through the precious blood of God the Son; and not by the works and righteousness of vile, sinful worms. No; it is the blood of the Lamb; and "without shedding of blood there is no remission." Not a soul can be saved without this precious blood. Well may it be called precious, for it can cleanse the most filthy. What! Is my sin of too deep a dye for this precious blood to cleanse? No; "the blood of Jesus Christ his Son cleanseth us from all sin." O the rich virtue of this precious blood! The *middle wall of partition* I thought was sin, that separates between God and all mankind; but that Christ for his dear elect had broken it down. Now, though I often feel a wall of sin that separates me from the enjoyment of him; yet, bless his precious Name, I am firmly persuaded it is impossible for a wall to be built up to separate me eternally from him; for

"Whom once he loves, he never leaves,

But loves him to the end."

This alone keeps me from despair,—the eternal, unshaken, fixed love of God. Were it possible for sin to build up the wall again, of all creatures I should be the most miserable; for, as Mr. F. once said, "I live to sin against him." He daily loadeth me with benefits; but, ungrateful wretch that I am, the returns I make are to murmur and fret, and think he deals very hardly with me. I cannot express my blackness; but O the great love of God! It is "not for good deeds, good tempers, nor frames." If it were, the earth would open and swallow me up. My wretched temper has caused me many a heartache, many a sigh and tear.

The next evening I took up my Bible and read these words: "It pleased the Father that in him should all fulness dwell." (Col. i. 19.) In this Scripture I found everything that a guilty

sinner stood in need of. I retired to rest blessing God that it was to his dear Son that he looked for perfection, and not to such a vile sinner as me. I never shall forget the blessed view I had the next morning of the fulness of the Redeemer. I saw by the eye of faith that if God's elect had as many sins as millions of worlds and devils, the Father saw such an infinite fulness in his dear Son Jesus, that swallowed them all up. Here it was I beheld "the King's daughter all glorious within, and her raiment of wrought gold." O with what peculiar pleasure I beheld the Father smiling upon all the elect; and that though they were so full of sin, he could see no spot in them! O what a mercy for such hell-deserving sinners to have an interest in this precious Mediator! O precious Redeemer! What would such a wretch as I do in the midst of such an ocean of corruptions, but sink in despair, were it not for a faith's view of the ocean of thy glorious fulness which is without bottom, brim, or shore, and lost in Deity! O that I could sing of thy love and talk of thy power; but, alas! I am shut up, and cannot come forth; yet, blessed be thy dear Name,

"A few more rolling suns at most  
Will laud me on fair Canaan's coast."

That is where I often long to be, to see Jesus as he is, without a cloud between. I am ready to say, "Time, hasten away, that the blessed hour may approach." The next day I began to reason like one whose comfort is gone. I reasoned thus, "How soon I am beset with unbelief! How is it, for when I have eaten anything in a natural way that is sweet and pleasant to my taste, I do not doubt the reality of my having eaten because I have lost the sweetness; but I am such a poor, unbelieving mortal, that I have no sooner lost my comfort, than I begin to call it all in question. Thus I get into my old, miserable way again, and am as barren and lifeless as any poor creature could be. I felt a peculiar sweetness from the hymn commencing,

"Jesus, immutably the same," &c.

From those words I seemed like one led up from the wilderness leaning on the Beloved, having no strength of their own. But though at times I seemed in my old way again, I felt a dependence on God, and my hope more firm, for I was persuaded none but God had taught me, and unless he ceased to be God, it was impossible for me to be lost. Here I found the ground to be firm and good; for I was persuaded he was unchangeable, and a God that could not lie. Still I could not rest satisfied till I was brought to that sweet assurance to say, "My Father." No; neither can I be satisfied now he hath given me that, for I cannot be satisfied without the enjoyment of his love; so I must say with the sweet Psalmist, "I shall be satisfied, when I awake, with thy likeness;" and not till then.

I went on this way about six months, begging of God to apply some sweet word of promise personally to me, that I might lay hold of it as mine. I saw the blessings contained in the promises were for the elect, and I rejoiced in hope that I was one. And

what shall I say when I look back? I would drop my vile head in the dust and say, "Surely goodness and mercy have followed me all my days;" for, blessed be his dear Name, he was pleased to answer my petition. One morning these words caught my attention: "Doth not God see my ways, and count all my steps? Though he slay me, yet will I trust in him." I thought, "Yes, he does see me, and he is able to bring me out of this dark path, and cause me to rejoice in his precious love;" and these words were much on my mind: "Why, sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" which was followed by this portion: "God shall arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come." (Ps. cii. 13.) One passage of Scripture after another kept flowing into my mind all the day; and particularly these words: "I, even I am he that blotteth out thy transgressions;" but not with power.

In the evening I felt much cast-down, thinking of the many promises that had crossed my mind, and yet I was not able to claim one as mine. Then these words fastened on my mind: "He giveth power to the faint; and to them that have no might he increaseth strength." (Isa. xl. 29.) This raised me up a little; for I felt I had neither power nor strength to lay hold of a promise, yet I felt I should have one applied to my soul in God's time; and truly I can say, "Faith is the substance of things hoped for, and the evidence of things not seen." But little did I think he would grant me my desire so soon; for in three or four hours after this, these words came with power: "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." (Micah vii. 8.) Then followed these words: "The Lord shall be thine everlasting light, and thy God, thy glory." I thought, "What does it mean?" And the words came the second time with much power and sweetness; so that I felt sure they came from God. I saw an everlasting light and glory in God. O how happy I felt for a few minutes! I was going to say, "It is enough; the Lord is mine and I am his;" but I was afraid I was going too far; yet I burst out and sung:

"Yes, I to the end shall endure,

As sure as the earnest is given," &c.

But I soon sunk into gloom again, and my mind was all confusion; so that I thought there was no one like me. I had begged of God for a promise, and now he had given me one, I could not say without fear, "Christ is mine, and I am his;" and then Satan sorely beset me, as he had done before, with blasphemous thoughts, and my language was like one of old: "The enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead." (Ps. cxliii. 3.) O what a state my mind was in! I never so felt the truth of the words as I did then: "The carnal mind is enmity against God." O what a rebellious wretch I felt to be!

I thought of the words: "The earth opened and swallowed up Dathan, and consumed the company of Abiram." I thought, "A poor crawling worm of the earth like me to rebel against the great I AM! O the mercy of God, that the earth doth not open and swallow me up!" But still my heart was as hard as a stone, and go to the throne of grace with freedom I could not; for guilt on my conscience was like a great mountain that kept me from looking up, till the verse of the hymn came to my mind:

"On him shall Zion place  
Her only hopes of heaven,  
And see in his dear sacred face  
Ten thousand sins forgiven."

I thought, "Blessed be his Name, my only hope is placed in him; and among the *ten thousand sins*, there may be the sin of rebellion." Here a hope sprang up in his mercy, and I saw that grace reigned and triumphed far above sin; and the words came with sweetness: "O let thy mercy me supply,

O Lord, increase my faith!"

Although, no doubt, I had read these words many a time before, yet I did not know where to find them; but they came so sweetly, and followed me for a fortnight; and one morning they led me to a throne of grace, for I was sure nothing but the mercy of God could supply such a wretch again, and I felt I wanted my faith increased. Blessed be his Name, he enabled me to plead with him with freedom, and I could say with David, "Truly I am thy servant; thou hast loosed my bonds."

In the evening, as I was going to chapel, feeling revived, I began to reason thus: "Surely it is not presumption, and going too far to say, 'My God,' though I labour under such fear that it is; for he would not have promised to be my everlasting light and glory if he were not my God; for God is not a liar." Then those words struck me forcibly: "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numb. xxiii. 19.) From these words the Lord was pleased to give me such a blessed assurance of his love and the Spirit of adoption, which all the powers of hell could not take from me. I said, "It is enough; the Lord is mine, and I am his." When I returned home the words came flowing in:

"O my Jesus, thou art mine

With all thy grace and power," &c.

O with what a heavy heart I have often heard them sung, because I could not join; but now I could say them without fear. What a sword I found this blessed, precious promise; for it slew the whole troop of doubters. Perhaps some might be ready to say, "But have you not had those troops beset you since then?" To which I answer, "O yes; I have had many a battle since, but I have not lost my weapon." No; I can still say that Jesus is mine, though my path is through great darkness; yes, darkness that may be felt. I am still enabled to hold fast of the skirt of Him

who is the fairest among ten thousand and the altogether lovely, and to believe that the word is gone forth out of his mouth, and shall not return unto him void.

I have been much cast-down at times because I did not feel that joy and rejoicing that God's children seem to have when they are brought to this blessed point of rest. I have thought, "O that I could bless and praise his dear Name like some of his children;" but these words have been a support: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. iv. 6.) I am persuaded that it was the Blessed Spirit that brought the promise to my soul, by which I proved that God is a faithful God. At another time I was much cast-down respecting hearing the word, and thought what would I give if I could but once more rejoice under the word of the gospel; but, alas! it was like a barren heath to me, and I could not find one that had sat so long in bonds as I; for those that were the most like me, did sometimes lift up their heads with joy; but it was winter all the year with me. Then the words came with a blessed unction:

"Jesus is still the sinner's Friend

Although the billows roll between."

I was then constrained to say, "The Lord is very gracious." I saw the sympathy of Jesus' loving heart, and that he was still my Friend, although it was not his will to bless me under the word.

I do not mean to say I never received any benefit under the ministry of the Lord's servants; for, blessed be God, sometimes I felt a little encouragement and support, and at other times reproof and instruction, which are not to be despised as small things. But what I was panting after was the blessed unction of the Holy Ghost to bless me with, not only this, but with joy and liberty, that I might bless and praise him with joyful lips. O with what a sorrowful heart I returned from the house of prayer time after time, thinking the Lord would never appear! For two years I went on in this way; but the words: "Jesus is still the sinner's Friend" would sometimes be a sweet stay; and blessed be his Name, I have proved indeed since then that he makes me,—poor, ignorant sinner that I am, his care. Various have been the billows that have rolled between since then; but such has been the care of my Friend, Jesus, that not one hath overwhelmed me. He hath been with me in six troubles, and in seven he hath not forsaken me. O praise his precious Name for his delivering mercy! At one time in particular I was so pressed in spirit that I cried out with Job, "My soul chooseth strangling, and death rather than life." In my distress I cried unto the Lord, and he heard me, and answered my petition. Yes, blessed be his Name, he appeared for me as a God of providence as well as a God of grace.

On the following Sabbath he was pleased to appear for me once more with his love, presence and power under the word, so that by sweet experience I found that Satan was a liar; for he had often told me Mr. Fowler's testimony would never be blessed

to me again. I felt his Name to be as ointment poured forth, and could sweetly sing, "Bless the Lord, O my soul, and forget not all his benefits. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." I felt like one redeemed from destruction. O what a mercy we have not a high Priest which cannot be touched with the feeling of our infirmities! How great the blessing seemed to enjoy once more the unction of the Holy One in the blessed gospel! I remembered my words when I was in Babylon and hung my harp on the willows; and now I was ready to call on the stones to bless him; for I had so often thought he would never appear again. But his thoughts are not our thoughts; he knows when to bless and when to withhold.

O how sweet and refreshing are the visits of Jesus; but when he withdraws it is like death; and I cry out, "Lord, do take me to thyself; for I cannot bear thy departure." O I would for ever hold him fast if I could; but he withdraws to teach me I am "not to live by bread alone; but by every word that proceedeth out of the mouth of God." Then I begin to reason thus: "Well, my Beloved is withdrawn; but bless his dear Name, he rests in his love. Yes, he is still the same, although he hideth himself behind the cloud." And though I am dark, dead, cold, and hard, without power to act, or will; yet my covenant God and Father views me as complete in his dear Son Jesus, as much as if I were full of blessing and praise to his holy Name. It is Jesus that helps me along in the dark as well as in the light; and this precious Name: "The Lord Our Righteousness" supports me all my journey through. O for more precious faith to live upon his great love to me, and not upon my love to him!

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#### PRAYER FOR SPIRITUAL AFFECTIONS.

FATHER, I want a thankful heart,  
I want to taste how good thou art;  
To plunge me in thy mercy's sea,  
And comprehend thy love to me;  
The length, and breadth, and depth, and height,  
Of love divinely infinite.

Jesus, my great High Priest above,  
My Friend before the throne of love,  
If now for me prevails thy prayer,  
If now I find thee pleading there;  
Hear, and my weak petitions join,  
Almighty Advocate, to thine.

O sovereign Love, to thee I cry,  
Give me thyself, or else I die,  
Save me from death, from hell set free,  
Death, hell, are but the want of thee;  
My life, my crown, my heaven thou art,  
O may I find thee in my heart!

## THE DIVINE REMEMBRANCER.

Much esteemed Friend,—Through the tender mercy of our covenant God I am once more spared to address a few lines to you, hoping they may be of some spiritual use and edification to your soul, through the divine power and agency of God the Holy Ghost, who takes of the things of Jesus and reveals them unto our souls. He is the Divine Remembrancer of all the way in which it hath pleased the Lord to lead us through this waste-howling wilderness; as it is written: "He shall bring all things to your remembrance, whatsoever I have said unto you; for he shall receive of mine, and shall show it unto you." How blessed it is when through his divine and holy unction we are led to see and feel our interest in the covenant of grace which is ordered in all things and sure to all the seed, being signed and sealed by the precious blood of our ever-adorable Lord and Saviour Jesus Christ, who became our Daysman, and thus put his hand upon us both: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. v. 21.) What unparalleled love is manifest in the darling Son of God in becoming Surety for such base, ungrateful sinners as you and me, who were wallowing in sins of the worst sort, when we were cast out into the open field to the loathing of our persons, weltering in our blood, and no eye pitied us, yet he passed by and saw us in our blood, and said unto us, "Live," and he cast his mantle over us to cover our nakedness and hide our shame; and not only so, but has made us accepted in the Beloved.

This day is the anniversary of my spiritual birthday. Fifty-five years ago this day the Lord, of his infinite mercy and goodness, was pleased to send the first ray of divine light into my seared conscience, which made me feel I was a poor, lost, guilty, undone sinner, and that without a way could be found, of which at that time I knew nothing, I must be lost for ever, which I verily thought would be the case; for at that time I was living in all manner of sin and ungodliness of the basest sort. I could then sin without remorse of conscience or any felt guilt whatever. That very day I had been out drinking and revelling in all the wickedness that human nature is capable of, and that on the Lord's Day; but God, who is rich in mercy, for his great love wherewith he loved me, even when I was dead in trespasses and sins, was pleased to quicken my soul; and thus I proved the truth of the Scripture: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." (Eph. ii. 8.) What a wonderful display of divine mercy was this to a poor guilty sinner like me, who was as far off as sin and Satan could lead me, and determined to have my fill of all the so-called pleasures and vanities of this wicked world; but the appointed time came for the Lord not to propose, but *call* me by his grace. Blessed be God for his wonderful mercy to such a poor wanderer. No proposals would have been listened to by sinful me. The

arrow was sent, not at a venture, but into my poor conscience of his own free and determinate will, and it worked effectually; for it brought me to cry for mercy. I felt I was lost, for ever lost in my own estimation, for I had never heard the sound of salvation, nor ever expected to do so; but the Lord was pleased, in his own good time, to teach me that I was not only a sinner, but that I was a saved sinner,—saved in the Lord with an everlasting salvation, never to be ashamed or confounded world without end. The good Spirit was graciously pleased to show me that there was hope in the Lord Jesus Christ even for me, and he brought me to his feet with, "God be merciful to me, a sinner;" nor did he spurn me from his presence nor send me empty away; but spoke these words to me: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (Jno. xiv. 27.) O how sweetly did that sound to my poor longing, thirsty soul! It was indeed good news from a far country, and it lifted me up from the gates of death, and enabled me to rejoice for the first time in the Lord, with a good hope that he was and would be my God and Saviour; and blessed be his holy Name, he hath not forfeited his word yet, and I believe he never will. I have had thousands of doubts and fears that I should fall to rise no more, but here I am now, by God's help still pursuing the narrow path, with poor *little faith* hanging and trusting in the Lord Jesus Christ, who has positively declared that he that trusteth in him shall never be confounded, but shall be as mount Zion which can never be removed. Although we are such wayward, unstable creatures, and so very disobedient to all his Divine commands, yet the Lord will not leave us nor forsake us.

I was very glad to hear from Mr. S. that you had been enabled to break through the snare by which you were led captive, and sincerely hope you may never be captivated by it any more. It certainly gave me much sorrow of heart, and many errands to the throne of grace that the Lord would be pleased in some way to deliver you from the snare of the fowler, and I hope he will give you divine contrition at his sacred footstool. May it please his blessed Majesty to renew your interest in his precious love and blood; so that you may once more be enabled to say, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. xxvii. 1) and that your last remaining days may be spent to the honour of his great Name; for he is worthy of all our praise and honour, which, in itself, is but little worth. To glorify our blessed Lord and Master by speaking well of his great and glorious Name is all that we can do.

It has been a season of great conflict and much sorrow of heart with me of late, and I have had my religion tried to the very quick, and at times it appears to me as though it might all be put in a nut-shell. The enemy has been permitted to roar most furiously; so that I have almost despaired of life. He has tried



hard to make me believe that the Lord's hand has gone out against me, and that nothing but destruction and misery were before me, and that the few remaining days I should have to live on the earth would be nothing but sorrow and grief; but, blessed be his most holy Name, he hath again renewed his own work in my soul, and hath once more turned darkness into light, and helped me to believe that I shall at last see his face with joy. O help me to praise him for the same!

Yours in the Best Bonds,

Bampton, Aug. 29th, 1880.

J. CARTER.

### MADE A LITTLE CHILD.

My dear Friend,—I was glad to receive your kind letter, and am also glad that you have promised us a Sabbath for the ensuing year. The friends were pleased with your letter and desired to be remembered to you. The letter contained the present experience of those who feel their helplessness and total inability to do anything towards obtaining one spiritual comfort, or produce one spiritual breathing for that comfort. O what should we do if our salvation did not hang upon the One who brought it about, who is mighty to save, and who, in faithfulness, will never forsake the work of his own hands; for where he has begun a good work he will never leave it for others to manage. Under barren, bewildered, stupid frames of mind, when we seem dead to spiritual feeling, and unlike what we think real Christians are, how much questioning arises in our mind, that if we were the real, Spirit-taught children of God, and had been quickened into spiritual life by the Holy Ghost, how is it that we feel so much carnality, and are so unlike what we should be, that we often feel we have no business whatever to reckon or be reckoned among the children of God; and yet there are times when the Spirit takes of the things of Jesus and his kingdom, and sweetly opens up and reveals them to us.

Last Sunday week, before going to chapel in the morning, as I was wandering across the meadow in front of our house, the sufferings of our dear Immanuel were sweetly opened up to my mind, and how he hung on the cross, poured out his soul unto death, and endured that death for such an unworthy creature as I feel myself to be. My soul was melted in love to the Man of sorrows, who, when on earth, was acquainted with grief, and especially when I saw how he completed salvation in his Manhood by the strength of his Deity. My very soul felt to mourn for him and toward him, when he cried out, in the hour of great need, when he endured the agonies, anguish, and distress that my sins had procured, "My God, my God, why hast thou forsaken me?" It brought humility and love into my soul, and made me as a little child, quite willing for Jesus to have all his own way with me, whether I am to walk in the light or in darkness, as

long as I have an interest in his dying love, and can feel that he suffered, bled, and died in my law-room, place, and stead.

I felt the sweetness of this for a few days, but have found since that the dew and moisture are all gone. I took the same walk last Sunday morning with a "Who can tell but a blessing awaits me, when away from all the turmoil of the world?" but I soon found that I had no power to seek a blessing, neither could I obtain it; no, not even a glimpse of the Lord's face; but felt carnality within, and could not suppress it, not even for a moment. Thus I have learnt the reality of what you say in your letter, and find it is as impossible to produce a heavenly or spiritual desire as it is to make a world; therefore were not salvation full and free, and the operations of the Blessed Spirit upon my soul wholly dependent upon his pleasure, I must give all up for loss; but having confidence in God's faithfulness I continue unto this day, believing that he which hath begun the good work will carry it on and perform it unto the day of Jesus Christ. Thus we prove that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." I find daily that all my springs are in him, and not in me. I hope you and yours are all well, and that you enjoy the favour and support of a covenant-keeping Jehovah in every time of need. My wife unites with me in love to you.

I am, Your unworthy Friend,  
East Hanney, July 13th, 1874.

DANIEL WEST.

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### "TRULY GOD IS GOOD TO ISRAEL."

My dear Friend,—Your epistle received this morning was very acceptable, though I felt unworthy of such a favour. It is our mercy that our acceptance with God does not depend upon our worthiness, nor does our unworthiness prove any hindrance. If it did I should have no hope; but this is all settled by God himself, and is not to be tarnished by the hand of the creature. The ancient settlements of Jehovah, and that blessed covenant ordered in all things and sure, have, under the sweet teachings of the Holy Ghost, many times been a great comfort to my mind in the midst of the troubles that I have been called to pass through; for the Lord's wisdom shines gloriously in these things when it is revealed and made known, and attended with power and sweetness. The chain of Divine providence of which you speak is sweetly connected with the same.

What a blessed thing it is to be favoured to know the truth and to feel it in one's heart and soul, with desire going out after a greater manifestation and a more frequent application of it! This is sure to lead to a right Object, which is our blessed Jesus; and I desire to know more of him, feel more like him, be blessed with more of his Spirit, and to be brought into closer communion and hold fellowship with him; for this, my dear brother, is sweet to enjoy. May we be blessed with it from day to day as we travel through this Mesech land unto our heavenly home. If we

have our wilderness troubles we have also very many mercies, and the Lord's promise is on our side, so that we have nothing to fear. The devil may roar, enemies frown, and sins threaten, but our God is stronger than all, and he is above all; therefore all must bow with subjection to his most holy and sovereign will. May we be blessed with a meek and quiet spirit, and with a spirit of prayer and watchfulness. In 2 Chron. xx the Lord's care for his people is sweetly set forth. He will not let their enemies triumph over them; but at such times as they think they are about to swallow them up, the Lord appears, frustrates their designs, delivers them out of their hands, and makes his counsel to shine in their destruction.

I have been somewhat exercised in my mind about trying to write a few lines to you, but last evening, in conversation with a friend, I felt, in some measure, to surmount all objections from the following Scripture: "Truly God is good to Israel; but *as for me.*" (Ps. lxxiii. 1.) O those words: "As for me!" I had passed through a day of sore temptation of no trifling nature, and feeling an inclination rather than a resistance, the portion I have named met my feelings. O that "As for me," who have such base feelings and inclinations. Surely I cannot be one of the true Israel. "As for me," who am so stupid, foolish, and ignorant that I do not appear to be like the true Israel of God. O my dear friend, how bad our case appears when our eye is off our blessed Jesus; and, worse than that, I find my *heart* often far off from him, and the enemy makes such inroads that he puts me about very much, and sometimes I know not what to think, for I feel so little like what I would desire to be. But in following the good man through the psalm I find this feeling of his vileness drew out of his heart an honest confession, and that before God; and I trust I have felt something of the same. "As for me" who have on account of my foolishness deserved the displeasure of my dear Lord, yet he has been pleased, in some measure, to humble me and bring me to his feet, and there enable me to confess my guilt and hateful sins. "As for me," a sinner like me, to be brought to the feet of the Lord, and for him to look upon me, is an amazing wonder indeed. I feel constrained to say from my very heart and soul, "How great a debtor I am to grace!" Here the goodness of God shines in a blessed manner. What a mercy we cannot have our own way, nor the devil have his; for if either of them could, I must be for ever lost; but "thanks be to God who giveth us the victory through our Lord and Saviour Jesus Christ."

His goodness shines in his long forbearance. It is well said that whom the Lord loveth he loveth unto the end, for we cannot trace it up to any other source; and when this is made known and felt in its power and influence on the heart, it is sure to produce a blessed effect, humble the soul in the dust, and exalt Christ in our esteem. Then we can say, "Truly God is good," and not only to Israel, but to *me*, for he giveth me to feel after him, to long

for the light of his countenance, to understand something of his lovingkindness, to feel something of his tender mercy, and to be experimentally acquainted with the power and sweetness of his precious truth in my very soul from day to day as I journey homeward through this wilderness of sorrow and trial.

"As for me" the Lord sometimes shines upon my path, and blesses me with some token for good, and says, "I will be with thee;" drops a blessed "Fear not" into my heart; and then my poor soul lies as quiet as a lamb at his dear feet, and says, "The Lord does all things well;" so that instead of casting away my confidence, I can sing, "Bless the Lord, O my soul, and all that is within me, bless his holy Name." I am not amongst those that have no changes, but we have to do with a God that changeth not; and "this God is our God, and will be our Guide, even unto death." May the Blessed Spirit lead your soul and mine into the glorious truths of that covenant which is so wisely ordered in all things and sure.

The path of tribulation, according to the promise of God, constitutes part of our path in the wilderness; but what a mercy it is for you and me to be brought also to know and feel the blessedness of the words: "In me ye shall have peace;" and to have a little of that peace let down into our souls. This is worth travelling for in the path of affliction; for I believe that is the only way to the kingdom. The Lord causes his children to pass through trials and troubles, and sometimes he is pleased to hide his face, and that I find to be the greatest trial of all; but he has in the end brought me to feel that it is in order to make himself better known, magnify the riches of his grace, enable me to speak well of his Name, and extol him very high. When the Lord is pleased to drop a little of his love into my heart I feel that it sets all the graces of the Spirit in motion, and I can then say, "All is well." Thus the Lord secures all the glory to himself; and I always find that when he is pleased to pay me a visit, it humbles me in the dust, exalts my blessed Jesus, draws forth my affections, and causes me to fall in love with him; for he is very precious and suitable, and I can then see that there is everything in him that I can desire. There is life in him, power in him, wisdom in him, and I am sure there is love and peace in him. This the disciples very blessedly proved after the Lord had risen from the dead, when he appeared to them, the doors being shut, and spoke peace to their hearts, which they would never forget. This peace, as he told them in another place, he gave unto them. What a blessed gift, for a poor guilty sinner to have a peace that shall never be taken away! The enjoyment of it may vary, but the blessedness of it never will.

What a mercy to have an interest in this blessed Jesus who has all power and wisdom to direct our every movement, power to protect and preserve us at all times, and who never makes mistakes, though we often do; but, blessed be his precious Name, he pardons us, humbles us under a sense of our sins; and then we

see that all our afflictions are ordered according to his infinite wisdom. May you and I be blessedly favoured to know that it is so in our very soul's feeling.

Yours in the Lord,  
Feb. 2nd, 1864. J. YOUNG.

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### A SWEET CALM.

My dear Brother in the Bonds of the Gospel, and in the Faith of God the Eternal Son, to whom all honour is due, and shall ever be ascribed by every blood-bought Son,—Your very kind and welcome letter came safe to hand, and it gives me pleasure to find that you are still upheld in the midst of the conflict with the world, Satan, and indwelling sin, and a weak, feeble, frail, and tottering tabernacle; thereby proving to a demonstration that the Lord Jehovah, according to his own most blessed and holy Word, makes his strength perfect in weakness. Truly his tender-mercy has been very great towards me; so much so as to cause me to wonder, and be amazed; and it has from time to time put my wretched, unbelieving heart to shame. The Lord has kindly and mercifully strengthened and upheld me beyond all my expectation through the summer, so that since I was with you I have been able to go out and supply six times. What shall I render unto the Lord for all his mercies? O that I could praise him! But in the midst of all the aboundings of his mercies in providence and in grace, at times my wretched heart is as callous as steel, and as hard and barren as the deserts of Arabia; and then I am brought to conclude that there is not another such a black, vile, sinful, polluted, base, presumptuous wretch as myself in all the universe.

I am persuaded you, my brother, know what a solemn place this is to be in, when all the beasts of the forest creep forth roaring after their prey, darkness surrounding, desertion felt, unbelief prevailing, sin raging, devils firing, wounds stinking, sores running, waves rolling, billows foaming, hope sinking, joys fled, the Bible sealed, the heavens brass, and access to the throne blocked up, so that a hearing cannot be obtained; for then it is he hideth himself, and, like one of old, we say, "When I cry and shout, he shutteth out my prayer." Our way is enclosed as with hewn stones, and so hedged about that we cannot get out, and our chain is feelingly heavy. If when in this most solemn experience a sigh is heaved from my troubled heart, I am almost ready to faint in my sighing. This, my brother, is a little of my painful, yet profitable experience; and it is in such places as these that human pride, and creature-merit are stained, and all my fine, self-righteous, peacock feathers are plucked off, and I become naked and bare, and am cast out into the open field to the loathing of my person. Here I lie and groan being burdened, and am full of tossings to and fro until the dawning of the day; my strength faileth, and I am brought feelingly to know that without Christ I can do nothing, and to feel the need of him that

is Mighty to save, who has said, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." (Ps. xii. 5.)

When the bright and morning Star begins to shine, and the Sun of Righteousness arises and scatters the gloom, and sheds forth his bright beams, putting forth his Divine power, showing himself through the lattice, coming forth from behind the wall, and walking upon the boisterous ocean with the clouds as the dust of his feet, holding the winds in his fists and the waters in the hollow of his hand, causing us to hear his sweet and precious voice saying, "It is I; be not afraid;" "Why are ye fearful, O ye of little faith?" then a sweet calm ensues, the clouds disperse, the Sun goes forth in his strength, the beasts go into their dens, the enemy skulks off, and cannot perform his enterprise, and the great and good Physician kindly binds up wounds, heals sores, pours in oil and wine, levels mountains, and causes the highway that is cast up again to appear to the view of the faith of his own operation, as a way for his ransomed to pass over; thus filling the soul with peace and joy in believing.

Please give my kind love to Mrs. V., and the tried and exercised ones who love our Lord Jesus Christ. My dear wife joins me in love to you both. Dear brother, the last storm will soon be past. Grace and peace be with you, and with

Yours in the Truth,

Laverton, Nov. 14th, 1864.

W. SPIRE.

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### A SABBATH DAY'S PORTION.

My dear Brother in the Lord,—I received your kind epistle with great pleasure. May the Lord enable me to follow the advice therein contained, as far as it is in accordance with his sacred will and Word. I trust I can say it is the earnest desire of my renewed mind to follow after peace; but, Alas! "I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." I have had a most painful proof of this during the last fortnight, and my soul has indeed been cast-down within me.

But I will try and tell you a little of the Lord's gracious dealings with me since I last wrote. About the time I received your letter the Lord was graciously pleased to manifest himself to my soul in a most blessed manner. I was trying to call on his Name, when I felt my whole heart and soul so carried above everything earthly that I am at a loss for words to describe what I saw and felt. I had such a precious view of Jesus, both in his sufferings and in his glorification, that I could not help crying out, "Lord, thou knowest that I love thee;" but I soon had to prove that my love to the Lord was no more to be depended upon than Peter's when he said he was ready to go with Christ to prison and to death, but soon after denied him with oaths and curses.

I enjoyed the savour of this bright manifestation for two or

three days; and then I began to be puffed up in my fleshly mind. I did not see this at the time, but the Lord has shown it to me since, and I trust has given me grace to mourn over the pride of my wicked, ungrateful heart. I soon felt stripped of all my joy and comfort, and a great darkness came upon me, in which I was left to the workings of my corrupt nature until I did not know what to do. For several days I could not pray, and yet I dare not leave off trying to do so, for the enemy has overcome me on that point before. O what a sink of iniquity there is in my wicked heart! I felt at times all manner of abomination at work within, especially pride and rebellion, which may well be said to be as the sin of witchcraft. Sometimes, when I tried to go before the Lord, I could only say, "God be merciful to me, a sinner;" at other times I felt as hard and dead as a stone. Things continued in this state until last Saturday, when I began to feel a little hope spring up, which on Sunday morning grew brighter, and I felt some little liberty in longing for a Sabbath day's portion, even if it should be reproof, or correction, if the dear Lord would but give me a child's portion. I felt this would indeed be a very great mercy after two such barren weeks.

I went to Laverton in the afternoon, and as I was early, I took up a hymn-book and opened at hymn 714. (Gad.'s) It was very sweet to me, and melted my hard heart. Mr. P. preached a very good sermon, which was indeed blessed to my soul. I felt that the Lord himself was speaking to me by the mouth of his poor simple, unlettered servant. I longed to tell the dear man of how the Lord had blessed my soul, but when I tried to speak to him after the service I could not say a word; so I concluded it was better to tell the Lord about it, for I am satisfied it was his work. Mr. P. knew nothing about me, and yet he told me all I had passed through, and was the means of showing me the cause of my late darkness. Since then I have had several precious seasons of heart-felt communion with my gracious and ever-compassionate Saviour. O that I may be kept at his sacred footstool! Ps. xxx was very sweet to me this morning. O that I could extol the Lord for his goodness, longsuffering, and forbearance toward me, the most ungrateful of all his children! May the Lord bless and keep thee in all thy ways.

Yours affectionately in Jesus,

Oct. 26th, 1859.

C. MATTHEWS.\*

THE Spirit works in unity with the Father, and therefore he is called the Spirit of the Father, (Eph. iii. 16). He works likewise in unity with the Son, and therefore he is styled the Spirit of the Son (Gal. iv. 6); and he works of himself in perfect conjunction with the Father and the Son. Thus he divideth his gifts as he will (1 Cor. xii. 11), and is therefore by himself a sovereign agent; and yet the communion of believers, who are his workmanship, is with the Father (1 John i. 3), and with the Son (1 Cor. i. 9), and with the Spirit (Phil. ii. 1), because they are one undivided essence.—*A. Searle.*

\* C. Matthews afterwards became the wife of W. Spire, the writer of the preceding letter.

## REVIEW.

*The Everlasting Punishment of the Wicked, by C. Hemington.*  
London: J. Gadsby, 17, Bouverie Street, Fleet Street, E C.

IN these days when error abounds on every hand, and when men and evil seducers wax worse and worse, deceiving and being deceived (1 Tim. iii. 13), it is a comfort to know that there are a few servants of God left in the land, who are sound in the truth, and who contend earnestly for the faith once delivered unto the saints, and are not afraid nor ashamed to clearly express their views of the Word of God, both from the pulpit and through the press, thus fulfilling the Scripture: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Tit. i. 9.)

The Person of the Son of God in his incarnation, obedience, active and passive sufferings, his expiation on the cross for the sins of his church, his victorious death, resurrection, and exaltation at the right hand of the Father, where he now is as the great High Priest over the house of God, making intercession for all that come unto God by him, is the substance of faith and the foundation of that ministry of which the Holy Ghost is the Author, and also the foundation of the hope which God, by his own Spirit, works in the hearts of all his loved, redeemed, and quickened people. The doctrines taught and preached by the Son of God in the days of his flesh were accompanied with such power and rooted with such firmness in the hearts of his apostles, who were the light of the world and the salt of the earth, that they were never permitted to turn aside or deviate from any of the fundamental truths which Christ, with the pen of the Spirit, had written on the fleshy tables of their hearts. The same Blessed Spirit who had quickened and called the apostles, and made the words which fell from the sacred lips of their Lord and Master, Jesus Christ, spirit and life to their souls, after he was glorified led them forth to declare in the ministry of the word, the things of God as he gave them utterance. One great part of their preaching was to show that all who were brought to repentance should receive remission of sins, and all who rejected the word and died in their sins would be lost, and cast into everlasting punishment.

The doctrine of eternal punishment to the wicked was held both by preachers and hearers, who, in the beginning of the Christian era, constituted the militant church of the Saviour, when the Gospel was in thousands of cases made the power of God unto salvation. But soon men crept into the church unawares who imbibed pernicious doctrines, and finally separated themselves, being as Jude describes, "sensual, having not the Spirit." Through these men a false church was established, in which Jesus Christ was set forth according to their fleshy and new ideas of him. John, in writing of these seducers, who became teachers of the pernicious doctrines which they had imbibed,



says, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." (1 Jno. ii. 19.)

From these men who were deceivers and deceived, and from the false church which they set up in antagonism to the true church of Christ, arose the various errors which have been advocated and spread abroad in all ages of the church from that time down to the present generation, one of the principal of which is the annihilation of the wicked, and another equally as God-dishonouring; namely, that the punishment of those who die in their sins is of only limited duration. But what does John say of those who preach and those who hear and believe these deceptive sentiments, which are so contradictory to the plain and simple Word of God? He says, "They are of the world; therefore speak they of the world, and the world heareth them." (1 Jno. iv. 5.) The Lord of life and glory when on earth laid down the doctrine of eternal punishment to the wicked as clearly and as decisively as he preached the doctrine of eternal life to the righteous; and therefore it is most convincing that the words, "eternal" and "everlasting" when used by Jesus and his apostles mean without end, that is, for ever and ever. The Holy Spirit teaches and so deeply roots these things in the hearts of the redeemed, that all the sophistry of men, and all the craft and subtilty of Satan shall not be able to fully and finally deceive one of them. After being quickened and called by grace there cry is, "Lord, give me eternal life, eternal light, eternal mercy, everlasting righteousness, everlasting consolation, and everlasting glorification with thyself in thy everlasting kingdom." Being reduced to absolute poverty, deep, heart-felt necessity keeps the people of God sensibly dependant upon the God of all grace, to whom, with simplicity, they look, and desire that he will save and bless them, grant them peace and pardon, and lead and guide them into the truth in all its bearings, and apply it to their souls in its purity and power, which is one of the Lord's ways of preserving them from being puffed up through the inherent pride of their hearts, and from being carried away with the sleight and cunning craftiness of men whereby they lie in wait to deceive, and from imbibing the abounding errors of the day, through which thousands, concerning faith, make shipwreck.

The author of the Tract we are Reviewing has given the best exposition that we have ever seen upon the words, "*for ever*" and "*everlasting*," together with a clear and Scriptural definition of their signification and limitation in many parts of the Old Testament, and he clearly proves that the same words in the New Testament when applied to the righteous mean endless duration of joy and happiness, and when applied to the unrighteous they mean endless duration of misery and punishment. The minds of the young are very susceptible of impressions both of evil and good; and as this excellent little work is written for them, we

hope it may be extensively read, pondered over, and compared with the various parts of the written Word from which the author gives many references. We strongly recommend those who hold the doctrine of annihilation and deny eternal punishment to peruse this little treatise; for to all whose consciences are not seared as with a hot iron, it must prove convincing, for it admirably meets and completely overthrows the tenets of those whose minds are corrupted and vitiated with the unscriptural doctrines of annihilation and terminable punishment.

The work is in the form of questions and answers, and is written in such a plain, scriptural style that those who read cannot fail to understand it, as there is no straining of texts to prove what is stated, nor obscure expressions to beguile the ignorant and unwary.

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## Obituary.

GEORGE ARTHUR MEARS.—On May 29th, 1887, aged 62, George Arthur Mears.

My dear husband was called by grace when about 18 years of age under the ministry of Mr. Wm. Mergett at the Old Baptist Chapel, Ripley, Surrey. He heard the preached word to his great satisfaction and soul's comfort, and used to say to some of his friends, "Come, see a man that has told me all things that ever I did." He used to steal away from the Parish church, and run over to Ripley chapel without his dinner for the afternoon service, so as to get back again to attend to his duties as gardener. He never spoke of these things to Mr. Mergett, for, in his young days, he was very reserved in speaking about the change he felt. The work of grace was carried on in his soul, and the ordinance of Baptism was opened up to him. He was baptized by Mr. Allnutt (who was then our pastor) in the year 1846, and has continued a member ever since. He was greatly favoured in hearing the word from various ministers, also from Mr. Joy, and Mr. Collins, the present pastor. After a time he was chosen deacon, which office he filled for a few years, but feeling his unfitness he gave it up to others. When referring to his younger days he would often say how good the Lord had been to him in preserving him from many things into which he might have fallen. He was one who had indeed been taught to remember his Creator in the days of his youth, and was brought to hate and shun worldly amusements. He often expressed his thankfulness that he was placed under good and kind employers, feeling this was of the Lord. He lived in one situation 42 years, and was treated with confidence, and so much esteemed that, at the death of his employers, he found an annuity was left him, which, in his declining years, has been most acceptable.

About two years ago we left Byfleet for Southsea, where we have been favoured to hear the gospel faithfully preached by the late dear servant of the Lord, Mr. W. Ferris; so that we felt

somewhat at home in going in and out amongst the people. But trouble was close at hand, for a few months after coming to South-sea the disease which was the cause of my dear husband's death began to show itself. The doctor told him he would never get well; and he was, for the last twelvemonths of his life, a sufferer indeed. He would often speak of his end, which he knew was fast approaching; but, through the rich mercy of God, he did not fear death. In his great agony of suffering at times he would kneel down by the arm-chair groaning and crying like a child to his heavenly Father, saying, "Do, dear Lord, take me out of this pain and suffering, for I feel it is more than I can bear;" but would add: "Did Christ, my Lord, suffer, and shall I repine? My sufferings are not worthy to be compared with his; for he sweat great drops of blood falling down to the ground, and I am not like that. But O dear Lord, do take me home!" When I gave him something to drink he said, "They gave my Lord gall and vinegar to drink, but I have something better than that." When his pains were easier I asked him if he felt happy in his mind. He replied, "I am not in raptures of joy, but looking unto the Lord. I am not in fear." He often repeated the words: "Weary of earth, myself, and sin," &c.

He would say, "O my dear Emily, how good of the Lord, and how thankful I feel that he has spared your life, so that you can wait upon me! The Lord has indeed been very merciful to me all my life." It was a great favour both for himself and those who attended upon him that his mind was so filled with the things of God. The last few weeks of his life his sufferings were most distressing to witness, the doctor having to attend to him three times a day; nevertheless he was preserved from murmuring, and was almost constantly praying, "Do, dear Lord, take me soon to thyself; for there I long to be. For ever with the Lord! O how blessed! *For ever with the Lord,*" which words were almost constantly upon his lips, and were the last words he uttered.

Two of the deacons from Salem Chapel came in several times to see him. He was glad to have the company and conversation of any of the Lord's people. On Sunday morning, his last day upon earth, a friend called in. I said to him, "It is Mr. W." He replied, "I know him, and am glad to see him." Mr. W. asked him how he felt in his mind. He said he was resting upon the Lord. Mr. W. remarked, "We read of the city." He said, "Yes, the city of God. O to be for ever with the Lord!" Mr. W. then said, "I am going to Salem. May I give your love to the friends?" To which he replied, "O yes; I can say so with all my heart." After once more uttering the words: "For ever with the Lord" he breathed his last. He had been a reader of the "G. S." since the year 1844. E. MEARS.

MARY COOK.—On July 25th, 1887, aged 78, Mary Cook, for 56 years a member of the church at Ludgershall.

She was on a visit to her daughter at Isleworth, where she had

spent a week, when she was taken ill about 5 o'clock, and was a corpse by half-past ten. She was one of the most thankful, and spiritually-minded women I ever knew. Gratitude to God and to her friends seemed burnt in her. Many times I have seen her, with uplifted hands and flowing tears, blessing and praising the Lord for his many mercies to one so unworthy, and such a vile creature as she felt herself to be. I had the opportunity of proving the truth of what I state, for she came to live with me, and has waited upon me for the last three years. It would have greatly encouraged her kind friends to have witnessed the manner in which their gifts were received. She had waded through some distressing trials, some of which were for the Gospel's sake. It may be encouraging to those who subscribe to the "G. S." Poor Relief Society to know that this poor widow's heart was made to rejoice by what she received from it. She was indeed dead to the world, but alive unto God, and was continually seeking after him. She was slow to speak unless on the best things, and then she appeared full of life. Nothing but a full and free salvation flowing from the everlasting covenant would satisfy her. It may be truly said of her, "Hath not God chosen the poor of this world?" Yes, and made them rich in faith, and heirs of an everlasting kingdom. Many of our hymns she much loved, and would often quote the one commencing,

"Weary of earth, myself, and sin;"

which had been the language of her soul for a long time. Her fears were sometimes very great, and by these her soul was kept exercised in a solemn manner beyond what I can describe. We often conversed upon the importance of vital godliness. I have lost a dear sister in the Lord, and a most trustworthy person. She was much esteemed by the church to which she belonged, and dying so far away from home had a great effect upon the members.

R. MOWER.

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EDWARD COBB.—On June 11th, 1887, aged 69, Edward Cobb, minister of the gospel at Tollesbury, Essex.

Our departed brother was born at Tollesbury, in the year 1817, and was brought up to attend the Church of England. He lived a moral life, being kept from outward sins. When he attained the age of 20, he attended the Independent Chapel in this village, but had not at that time been truly convinced of his sin, and was as proud as the enemy of souls could make him. About the year 1840 he married, but in a short time lost his wife, of whom he had a good hope. After a time he took a second wife, by whom he had eight children, four of whom, with his widow, are left to mourn their loss.

He continued with the Independents until he was taken ill, when he felt his sins as a great burden, which, for some time, hung very heavily upon him, so that he envied the beasts of the field because they had no soul, and was sorely tempted by the arch-enemy. He wandered about from place to place in order to

find rest for his soul. At this time he used occasionally to attend Goldhanger, and Heybridge, where he heard such ministers as the late Mr. Bugg, Mr. W. Collins, and others; but they seemed to cut him off, as he felt himself to be nothing. One day, as he was going to his work in the fields, he was set at liberty by the words coming to him with sweetness and power:

“What more can he say than to you he has said,  
You who unto Jesus for refuge have fled?”

He very often referred to this sweet season, and found comfort from the same words in after years.

In 1863 a place of truth was opened in Tollesbury by the late Mr. Joseph Warren, of Maldon, Essex, which he felt to be a great favour, as it spared him the fatigue of travelling many miles on the Sabbath day. Here he made his home until his death. When they were without a minister he used to read sermons to the people, and in the year 1881 he commenced speaking in the Lord's great Name. In Oct., 1883, I first became known to him. Being out one Sunday afternoon I heard singing in a little chapel with which I was familiar, and so went in, when our friend was conducting the service. After a time he asked me to give out the hymns, and when, through illness, he was not able to get out, I spoke to the people in the Name of the Lord.

Writing to his daughter, he says, “When the Father views us in Christ, he sees us as perfect through his righteousness.” For several weeks before his death he was confined to his house on account of having a diseased toe, which he often feared would cause his death; but about a month before his death he began to recover. He often thought his end was near. The last Sabbath he spent on earth he preached in the afternoon and evening. I heard him in the afternoon. His text was: “Strengthen ye the weak hands, and confirm the feeble knees.” (Isa. xxxv. 3.) I felt for him, as I knew he was almost too ill to preach; but he seemed anxious to speak on that occasion, and seemed to take a retrospective glance at the way the Lord had led him. Never did I feel more sad than at that time. On the Monday he went to work, when he was seized with a trembling sensation, went home, and took to his bed, which he never again left. On the Wednesday I saw him twice, but he took but little notice. For some minutes we were silent, when I began to repeat:

“How sweet the Name of Jesus sounds,”

at which he smiled, and softly whispered the other part. I said, “I thought the Name of Jesus would rouse you.” I saw him again the next day, when he said he was on the Rock, and that the enemy was not permitted to harass him. On Friday I again saw him. I asked him if Christ was precious. He whispered, “Yes, very precious. He will never leave me.” He seemed to think he might again rally, as he was not specially exercised about death. Soon after this he became unconscious, and continued in that state until Saturday, June 11th, when he passed away, to be for ever with the Lord.

D. BUTCHER.

ALFRED OTTAWAY.—On Dec. 13th, 1886, aged 72, Alfred Ottaway, of Headcorn, Kent.

He was born at Headcorn on Dec. 18th, 1814, and lived at home with his parents until he was old enough to take a situation. After his mother's death he lodged with a brother, and whilst there he thought he heard a terrible noise like the roof of the house falling in, and felt, "What will become of my poor soul?" This appears to have been the means the Lord used to awaken him out of the sleep of nature, for he could never afterwards go on in the way he had formerly done, but was often terrified with the thoughts of death and eternity. He went from place to place seeking that which he could not find, even mercy, peace, and rest in Christ. He knew he was wrong, but he also knew he could not make himself right. At length he was led by the hand of God to hear the late Mr. Coppins, at the Baptist Chapel, Smarden. He sat just inside the door, and thought the minister fixed his eye upon him, as he traced out all that he had passed through, so much so that he thought some one must have told Mr. C. about him, and yet he knew that could not be the case, as he had not spoken to any one of how he had been exercised. He resolved that when he reached home he would search his Bible, and if he found it contained the same things Mr. C. preached he would believe the Lord had a favour towards him. Referring to this time he has said, "I seemed like one awoke from a sleep, for I had new eyes given me, and saw things in the Word that I had never seen before." From this time he became a firm believer in the glorious doctrines of election and predestination; and the flimsy doctrine of Freewill would not do for him.

For some years he sat under the ministry of the late Mr. William Burch, at Staplehurst, and on one occasion while hearing him he had such a sense of his own vileness, and saw God as a consuming fire, that he felt hell was his just desert. He was held in bondage at Mount Sinai until the set time came for the Redeemer to say to the poor prisoner, "Come forth." He heard a converted Jew preach (I believe it was the late Mr. Abrahams) at Grafty Green Chapel, from Isa. xxxv. 10, which was such a blessed time to him that everything was put right, and he was brought into Gospel-liberty, and could rejoice in Christ Jesus as his everlasting Portion. He often felt a sweetness in the remembrance of this special season; for he then had a full assurance of his interest in Christ, and believed he was saved in the Lord with an everlasting salvation. About this time there was a comet to be seen in the sky, and it was said that if its tail touched the earth, the world would be burnt up. Our friend remarked that if he felt as he did at Grafty Green, he should not mind how soon such was the case. A very severe illness followed this blessing, but, during his affliction, he was again blessed with the sweet visits of Jesus, and by faith beheld him suffering on the cross for his sins, so that he could say, "It is good for me that I have been afflicted;" for he was very much favoured in his soul.

During the last few years of his life he attended the Baptist Chapel, Biddenden, and could not be kept away by mere trifles, as he loved the Lord's house. We have often heard him speak of having being encouraged under the preached word, although he had many fears respecting his interest in the blessings which belong to the children of God. He was a humble walker, but not a great talker. He was always glad to find spiritual life in the souls of any, and felt cast-down when he feared he was deceived in any who made a profession, and would say, "I had hoped better things of them;" but he well knew, by the evils of his own heart, that he was only what he was by the grace of God.

His last illness did not come upon him unexpectedly, as for several winters he had thought it might be his last, and would say, "I do not think I shall keep about much longer, as I feel weaker in body; but O I want to feel more of Christ's presence in my soul! I am so dark, dead, and earth-bound." "I want to feel that when I come to die all will be well. I am so afraid there is something lacking in my religion, and that it will not stand in the Jordan of death, but that I shall be left at last to sink into that place where hope and mercy can never come." In remembering how the Lord had led him, he said, "What is my company now? Do I enjoy or seek after worldly company, or the company of mere professors, who have religion in their head, but not in their heart? No, I hate and shun their company. My people, whom I desire to live and die with, are a few poor despised ones, who feel their emptiness and Christ's fulness. Surely, then, God will not shut me up for eternity with a people I cannot bear to live with now." It well suited his case when Ps. xxvi. 9 was once commented on: "Gather not my soul with sinners, nor my life with bloody men."

The last time he was at chapel was on Oct 10th, 1886, and on returning home he took cold, and bronchitis followed, from which, in measure, he recovered, but was not able to leave his bed, and shortly after he was seized with a paralytic stroke, which deprived him of the use of his legs. In this state he lay till the time of his departure. For the most part he was kept in a calm state of mind, leaning upon his Beloved, and often conversed with those about him on spiritual things. He was not perfect in the flesh, and before his affliction the nature of Adam the first might be seen in him, but during his affliction this was in great measure subdued, and the Spirit of Christ had the pre-eminence. He loved to talk and hear of that dear Saviour in whom his trust was placed. When in health he loved to hear Christ exalted and the sinner debased, but more especially so now that death was drawing near. Being taught the utter depravity of his nature, he would say, "It must be all of grace from first to last; and if ever I get to heaven it must be by and through the precious blood of Christ, for I can do nothing. I am as helpless as a babe in the matter of salvation. If God does not look down in pity upon me, I must be lost eternally; for in and of myself I am sin, and only

sin. I feel, in a spiritual sense, like Job, for from the crown of my head to the soles of my feet, I am full of wounds, and bruises, and putrifying sores. I often think it is a wonder I have been spared so long, and not cut off as a cumberer of the ground. It is indeed a truth that everything this side of hell is a mercy."

For some time previous to his last illness he had suffered much from pain in his back, so that it was with difficulty he could lie in bed. He frequently said, "What shall I do when I have to take to my bed altogether, for I cannot lie there now with any ease!" It was remarkable that the first day of his being confined to his bed the pain left him, and he never felt it afterwards. He said, "What a wonderful thing it is that I can lie here so comfortably, after dreading it so much! What cannot God do when he sees fit!" The words: "The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness" (Ps. xli. 3) were very sweet to him. He was often begging for another token for good before he departed. One day, as his daughter entered the room, he exclaimed, "What a mercy I am out of hell! How dreadful the thought to be shut up there for ever!" His daughter remarked, "But that you do not fear." He said, "If I had my deserts, hell would be my portion, and if I am saved it will be all of grace from first to last. I feel it is a mercy to be still on praying ground." Once while his daughter was reading to him, he broke out, "O do help me to praise him! I cannot praise him half enough." At another time he said, "I am calmly trusting. I cannot think I shall be deceived. O do pray that I may not!"

Once, when feeling very low, a few verses out of the Bible were read to him, after which he seemed more cheerful, and said, "What a comfort! Blessed Book, to hold such words of consolation!" When asked if all his trust was in Christ, he said, "What else is there to trust in? Blessed Jesus! Salvation is all of grace. Nothing but grace will do to die with." During his last night on earth he was told that it was thought he was nearing the swellings of Jordan. He remarked, "I have thought so for some time. I am calmly trusting in the Lord." After this he appeared to be in prayer, but his words were scarcely audible. He was heard to say, "Dear Lord, do come." Dying appeared to be easy to him, for as the Lord had, in the beginning of his affliction, "made his bed in his sickness," so he continued to favour him; and we believe that everlasting peace is now his portion. "Mark the perfect man, and behold the upright; for the end of that man is peace."

J. KEMP.

ESTHER LININGTON.—On Aug. 8th, 1887, aged 75, Esther Linington, for more than 54 years a member of the church at Welton.

She was a monument of God's sovereign mercy and grace. It was in the year 1831 the Lord made himself specially precious to her soul in bringing her to feel the awful depravity of her heart, the ruined state she was in through the fall, and making



known his goodness in bringing her to repentance and manifesting his love, mercy, and grace in the forgiveness of all her sins through the blood-shedding and death of Christ, which was accompanied with a blessed view of his glorious resurrection and intercession. This made him ever after very precious to her soul, enabling her, like Mary of old, to sit at his feet. She proved herself to be a true Christian by her walk and conduct. She was a mother in Israel, wishing well to the cause of Zion, and ever praying for the prosperity of the church. By her death we have lost a dear sister from our little cause, but our loss is her gain. Although poor as regards this world, yet with her mite she was ever ready to help. She "loved the habitation of God's house and the place where his honour dwelleth," which portion I have often heard her quote; but the Lord gave her a desire to seek a better country. Hymn 412 was a great favourite of hers, and it is marked in her book and well thumbed. She often spoke of it; and the whole of it, together with many other hymns, was much blessed to her.

She was a constant attendant at the house of God as long as health permitted, and during the latter part of her life one or another of the friends led her there; as for two years before her death she was subject to attacks of paralysis, which eventually confined her to her bed. The Lord was very gracious to her in all her afflictions, and gave her great thankfulness for what was done for her. When her affliction first came on she had a fear that she would be taken to the Union; and this was a trial to her, as she desired to remain and die amongst the people of God. The Lord made a way for her to be brought to my house, where she remained nearly two years until she exchanged her earthly home for that better mansion prepared for her. I was with her a good deal the last few days and nights she was on earth, but never did I hear her murmur or repine at God's dealings with her. She was always glad to hear God's Word read and to listen to prayer, and by her manner it was evident that her whole heart was in it. When near death she often looked up and pointed with her fingers as if she saw something. I said to her, "Jesus is above all things and in all things; and although you are dying, he ever liveth." She smiled and said, "Yes," and added: "Blessed are the dead which die in the Lord." I said, "They rest from their labours." She replied, "Yes." I have known her from my childhood. Her end was peace.

E. MINOR.

ELIZA JARVIS.—On July 19th, 1887, aged 73, Eliza Jarvis.

She was the daughter of a Mr. Coston, who was a minister in the Strict Baptist connection. When young she had deep convictions of her state as a sinner, but endeavoured to stifle them by joining the pleasures of this world. She often said her father told her he believed she was an elect vessel of mercy, and would be brought out from those things, but that it would be hard work; and so she found it, for when in a dancing booth she had

such remorse of conscience that she hurriedly left, determined to drown herself; but when she reached the pond she was stopped by these words: "Why do this great wickedness, and sin against God?" She exclaimed, "You won't have me after all, devil." After this she was led to attend Hanover Chapel, Tunbridge Wells, and remained under strong convictions for many months. One night the Lord appeared and spoke peace to her troubled conscience, and soon after she was constrained to follow the Lord in the ordinance of Believers' Baptism at Hanover Chapel.

Some time after, in the Lord's providence, they were removed to Canterbury, when she and her husband joined the church at Burgate Lane. She often expressed how her soul was blessed while myself and Mr. Whatford were preaching a precious Christ. During her illness her husband read Job xxiii down to the ninth verse, and when he came to the tenth she seemed sweetly to enter into it: "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." About this time at intervals she lost her reason. Upon recovering her senses, her husband asked her if she was happy. She replied, "Yes; but not as I should like to be." When asked what more she wanted, and whether she thought after all these years the Lord would forsake her at last, she immediately replied, "No; my feet are upon the Rock." Her husband said, "When you get home to heaven, what will you do?" She looked up with a smile, and said, "I will cast my blood-bought crown at his feet." Hymn 133 was very precious to her, which commences with the words:

"One there is above all others."

She repeated the whole of it, and said, "So I shall find it, even *everlasting love*." Upon psalm xxviii being read to her, she repeated the sixth verse: "Blessed be the Lord because he hath heard the voice of my supplications." When I read Eccles. xi. 1: "Cast thy bread upon the waters, for thou shalt find it after many days," it was much blessed to her. After this she lay unconscious for 24 hours, and then quietly fell asleep in Jesus.

JOSEPH CHIVERS.

I AM harassed in my mind about leaving the Church of England, for I find that I cannot hold my living and a good conscience too. Every reason which is urged on me to continue savours of the things which be of man, and not of God. I believe it to be an unholy system, from an undergraduate in preparation at Cambridge to the Archbishop of Canterbury. I cannot read the Baptismal and Burial Services; and I am inclined to think that pride and covetousness have caused me to continue in it to the present moment. What I shall do if I leave it I know not. God will direct me. I am willing to labour in his service, and I shall rejoice to be free from such shackles as I now labour in. I find that all who recommend me to keep my living have no grace in their hearts, or so little that I can scarcely perceive it. Out of the camp there is reproach; but, by the grace of God, I have learnt to esteem the reproach of Christ greater riches than my living.—*W. Tiptaft*.

## AN EXTRACT FROM THE LIFE OF MARTIN LUTHER.

If we would know the ground of this wonderful man's magnanimity, it cannot be better expressed than it is by himself in a letter to Spalatinus, during the business of Augsburg. He says, "That kings, princes, and people rage against Christ, the Lord's Anointed, I esteem a good sign, and a much better one than if they flattered; for it follows upon this, that He who dwelleth in heaven laugheth them to scorn; and if our Head laugh I see no reason why we should weep before the faces of such beings. He does not laugh for his own sake, but for ours, that we, putting the more trust in him, might despise their empty designs. Of so great need is faith, that the cause and ground of it is not to be perceived without faith. He who began this work, began it without our advice and contrivance; he hath hitherto protected it; and hath ordered the whole above and beyond our vain counsels and imaginations. He also, I make no doubt, will carry on and complete the same, without and above all our conceptions and cares. I know and am assured of this, for I rest the whole upon Him, who is able to do above all that we can ask or think. Yet our friend Philip Melancthon will contrive and desire that God should work according to and within the compass of his puny notions, that he may have somewhat whereof to glory. 'Certainly,' he would say, 'thus and thus it ought to be done; and thus and thus would I do it.' This 'I' is mighty flat. But hear how this reads: 'I AM THAT I AM!' This is his Name, Jehovah. He, even he, will do it.—But I have done. Be strong in the Lord, and exhort Melancthon from me, that he aim not to sit in God's throne, but fight against that innate, that devilishly implanted ambition of ours which would usurp the place of God; for that ambition will never further our cause. It thrust Adam and Eve out of paradise; and this alone perplexes us, and turns our feet from the way of peace. We must be men and not gods."

The Protestant champion knew full well where his strength lay; not in himself, but in his Sovereign. If deserted by his covenant-Head he felt the deep conviction that every reed might make him tremble, and every blast of trial cast him down.

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MAY the cry of your prayers outcry the cry of your sins.—*Goodwin.*

THOSE earnest desires which are wrought in your soul after the clear witness of the Spirit and the full sealing of the Holy Ghost foretell a morning of joy unspeakable and full of glory at hand. Wait awhile, and you shall have joy enough to fill every corner of your soul brimful.—*Anne Dutton.*

THE true Bread, Jesus Christ, none can have of himself either by study, or hearing, or inquiring, or searching; for to the knowledge of him all books are insufficient, all teachers ineffectual, all reason too dull. The Father alone must manifest and give him to us; as Christ himself says: "No man can come to me, except the Father which hath sent me draw him."—*Luther.*

# THE GOSPEL STANDARD.

NOVEMBER, 1887.

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

## THOUGHTS ON THE BOOK OF RUTH.

*(Continued from page 427.)*

WE now see the effect that the words of Boaz had on Ruth: "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me?" This shows how she was amazed and overcome at the condescension and kindness of one so far above herself in rank and position, especially in that he was a Jew, and she, by nature, a poor heathen woman. These words of kindness overcame her, and she felt unworthy to look the lord of the field in the face. She had such a deep feeling of humility, and such a sense of her unworthiness of such favour that she bowed herself to the ground,—an emblem of a humble sinner when brought into the presence of Christ to hear his words of mercy, kindness, and love. If it was a condescension for Boaz to look upon and speak to Ruth, who had done no injury to him, how much greater is the condescension of Christ to speak to guilty sinners who have been his enemies and his foes; as the Psalmist says: "Who humbleth himself to behold the things that are in heaven, and in the earth." (Ps. cxiii. 6.) If the seraphims with their wings cover their faces, and cry, "Holy, holy, holy is the Lord of hosts," surely those who find saving grace from Christ will fall down on their faces in gratitude and thankfulness, as we see in the case of one of the ten lepers, who, "when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks." (Lu. xvii. 15, 16.)

But what was it that brought Ruth to fall on her face, and bow herself to the ground? It was the voice of the lord of the field. This represents Christ and his sheep who hear his voice. That voice when heard and felt has in it almighty power, which produces life eternal in the soul; as we read: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish." (Jno. x. 27, 28.) It is the still small voice of Christ felt in the soul that brings down the "lofty looks of man, that the Lord alone may be exalted in that day." Where the Lord brings down the proud heart of man, he will also lift it up; for "before honour is humility." In the two preceding verses it is recorded how Boaz

spoke to Ruth, and in this verse it is recorded how Ruth first spoke to Boaz with her spirit humbled within her. Amazed at his goodness, overcome by his condescension and the kind words he spoke to her she said, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me?" She could not understand it, yet she had been seeking for it, and had faith in her soul to believe she should find it; yet when he spoke to her so powerfully and sweetly, it moved her to ask the question: "Why have I found grace in thine eyes?" How descriptive of a child of God who has been brought to seek, and has had many tastes of grace, mercy, peace, and love, but eventually comes to feel such a measure of grace poured in upon the heart, attended with joy and love, and the Spirit of adoption, that the soul is strengthened not only to believe that he has found grace in the eyes of the Lord, but to ask him the question: "Why have I found grace in thine eyes?" This will ever appear a mystery to the children of God why the Lord should have given them grace, and left others without even a desire for the knowledge of his Name.

In the case of Ruth it could only be resolved into this,—that it was the will of Boaz to be kind to her, that she should find grace in his eyes. So likewise it can only be resolved into the sovereign, eternal, unchangeable mind and will of God in choosing his own and fixing upon them his love before the foundation of the world; as Christ said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." (Matt. xi. 25, 26.) The decrees of God cannot be altered or the good pleasure of his will frustrated, nor any of his thoughts and purposes, and eternal intentions overthrown; but, in the fulness of time, his own people are brought, to their great astonishment, to find favour in his eyes, and to be blessed with the Spirit of adoption, that his own grace and Name may be glorified; as Paul says: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. i. 5.)

The salvation of God's elect rests not on the flimsy and perverse will of the creature. It is not whether they will or will not have Christ; but it is because, according to the counsel of his own will, God determined that they should find grace, and that the Scripture should stand: "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." (Rom. ix. 16.) God does not call his people by grace that he may love them; but because he loved them from everlasting therefore he calls them by grace. He does not quicken them in order that he may put them into his covenant, but because they ever were in his covenant therefore the Spirit quickens them, even when they were dead in trespasses and sins. It is not the crying, the mourning, the prayers, the faith and repentance, nor even the peace and pardon that the children of God experience that causes God to put their names into the Lamb's book of life; but because

their names ever were in the book of life therefore they are brought to cry and seek for these things. Nothing that the children of God can do, either before or after regeneration, can possibly give them an interest in the sufferings, blood, and death of the Son of God. Christ having suffered, bled, and died for their sins, in the fulness of time the Holy Ghost is poured out upon them, and they are brought with weepings and supplications to look upon Christ whom they have pierced. The cause is one thing; the effect is another. Whenever these things are in any measure known, and a humble confidence of interest in God is raised up in the soul, with astonishment they are brought to say, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me?"

Every step that the children of God take from the moment that their souls are quickened into spiritual life until they escape the body in victory and triumph is of grace,—converting grace, pardoning grace, upholding grace, keeping grace, and grace to endure unto the end, and the Spirit of grace alone can present the soul without spot or stain before the throne of God: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 24, 25.)

Ruth was further astonished that Boaz should take knowledge of her, as she says, "seeing I am a stranger." If Ruth was so astonished that Boaz should take knowledge of her, a stranger, how much more are poor sinners, who find grace from God, astonished that Christ should take knowledge of them, who were strangers by nature, strangers to the covenants of promise, having no hope and without God in the world! This was the state and condition of the Gentile world;—they were aliens from the commonwealth of Israel, they were without God in the world, they were of the world, and, as the apostle says, "They walked according to the course of this world, according to the prince of the power of the air; the spirit that now worketh in the children of disobedience" (Eph. ii. 1); for we may take the case and state of the Ephesians by nature as descriptive of all Gentile nations under heaven; and yet God had a foreknowledge of his own people, loved them with an everlasting love, and predestinated them unto eternal life, and, in the fulness of time, sent his Gospel unto them, which they heard, believed, and received with power and joy into their hearts; which is the case, more or less, with every poor Gentile sinner that is brought to the knowledge of Christ; as the Word says: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise." (Eph. i. 13.)

Solomon, at the dedication of the temple, whilst praying for his own people, was suddenly prompted to put up a sincere and hearty prayer to the God of all grace for poor ignorant Gentiles

who were far off by wicked works: "Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy Name's sake; (for they shall hear of thy great Name, and of thy strong hand, and of thy stretched out arm); when he shall come and pray toward this house; hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; that all the people of the earth may know thy Name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy Name." (1 Kings viii. 41-43.)

The book of Isaiah, where so many gospel-promises are made, and are specially directed to poor ignorant, Gentile sinners such as ourselves, who, by nature, were strangers to God, and had not in our hearts so much as a holy desire, not one spiritual longing, sacred wish to be converted, no knowledge whatever of salvation, or the plan of salvation; for our foolish heart was darkened, our minds corrupted, and we were utter strangers to the work of the Spirit, and the graces which he implants in the hearts of his redeemed, such as faith, hope, love, humility, meekness, spiritual patience, and joy; yet, strangers as we were to God, we were fully known to him, just as much as the Ephesians were, before we were quickened into spiritual life, and notwithstanding all our wickedness and sin God has been pleased to call us by his grace; so that it may now be said of us: "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. ii. 19); and we hope yet to be made like unto the God of our salvation, the Lord Jesus Christ; and having been brought up from the lowest depths of iniquity and sin, and plucked out of the kingdom of Satan, we hope to be exalted in the highest heights of bliss, to live and reign with the once crucified, but now risen, ascended, and exalted Saviour in the heights of his glory. O wondrous love, wondrous mercy, wondrous grace, and wondrous power; and we may add, O the wondrous plan of salvation by which poor sinners are, by the Spirit, brought to the knowledge of God and Christ, and saved in the Lord with an everlasting salvation!

"And Boaz answered and said unto her, It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore." Here he admits that he had been shown all that Ruth had done. Boaz was a poor finite creature, and had to be informed who Ruth was, and instructed into her character, relationship, and manner of life. How different it is with Christ and his people! He well knew them before they knew him. Their birthplace, parents, manner of life, the position they should occupy in the world, and where he would find them were all known to him; for "known unto God are all his works from the beginning of the world." (Acts xv. 18.) He is the omniscient God; and his providences,—pain-

ful and pleasant, adversity, and prosperity, miseries and mercies towards his elect were all known to him before the world was. We are poor finite creatures, and to us some of the dealings of God appear very contradictory, and we are unable to reconcile many things. The world is full of confusion, disorder, and tumult; but everything is overruled for the good of God's church, and all his ways and works are in harmony with his own plan, counsels, and decrees. When we thus view these things, how admirable is that verse of Watts:

“Our lives through various scenes are drawn,  
And vexed with trifling cares,  
While thy eternal thought moves on  
Thy undisturbed affairs.”

The end of God's dealings with his children, whom he is pleased, for the most part, to gather one by one, is to bring them into the midst of his people to whom they have previously been strangers, as was the case with Ruth; for Boaz said to her, “Thou art come unto a people which thou knewest not heretofore.” Eternally blessed are the people of God, dearly are they esteemed by him, for he loves them with an unchangeable love, he adorns their souls with grace, with meekness, and salvation, he has united them to his dear Son, and made them flesh of his flesh and bone of his bone, they reflect his image, are endued with his Spirit, know his grace, experience his mercy, and know a little of his Person, righteousness, and blood, which so endears Christ to their hearts that the one universal desire of the whole church of God is, “That I may know him, and the power of his resurrection.” Well might David say, “Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.” (Ps. lxxxix. 15.) When a poor stranger is converted and blessed under the sound of the gospel, and brought to know the real people of God, how truly can he say from his very heart, “Ye are blessed of the Lord which made heaven and earth!” Many of the Lord's children, who were not brought up under the sound of truth, when they first become acquainted with the people of God can say, as this blessed woman Ruth did, “Thy people shall be my people, and thy God my God.”

Boaz now puts up a prayer for this Moabitish convert, who was so astonished that she should find grace in his eyes, and that he should take knowledge of her: “The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.” Boaz saw in her the work of faith, and he knew there was the reward of faith; but he felt, rich as he was, and interested as he was in her welfare, he was unable to recompense this work. The work of faith is of God, and only God can recompense it; he only can give it its reward, which reward, doubtless, is Christ; for no reward short of this can ever satisfy faith, and God has never promised a less reward to his own church, which is his own bride. How clearly this is revealed in the case of Abraham where Christ



spoke to him out of heaven, saying, "Fear not Abram; I am thy shield, and thy exceeding great reward." (Gen. xv. 1.)

The words: "*full reward*" are equivalent to the words in Genesis: "*exceeding great reward.*" Then again it must be a gift; for though there was the work, and the reward in store, yet it must be given, not purchased, not merited; no, it must come freely, and sovereignly, like everything else, as a gift from heaven; for "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (Jas. i. 17.) Spiritual life is a gift: "I give unto them eternal life; and they shall never perish." (Jno. x. 28.) Grace is a gift: "He giveth grace unto the lowly." (Prov. iii. 34.) Faith is a gift; as Paul says: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." (Eph. ii. 8.) Hope is a gift: "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace." (2 Thess. ii. 16.) A new heart is a gift: "A new heart also will I give you." (Ezek. xxxvi. 26.) Power to pray and seek God is a gift: "He giveth power to the faint; and to them that have no might he increaseth strength." (Isa. xl. 29.) The Holy Spirit is a gift: "Who hath given unto us his Holy Spirit." (1 Thess. iv. 8.) Christ is a gift: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jno. iii. 16.) The kingdom of God is a gift: "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. vii. 18.) Also the glory that shall be inherited in that kingdom is a gift: "The Lord will give grace and glory." (Ps. lxxxiv. 11.) Salvation from beginning to end is of God; as Jonah said: "Salvation is of the Lord."

But Boaz says further, "Under whose wings thou art come to trust." Boaz had seen this, that she had not come to trust under his wings, but under the wings of the Almighty; and Ruth, though astonished at the kindness of Boaz, knew that there was another far higher and far greater than he under whose wings she was brought to trust. By wings here we are to understand the grace, the power, the mercy, the love, and protection of the Almighty; for this is what we continually need in the midst of trials, inward sins and outward adversities; as we see in the case of David where he says, "Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." (Ps. lvii. 1.)

Now if Boaz so earnestly prayed to God for Ruth's prosperity and prevailed, how much more have the prayers of the glorious Mediator prevailed, and do still prevail for all those poor sinners whom the Father has given to him, and who, in the fulness of time, are led and taught by the Holy Spirit to put their trust in Christ and in his finished work on the cross! Here is a sweet

and large field, too large for us now to enter into; but it may just give a glimpse to some of our readers of the greatness of that prayer which Christ put up just prior to his sufferings and death, when he prayed for his apostles, but did not confine his prayer to them; as we read: "Neither pray I for these alone, but for them also which shall believe on me through their word." (Jno. xvii. 20.)

It is written: "The effectual fervent prayer of a righteous man availeth much." (Jas. v. 16.) The prayer of Boaz was effectual with God for the welfare, and consolation of this one person in whom he was so deeply interested; but the prayer of the Mediator was effectual for millions and millions of souls, many of whom are now before his throne, and some are seeking to enter into his kingdom, while others for whom he prayed are yet dead in their sins and without hope and without God in the world. The words and prayer of Boaz were made a great blessing to Ruth, and much encouraged and strengthened her heart, or her faith: "A word spoken in due season, how good is it!" (Prov. xv. 23.) In the case of Daniel, when one like the appearance of a man spoke to him, his heart responded and said, "Let my lord speak; for thou hast strengthened me." (Dan. x. 19.)

So in the case of Ruth, she was strengthened or emboldened to ask further kindness at the hands of Boaz: "Then she said, Let me find favour in thy sight, my lord." Why, she had already found favour, yet she wanted to realize it more fully. Truly this is the case with all God's children, for their prayer to Christ is: "Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation!" for they know in some measure what goodness and mercy has done for them, and when they have been blessed they could say, "His favour is as a cloud of the latter rain." (Prov. xvi. 15.) Wherever this faith is granted astonishment comes over the person who receives it, as we see in the case of Mary when the angel came to her, and said, "Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women." At first "she was troubled at his saying, and cast in her mind what manner of salutation this should be;" but her trouble was overcome by the repetition of God's kindness to her: "And the angel said unto her, Fear not, Mary; for thou hast found favour with God;" and truly she proved it so; for He whom she bore into the world was her Child and yet her God; an Infant that she laid in swaddling bands, nourished him at her breast, and nursed him on her knees, and yet he was the Creator of heaven and earth, and all things that are therein; for of Christ it is written: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." (Ps. xxxiii. 6.) Mary brought Christ into this world below, and Christ took Mary into the world above. She bare him to experience sorrow, suffer for sin, and die on the cross; but he carried her all the days of old, in his love and pity he redeemed her, and at last bore her into his kingdom above.

Boaz was the only one in whose sight Ruth desired to find favour. The sons of God know if they have not his blessing they must be cursed; if they have not an interest in his blood they know their sins will abide upon them for ever and ever; if they are not pardoned through his free favour, they know misery and guilt will remain on their conscience to all eternity in that place where the worm dieth not and the fire is not quenched; therefore they pray, in the language of one of old: "Wash me, and I shall be whiter than snow;" and cry, "O keep my soul, and deliver me; let me not be ashamed; for I put my trust in thee." (Ps. xxv. 20.)

Doubtless Ruth felt what a disparity there was between herself and Boaz, whom she addressed with such humility, saying, "My lord." In calling him "lord" we are not to understand that she worshipped him as God, but she saw him to be a man of God, and as such she revered him; and thus proved she was a true daughter of Sarah after the spirit; for it is written: "Even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (1 Pet. iii. 6.) Though Ruth saw Boaz as a great man, and as a lord, and called him *her lord*, yet he was not her God, nor her Saviour and Redeemer; he laid not down his life for her; he could not deliver her from death; he could not put away her sins, nor forgive her iniquities; he shed not his blood to cleanse her, nor did he work out a righteousness to justify her, nor did he quicken her soul into spiritual life, nor did he bring her to the knowledge of God. It was not he who gave her union of soul with Naomi, nor enabled her to make choice of her people, and say, "Thy people shall be my people, and thy God my God." He could not plague death for her, nor deliver her from the grave, nor take her soul to heaven, nor even make her meet for the inheritance of the saints in light. No; she knew One greater than Boaz, though she addressed him as, "My lord."

And so every child of God, although they may be favoured through the ministration of the word of God, yet the servants of Christ are not their Lord nor their God, though they are the servants of God and instruments which he uses whereby they are quickened, and often saved from their fears; as we read: "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 21.) Yet Christ must have the first place in their hearts, for he will not give his glory to another; and Paul says, "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" (1 Cor. iii. 5.) Therefore "let no man glory in man;" for, saith he, "Is Christ divided? was Paul crucified for you?" and he reminds them that when he first went amongst them he preached Christ, not with wisdom of words lest his cross should be made of none effect; and that when they heard Christ's Name, their souls were regenerated, they followed Christ in baptism by immersion, and put on his Name as the Object of their faith and the Hope of their souls. Now he asks them, after di-

visions had got in amongst them, "Were ye baptized in the name of Paul?" All the members of Christ's mystical body must honour him and glorify him above all others; as for their comfort it is written: "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. i. 4-6); and it is said, "Thou shalt have no other God beside me; I am the Lord thy God." When poor sinners are thus separated from the land of their nativity and from false worship, and brought into union with the body of Christ, and have a knowledge of God, then they can say, "Other lords beside thee have had dominion over us; but by thee only will we make mention of thy Name." (Isa. xxvi. 13.)

*(To be concluded in our next.)*

#### THE EXPERIENCE OF THE LATE MRS. J. WHATMORE, OF BRIDGNORTH.

I WILL try and write down a little of the way in which I have travelled; and if, O Lord, it is the narrow way which leadeth unto life, do, in mercy, convince me of it, and let not unbelief any longer torment me, or rob thee of the glory due unto thy Name. When very young I was sent to a school in the neighbourhood of Wellington, and sat under the ministry of Mr. E., a zealous Arminian. He paid us considerable attention, and I made what may be called a profession of religion; but I believe my chief concern was to obtain the good opinion of man. Between the age of twelve and thirteen I was removed to Cannock. When I left school I conformed to the customs of this vain and sinful world, yet I cannot say that I found much enjoyment in it; for conscience was clamorous, and I was acting against light. I tried to stifle and to hide the workings of my mind, but my countenance or my tongue often betrayed me, and brought me under the sarcasm of those I was with.

In the beginning of the year 1827 I came to Kemberton. Here I certainly was more staid and sedate than I had been at home; but instead of being better satisfied with myself the reverse was the case. I became miserable; not that I had any deep view of the evils of my heart, but the sins of my life alarmed and distressed me. I still played at cards, for I dreaded singularity, and dared not give them up. O I was indeed a perfect slave, fearing both God and man, and, through fear, striving to serve each. My inquiry was: "What makes me so unhappy? I am far more strict than the generality of those who are quite easy about their condition. I think I have nothing to fear." Still, I could not help fearing. The words: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Lu. xiv. 33) I could not put out of the Bible; and again and again I resolved to give my heart to the Lord, and forsake all of which I was fond for his sake; but, Alas! I had to learn my weakness

by painful experience. Many times I got through one, two, or three days with tolerable satisfaction, closely watching every thought, word, and action; but I had not courage to confess myself on the Lord's side when surrounded by his enemies. I did not understand that the fountain of sin was within me, or that the grace of love was wanting; but thought that nothing but the fear of man prevented me being altogether a Christian; and my idea was, if I could hide myself from the world, or could get rid of my nervous disposition, I should then be all that the law required; so that whilst I had liberality enough to believe that Jesus had died for the whole world, and that all may go to heaven if they would, I secretly charged God with being the Author of my sin, inasmuch as he had fixed me in that situation or endowed me with those qualifications which would enable me to do my part of the work of salvation; but, at the same time, I was full of self-condemnation for not being willing to do or suffer all things for Christ's sake. One day these words came to my mind: "As thy day is, so shall thy strength be."

For several years I went on in this way, sometimes striving with all my might to keep the law, and deeply distressed because I could not. At length I gave up my religion altogether, fully convinced that if there was no other way to heaven, I should never get there. I was altogether unacquainted with the leading truths of the Bible, both as it regards the sinner and the Saviour. I had no idea of the Gospel plan. Christ, the Alpha and Omega, the beginning and the end, the first and the last of man's salvation I knew nothing of. However, I now deliberately laid aside my profession, and became as careless and hardened as if I had no immortal soul; and in this awful state I continued for several months.

In Oct., 1829, I went to Tettenhall for a short time. On the Sunday afternoon we were engaged in reading the Scriptures. I think it was Rev. iii. I could not recollect ever before feeling such a disrelish for God's Word, and an observation I remember Mr. E. to have made presented itself to my mind. He said, "We are every moment advancing nearer to heaven or to hell." I said, "Alas! Where am I travelling to?" The next day we dined out, and in the evening sat down to cards. While so engaged a messenger came to request us to return home, as one of the servants had died suddenly in the house. The awfully calloused state of my own heart appeared to me far more dreadful than the death of the individual; but even this visitation did not lead me to repentance, and when I went upon my knees, it was with a deep sense of my hardness, but without feeling any power to pray. I thought, "O how will this impenitency end! Where will it lead me to?" On the following morning I went to look at the corpse; and truly I know not how to describe the feelings of my mind while standing over it; for my heart, which before was as hard as adamant, was now like melting wax, and I was suddenly filled with love, joy, and peace which passeth all understanding. I had

never experienced anything like this before; but I afterwards feared it was not real, and would pass away like a morning cloud, and leave me just as it found me. The idea of returning to my sins and my chains was terrible to me. I was glad it is written, "Pray without ceasing;" for it was my greatest delight to pour out my heart before God; and several times in the night seasons I have got out of bed to commune with the Lord. But I have often had to ask the question: "Could this be a delusion? Would it be Satan transformed into an angel of light that produced these feelings?"

During all this time of joy my judgment remained wholly uninformed as to the way in which God could be just and yet the Justifier of the ungodly. I was certain that God had wrought out a deliverance for me, and I rejoiced, loved, and adored the Author of it. My burden was gone, and I felt free from every weight; yet I dare not say I sensibly experienced the application of that blood that alone can take away sin; neither can I assert that the written Word was the means of producing the wonderful change which I have very imperfectly described. These considerations often cause me distress, and make me cry to the Lord for help. O I want to know whether or not my spot is the spot of his children; whether or not my iniquities are really pardoned and my sins covered. Jehovah Jesus, I want to know thee.

I desired to give up the foolish amusements of the world; but it was love that now influenced me. Satan has indeed taken advantage of my timid disposition. But while made to feel my own weakness so painfully, the tenderness and compassionate condescension of God appeared most conspicuously, often constraining me to exclaim, "Bless the Lord, O my soul; and all that is within me, bless his holy Name." I was quite a stranger to the depths of iniquity which lay hid in my heart; for all my fighting was against sins of lip and life. I was still in judgment an Arminian; and notwithstanding the many proofs I had had of my own nothingness, I could only look forward to the future through the miserable doctrine of "Do and live." Considering my ignorance of redemption-work it is indeed matter of surprise how hope in my soul was kept alive for a whole year; but I believe I lived on the change which I found in myself; yet I certainly did love God for effecting such a change, and I hoped it was the earnest of something better.

About twelvemonths after the death of the servant-man before alluded to, Mr. W. Dalton paid his first visit to Wolverhampton, and then I heard the glorious doctrines of free-grace, which did indeed drop as rain upon my thirsty soul. Hitherto I had been taught that I stood by my hold of God, but now I learnt that the sheep were in Christ's hands, and that nothing could separate them from his love. That man is utterly ruined, helpless, and dead in trespasses and sins I had never heard of before, but now that it was pointed out I could subscribe to the truth of it with

all my heart; for I saw that both Scripture and my own experience taught the same thing, and I wondered at my former blindness and stupidity. Sometimes such light was thrown on the way I had been led that my soul was comforted and refreshed; so that, like Ruth, I did indeed glean and eat. Once I remember Mr. D. spoke from these words: "He that believeth on the Son hath everlasting life." (Jno. iii. 36.) It really seemed as if I had never heard the text before. Mr. W. Dalton did not remain long in the town, but his brother, Mr. Henry Dalton, whose preaching was very similar, was settled there for, I suppose, more than twelvemonths, and as often as possible I went over to hear him. At length, however, through the death of Mr. Read, the church fell into other hands; but not until Mr. H. D. had embraced the errors of Irvingism.

The preaching at John Street, Wolverhampton, was of a more experimental nature than I ever before sat under; and when I heard conviction of sin spoken of, I feared I knew nothing of the matter. I had had none of these deep, terrifying views of my danger which they described. All I could say was I saw myself a sinner walking in the broad road to hell, and I proved myself to be so helpless that I could not get out of that road. Concerning the work of the Divine Spirit I was much tried; for it is written: "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." (Jno. xvi. 8.) I trembled lest I had climbed up into the sheep-fold without being clothed in the wedding-garment. When I had my first joy I was as unacquainted with the work of Father, Son, and Spirit as any poor heathen; and these considerations often give me much uneasiness, and I am not able to arrive at any satisfactory conclusion respecting my state. Often I feel afraid that I have been deluded, and been saying, "Peace, peace," where there is no peace. Then again I ask, If it were not the Holy Ghost who produced such a change in me, who or what could it be? for I was smitten in my conscience. Who made me hate sin? Who made me desire holiness? Who made me feel the chains by which I was bound to the world? And then when I found I could not break these chains, and was beginning again to be comfortable under them, who was it that burst them asunder, and gave me to feel that I was a ransomed captive? I enjoyed sweet nearness to God in prayer, and it was often with reluctance I left the throne of grace. Could it be less than Omnipotent love that brought about all this? Surely nature could not have effected it; for what can a creature do who is dead in trespasses and sins? Could or would the devil have wrought such a change in me? I know he is a deceiver, and sometimes transforms himself into an angel of light. I wonder how I can doubt the reality of these things, and yet I do doubt. I have been more than once disposed to burn what I have written, feeling that there are those deficiencies in my experience which could not be if I really had been drawn by the Father, and had entered by the Door into the sheep-fold.

Lord, do thou preserve me on the one hand from dishonouring thee by unbelief, and on the other hand from self-deception.

Soon after I began to attend at John Street Chapel, Wolverhampton, I became the subject of many doubts as to my state before God; but I do not mean to assert that I never received comfort there. I believe the word has been more blessed to my soul in that place than any where else. The sweet moments I enjoyed under the ministry of the late Mr. Gadsby, and Mr. Dormer, I hope never to forget. As Mr. G. pointed out the various Scriptures which teach the security of the church, I was constrained to wonder and adore. I believed myself to be in the footsteps of the flock, and the language of my very heart was: "My Lord, and my God." In those happy seasons my inquiry was: "Lord, what wilt thou have me to do?" Then for the first time the ordinance of baptism was presented to my mind, and I thought I could rejoice in an opportunity of doing or suffering anything for the sake of such a Saviour. Those times of gladness were but short. Clouds soon returned, and I feared that what I had felt was merely the effect of carnal excitement. I have often prayed that the Lord would, through the application of the written Word, convince me more deeply of sin. I have often feared my hope was a false one, and if so I wished it might be taken from me. Then I thought I should learn something of the value of Jesus; and if out of the depths of woe I was brought to believe in the Lamb of God, I should never again doubt my interest in him. For this deeper conviction of sin I have waited and longed, frequently opening my Bible with the hope that the set time was come; but I feared it would soon be evident that the religion I professed was my own, and not that of Jesus Christ; that it began in nature and would end in nature. My heart is indeed a "dark place;" but O Thou who art the true Light, let me not despise the day of small things. May I have a patient, prayerful spirit while reading the Word of God, and faith to believe that the day will dawn, and the Day Star arise even in my heart. True, the Lord has not yet appeared in the way I presumed to prescribe. The thunders of Sinai have not smitten me to the ground in that terrible manner which I thought could alone satisfy me; yet I cannot say that God altogether hides his face, or that he has quite cast me off. O no. My cry is: "Lord, reveal thyself more fully unto my longing soul, and let me know the love of Christ which passeth knowledge."

In March, 1833, I had the privilege of hearing Mr. Tiptaft for two Sabbaths at John Street Chapel, Wolverhampton. He dwelt much on the coldness and lukewarmness of professors, and observed, "Many are ready to tell of what they have done for God; but how few have anything to say of what he has done for them." He exhorted such as had real life in their souls to separate themselves from the professors of the day, and be less conformed to the world. He told us it was a bad symptom when there was no persecution, as it was to be feared we were doing but little to-



wards the overthrow of Satan's kingdom, otherwise he would be sure to roar. How is it with myself? Do I differ from the nominal Christians around me? Outwardly very little; consequently I have little or no opposition. O that without one rebellious rising I could give up body, soul, and spirit into his hands! O that Paul's language were mine: "The world is crucified unto me, and I unto the world." A friend with whom I have exchanged a few letters on soul-matters seems rather to fear that I am yet out of the secret of the Lord. Her suspicions do certainly distress me, as they serve to strengthen the doubts which exist in my own mind on this all-important subject; still I cannot give up hope.

The last week has been a sad one with my poor soul. Darkness is become thick darkness. The Sun of Righteousness seems to be withdrawn, and corruptions rise frightfully high. Evil tempers and dispositions, such as I have felt little or nothing of for years, are again raising their hideous heads. O what will the end be! Truly I am in a bad condition. I have no doubt but many, perhaps all of the blood-bought family have experienced the hidings of their Lord's face; but then they mourn an absent God; and the Word says, "Blessed are they that mourn; for they shall be comforted." (Matt. v. 4.) But, Alas! I have neither ability to mourn his absence, nor to pray or wait for his return.

This morning the minister observed that if a blind man could not discover beauty in a rose, it did not follow that the rose possessed no beauty. I think I have much cause to fear that I am this blind creature that can neither see my own sinfulness nor Christ's comeliness. If I escape hell it must be purely and entirely through Christ's merits. O Lord, save me from a hard heart, from a prayerless spirit. Save me from unbelief. Some moments I am quite careless about my state, and then again I am uncomfortable and restless; and though I cannot hunger and thirst after righteousness as I would, yet I cannot live upon husks. "Lord, help me," "Save, or I perish," is still the language of my heart. This Sabbath has been a dark, dark day with me, not only cut off from the outward means, but also from sweet communion with Jesus. I thought I had a good time in prayer last night, and was willing to hope it was the earnest of a bright Sabbath; but, Alas! I awoke this morning full of carnality and devilism, and throughout the day the devil has waged a cruel and, to a sad degree, a successful war with my poor soul. Surely I have this day proved the seeds of almost every kind of evil lurk within me. During last week my corruption appeared so to gain strength that I was ready to lay down my arms in despair, but just when sinking into a state of sudden rebellion, He whose Name is Love was pleased to lift me up out of the mire and clay. It was on the Monday night at Shifnal, under the ministry of Mr. Cowper, that I was so refreshed. He preached from Rom. ix. 15. Never before had I seen such beauty in the

word, Mercy. It really seemed as if God had sent his servant to describe my character, and to tell me that he was acquainted with all my perverseness and sin; and yet he would have mercy: "I will have mercy." O how sweet!

On Tuesday I was informed that my dear sister intended being baptized on the 21st, which is to-morrow, and the diversified feelings which rushed into my mind I cannot describe. That baptism is an ordinance of God I am well persuaded; but am I a fit subject for it? Ah, this is an important question. I have thought the matter over again and again, but can arrive at no satisfactory conclusion. "Lord, I am oppressed; undertake for me." My prayer is that thou wilt entirely influence, govern, and guide me. Let me hear and know thy voice; and if thou dost permit me thus openly to profess thee, wilt thou condescend to be with me in an especial manner; yea, with each of us. May we see more into the fulness of Christ than we have ever yet seen;—more of the breadth and length, and depth and height of that love which passeth knowledge.

Tuesday, July 23rd.—Last Sunday my sister Elizabeth, myself, and another female were baptized at Birch Meadow Chapel, Broseley. Thus, in outward form, I have followed the example of the Saviour. O that it may appear that I have not put on the Lord Jesus Christ in profession only; but may the same mind be in me which was also in him. I had little or no joy in passing through the ordinance, but I had that peace and calmness which I trust were from God; though, during the former part of the day, Satan and my own bad heart succeeded in making me very uncomfortable. I could not feel anything like confidence that I was fit to partake of the privileges of God's family. I wanted a fresh manifestation of my adoption, and was looking for the Lord to come in such a way as should leave no room for doubts. O how I perceive that there was much pride, unbelief, and legality in all my desires. Lord, forgive the sins of my most holy things. O thou Shepherd of Israel, into thy hands I desire to commit myself for time and eternity. I believe there is not a creature in the world more carnal and earthly than I feel myself to be; and though I have a name to live, and am thought by many to be righteous over-much, yet am I certain that should I be judged according to what I am in myself, I should be condemned to eternal perdition. It is written, "Without holiness no man shall see the Lord;" but, without any affectation of humility, I can assert that I am unholy. Surely then, I can have but one Hope, Christ Jesus the Lord. If he be not my Sanctification I must perish everlastingly.

I often look back with wonder on the last four years of my life. What could have been farther from my mind than that I should become a Baptist; yet I can thank God that I am what I am. "Bless the Lord O my soul; and all that is within me, bless his holy Name." Towards the people I have joined I think I feel a spark, at least, of that love which is the fruit of the Spirit, and

which I hope the Lord is enabling me to distinguish from that spurious kind of love which grows on nature's soil. I can find nothing to hope in but the blood of Jesus. The language which has long suited me best is: "Save, Lord, or I perish." O that my faith were stronger and my evidences brighter, and that I was better acquainted with repentance toward God, and faith toward our Lord Jesus Christ! I am sick of self. O that I could turn my eyes to the Saviour, and, with confidence, exclaim, "My Lord and my God!" But I am not able to do so. I am afraid of nursing false hopes; and I know the hope of the hypocrite shall perish. I can discover nothing in myself to take encouragement from. Past experience affords me no comfort. I seem to have been led in a way different to others. My views of Jesus have been so narrow and contracted that I cannot help sighing and fearing.

*(To be concluded in our next.)*

THE LATE MR. HUNTINGTON'S VIEWS ON THE TWO  
WITNESSES MENTIONED IN REV. xi. 3.

*(Concluded from page 436.)*

ON Good Friday last, at Deptford, I offered my thoughts on Dan. xi. 32, and yesterday, at the Lord's Table, I was led to open plainly what I saw in Rev. xi. 3, 4. The audience was great and very attentive. The rise of our infernal enemy and our destruction by him is set forth by two distinct hours. In Daniel the ten horns appeared at once, and the little horn, which is Zion's curse, came up upon the back of the ten. Daniel sees the ten before this little horn appeared. (Dan. vii. 7, 8.) John, in his time, saw the beast and his ten horns, but they had no crown upon them, having received no kingdom as yet, but were to receive kingly power one hour, or at one time, with the beast. (Rev. xvii. 12.) So that when the man of sin appeared, they were to appear also, and upon the rise of these horns the crowns were to appear. You read of the beast having seven heads, and ten horns, and upon his horns ten crowns. (Read Rev. xiii. 1.) But the hardest work is to tell whence he arose. Some writers think he rose up in the year 666. Others date his rise from the time of his being made universal bishop by one Phocas, which they say was in the year 606. So uncertain is the time when to date his rise from, that many have been mistaken who have fixed the end of his reign. The ten kings were to receive power one hour with the beast; but that hour is not without its difficulties, for no exact time can be fixed by it; for, according to the learned, the first kingdom of the ten was set up in 356, and the last of the ten was not set up till the year 486; so that this hour seems to be no less than 130 years. However the seal is to be upon the account until the time of the end. (Dan. xii. 9.)

Another puzzle which presents itself is this, the eastern nations reckoning thirty days to the month, making 360 lunar days to the

year. We reckon 365 days, which makes the solar year, by which it appears that the lunar year must diminish the years of his reign; and here I am at a loss also, having never learnt figures; but in these our days we can read the Scriptures on the face of things. God's decrees bring forth, and prophecy opens by events. We are in the fifth state of the church, as I said before, and we are threatened with a perilous hour: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. iii. 3.) This hour of trouble seems to be that mentioned in Dan. xxi. 1, such as never was before since there was a nation, and it looks as if the next church state would escape it; for as to the Philadelphian church, the Lord promises to keep her from it: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. iii. 10.) In that passage you may see the sharpness of this trial and the extent of it. I believe that hour began when this present war broke out; for about three or four years ago I was wondering where about in God's Word this destructive war stood, and I wept much to think that we were such poor ignorant, unworthy creatures, that the Lord would not discover his works to us, as he did to his favourites in old time; and I went to bed in much sorrow. But when I awaked in the morning these words sounded loud in my ears: "This is the hour of temptation;" and it seemed to me to be the same sort of trial that God brought Israel to in the days of Jeremiah. He gave all the kingdoms to the king of Babylon, and styled him his servant, and commanded all men, saint and sinner, to bow their necks to his yoke. All that did so among the Jews were the wheat, the precious, the good figs; and such, and only such were to live, and have their lives for a prey. But those that refused this yoke, and rebelled were called chaff, the vile, the bad figs, &c.; and were to be destroyed by sword, pestilence, and famine.

The Pope and the ten kings are said to receive power one hour; and although, it was 130 years before all the ten kingdoms were up, yet the Spirit may speak of it as done, even when the barbarous nations first broke into the Roman Empire. Just as Isaiah says, "Babylon is fallen, is fallen" (Isa. xxi. 9); that is, as soon as Media began to revolt, and Elam is bidden of God to join her (Isa. xxi. 2); so I believe the hour of the Papal beast's destruction began when this present war broke out; for Daniel's time of trouble (Dan. xii. 1), the witnesses slaughter, and their resurrection, and the present war, are all said to be in the same hour (Rev. xi, 13), at least it appears so to me, but I may be wrong. However, I shall postpone taking notice of this hour till some future period.

God seems to have had his eye for some time past upon the sinful kingdom of the beast, and upon the great whore, with whom the kings of the earth have committed fornication, and

these kings giving their power to the beast, and being of one mind in religion with him, have caused all nations to be made drunk with the wine of his fornication, and for this God says he will cast her into a bed, and they that commit adultery with her into great tribulation, except they repent of their deeds; and will kill her children with death (Rev. ii. 22); and ever since this war began, this whore has sickened, and been on a bed of languishing, and all these fornicating kings are at this time in great tribulation;—the king of Spain either dead or a close prisoner in France, the king of France dethroned and destroyed, the Duke of Savoy, or king of Sardinia confined to that island, the king of Naples confined to Palermo in the island of Sicily, the king of Portugal is fled to Brazil, the king of Hungary, or emperor of Germany is deprived of half his empire. These were the greatest sticklers for Popery, and they have been the greatest sufferers in this war. God has cast them into great tribulation, and he adds: "I will kill her children with death;" and never did the whore of Babylon lose so many of her children by the sword as in this war. The French Papists have been slaughtered in all the four parts of the world, either by sea or land. These ten kings are the ten toes on the feet of the king of Babylon's image; and we have lived to see the stone, which was cut out of the mountain without hands, smite the image upon his feet, which were of iron and clay, and they seem to be crumbling to pieces (Dan. ii. 34); and when these, as Popish, are all destroyed, the stone will become a great mountain, and fill the whole earth, which will be God's kingdom. (Dan. ii. 44.) When the stone smites the image on the feet, the ten toes are to be partly iron and partly clay; that is partly strong and partly broken. France, at present, has most of the iron; England and Spain have a little also, and Germany is not quite destitute of this metal; but all the rest seem to be clay: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." (Dan. ii. 43.)

The family compact between the royal families of France, and Spain is now at an end, and instead of cleaving together, they are killing each other. Our former compact with the king of Denmark is now over. The late king of France made an affinity with the house of Austria, and Buonaparte has done the same. We have taken a Princess of Prussia home to England, and sent a Princess Royal out to Wortembourg; but these mixtures are too unmiry, and no more to unite than iron does with miry clay. It is not less (I believe) than two thousand and three hundred years since the prophet Daniel foretold these things; and we have lived to see the fulfilment of them, and to set to our seal that God is true; for this stroke upon the ten toes, and the disuniting this mixture never, never was fulfilled till this our Age. I am still on my watch tower, and sit in my ward whole nights: "O my threshing, and the corn of my floor; that which I

have heard of the Lord of hosts, the God of Israel, have I declared unto you." (Isa. xxi. 10.) Blessed be God the threshing has dispersed the chaff, but has not destroyed the corn. I have read in the history of Josephus that before the Jewish war broke out, a blazing comet hung over Jerusalem for many months together, which the historian thinks was a presage of Jerusalem's calamities; and if I mistake not, I have read in some old book that the same phenomenon appeared with an uncommon blaze, and that for a long time, in the eastern part of the world at the rise of Mahomet, the Arabian impostor, who by his Alcoran has blinded and deceived one fifth part of the world, if not more; and to tell you the truth, I viewed the late comet that hung so long over us to be a warning lamp to Britain, and to the church of God, and as such I considered it the whole time of its abode. Our wise men who understand Astronomy gave us no notice of the time of its coming, and they knew nothing of the time of its departure. God sent it, and he removed it; and we know that he doeth nothing in vain.

I have for some time observed the particular call of God to some few of the elect who will be found amongst the Papists. A little before her destruction comes on, an angel cries mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sin, and that ye receive not of her plagues." (Rev. xviii. 2, 4.) The whore of Babylon has not had any blood to drink for some years past, the power of the holy people having prevented it; but she having one more tragedy to act, God calls to his elect to quit her communion before this bloody scene comes on, that they may not be involved in the guilt of it, and that they may not share in the plagues that are to follow upon it. Rome's destruction stands in Rev. xviii, and this call and warning of God stands at the front of it. If you read the chapter you will see her crimes, her awful state, God's call to his people to quit her, and the just judgments of God upon her, even to the end of the chapter; and it is remarkable, and has been for some time remarked by me, that there is a shaking among some dry bones belonging to the beast. One or two of the priests in Ireland have quitted the great whore, and a pamphlet by one of them has been published (which is now in my possession) exposing the superstition and absurdity of Popery.

Some few years ago a poor woman in the country of the Catholic communion, who went through various soul-exercises, and at last joined herself to our friends at Leicester, and who found favour in the eyes of the Lord, and obtained righteousness from the God of her salvation, this poor woman used to call me the Regulator, and when she or any other had any dubious, or doubtful matters on their minds, which they could not make out, she used to say, "We must wait till the Regulator comes to set us to

rights." Some little time ago she died, and her end was according to the promise. We have two or three of the Catholics now that belong to us. One young man from Ireland attended me for a long time, but knew not for what, but at last he fell from a scaffold, and broke his bones, and during that affliction the great Physician manifested himself to him. And I have lately heard of several others who attend constantly, and come in soul-travail. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (Jno. vi. 37.) How firm is God's decree of election in Christ Jesus, and how safe and sure are those who are included in it! The woman's Seed stands first in predestination, and we in him. This is our Stronghold, and the rebel's trap; our Foundation, and the Pharisee's stumbling-block.

On the 14th day of this month the old dragon, and the man of sin, the firstborn of death, are to muster all their forces against the power of the holy people. Church folks, Arminians, and legions of Dissenters, who have a name to live, unite in this siege; but they know not that this snare is laid for their life; for when this point is gained, they must bow the knee to Baal, and by so doing secure to themselves the cup of wrath. (Rev. xiv. 10.) The stone cut out without hands has at this time smitten the image upon his ten toes, and they are at this time iron and clay, partly strong and partly broken; and, as I have shown, all family compacts, alliances, or affinity by marriage among royal families, are of no more use to keep them in friendship than clay is to strengthen iron; and as we have heard, so have we seen, in the city of our God. Now do observe that there are many hieroglyphics of different countries expressive of the nature, manners, disposition, and customs of the people inhabiting them. The Median, and Persian is the ram with two horns, the rough goat is Grecia, the one horn is the first king, England is John Bull, Holland is Nick Frog, and Russia is Peter Bear; but the Roman beast with iron teeth, with nails of brass, and ten horns, is quite a monster (Dan. vii. 7, 19, 20), being a composition of civil power, and in pretence of spiritual power. In heart most irreligious; in show all religion. Tyrannizing over emperors and kings, and yet the Pope styles himself a servant of servants, when he washes his cardinal's feet. They are all saints, and yet murder God's saints. This beast has ten horns, that have all in turn fought for him; and though these kingdoms have (many of them) been new modelled, and translated from one to another, some enlarged, and others diminished, yet the number is to be found to this day in the empire; namely, Spain, Portugal, Sardinia, France, Naples, Germany, Prussia, England, Denmark, and Sweden. All these have been in time's past the whore's idols; but God will turn their hearts to hate the whore, to eat her flesh, and burn her with fire. (Rev. xvii. 16.) This must be the end of Jezebul; but as pride goes before destruction, and a haughty spirit before a fall, so it must be here, that her fall may be the more conspicuous to

the saints, and the world, and the more dreadful and mortifying to herself. She will say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." (Rev. xviii. 7.) "I shall not sit as a widow, neither shall I know the loss of children; but these two things shall come to thee in a moment in one day, the loss of children, and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments." (Isa. xlvii. 8, 9.)

To gain this height of dignity, this seat of the scornful, is this present struggle, and I am fully persuaded that sooner or later she must carry the day; but whether she will obtain her point this next meeting of Parliament or not, I know not; there is some little stir against it. A book was sent to me yesterday, addressed to the bishop of Durham, against Popery, and I evidently see that God goes on still with his work on mount Zion; the servants of God must be sealed, and God's mark must be set on the foreheads of Zion's mourners before the slaughter weapons have their orders. However, a delay is not a revocation; come it must, and I believe that I am marked by the Papists already; for one Popish priest meeting with another when my old chapel was burning, cried out, "The great heretic's chapel is burning!" Let nothing deaden our expectation, nor draw us from the watch tower. Our clergy, by their blindness and ignorance, their dissipation and oppression, stink, and their churches are deserted, and themselves are truly contemptible, and all that lack knowledge are obliged to leave them, and go to the Dissenters for it; this makes them as desperate against the Dissenters as the Papists. However, their day is coming on as well as the Catholics; for the Lord "shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations." (Ps. lxxii. 4, 5.) I have more than hope of much promised strength; my heart seems fixed, and my mind stayed.

This last attack upon the power of the holy people has failed in the House of Lords; they have lost it by a majority of 72. The Almighty has still a work to do amongst us, and blessed be his Name, I see it going on. Our letter-men are not altogether hid in a corner. Many have their eyes open to see their teachers, and as long as light and life fly abroad, the Lord is evidently amongst us, as at Sinai in the holy place. The old whore has not succeeded in the House of Commons, but lost it by a majority of 80 odd. But I hope, pray, and purpose that this, our benignant parent's long forbearing clemency may not make us supine, secure, or remiss in our ardour. I am fully persuaded by the Word of the Lord that it must come, and their unabated struggle to obtain it, seems only to confirm me in my persuasion. "If thou shalt not watch (says our dear Master) I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Bless him, we are awake, and I do endeavour to keep others so,



and I see great occasion for it; for the generality of watchmen are fast asleep, and their citizens in the general are natives of this country, and in the dead sleep of death. But blessed be God we are of the day, and therefore hope that day will not overtake us as a thief.

This cutting disappointment of the Papists has made them desperate, and I should not wonder if they have recourse to arms. Should this be the case, the disaffected would gladly join them, and make one common cause of it, and the religion of Popery the pretext of their rebellion. The riots at Bristol, Nottingham, Manchester, Birmingham, &c., have led me to suspect this, and I find others also have the same suspicions; and should civil war and anarchy be let loose, a dreadful flame would ensue, as is already kindled, and burn in the hearts of thousands; and it doth enflame the whole frame of nature, and will at last be set on fire of hell; for it will burn to destruction. May we be kept on the watch-tower, abide by the divine and royal standard, keep steadfast to the Lord's interest, and in our ministry, make him All in all. If this work be carried on, it will prosper in our hands, and we shall be had in honour; for such rule with God, and are faithful with the saints; and if Israel in name be without the true God, and without a teaching priest, yet in Judah things will go well; for in Judah is God known, and his Name is great amongst Israelites indeed.

McCulla at Lewes has collected all the Jacobins, the bold, the presumptuous, and the arrogant from the chapel there, and has bound them to him in the bonds of Simon Magus; one or two of these have become speakers, but a mandate from Mack pronounces sentence on them, if they ever presume to speak in his place again. One has opened his own house, and taken thirty with him, but seven abide at the meeting. How plain is the following text: "Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away (from God's floor), and the whirlwind shall scatter them (one from another)." Isa. xli. 15, 16.)

We have lately had a Mr. Stephens come to town to succeed Burnham. This man has pursued me for nine years in the north, and in the Isle of Ely. He has written, railed, and raged long at our doctor, and has been much followed. A pre-existing human spirit is, according to his doctrine, the highest nature in our Immanuel. His flesh is meat indeed, but it is his Divinity that makes it so; for "the Bread of God is he which came down from heaven." Mr. S. now gets thin, and tells his flock that last quarter he was out of pocket, has nine children, bread is dear, and if they do not come forward better, he shall quit them. Sixty have separated from him, and set up for themselves. My God will let me know how they go on.

## THE PRAYER OF THE DESTITUTE.

“He will regard the prayer of the destitute, and not despise their prayer.”  
—Ps. cii. 17.

WE live in a day when the dreadful temptations and soul-afflictions that pervade the minds of poor sensible sinners, who are by the Blessed Spirit awakened from the sleep of spiritual death, are held in contempt by preachers who profess to believe in the glorious doctrines of a free-grace salvation; and if the poor, tried children of God lift up their voice against the spirit these men are of, they tell them they have nothing to do with corruption-preaching; for it is Christ and Christ alone that they preach to the people. But we would say to such men as these, that a precious Christ is never cordially received into the soul of a whole-hearted sinner, and that it is the office of the Holy Ghost to prepare the heart for the reception of the Redeemer; and as this is a substantial truth, we ask, What impropriety is there in a minister of God’s truth, or any of the Lord’s people describing the first work of the Lord upon the hearts of his people?

Those preachers who call such preaching as we have referred to, corruption-preaching, never refer to such portions of Holy Writ as that cited at the head of this paper, to substantiate what they affirm is truth; but the Word of God informs us that “out of the abundance of the heart the mouth speaketh” (Matt. xii. 34); and this is verified in the experience of the living in Jerusalem, when the ever-Blessed Spirit condescends to enlighten the dark understanding of the election of grace; for then they know from feelings the most appalling and from pains the most distressing, that the truth cited at the head of this paper belongs to them; and the reason is obvious, because they feel themselves destitute of everything that is truly spiritual. Moreover, this Blessed Teacher; namely, God the Holy Ghost, brings home the knowledge of this destitution to the heart, and gives them to acknowledge the truthfulness of it; and they find that by the deeds of the law, no man can be justified; for “by the law is the knowledge of sin.” They know also that it is a truth that when the law in its just demands is revealed, and it enters into the court of conscience, the poor sinner is truly alarmed; so much so that he labours, though in vain, to recommend himself to the favour of God by what his own hands can do.

The words under consideration denote two things: First, these poor destitute ones are praying souls. Secondly, their prayers are acceptable before the Lord. This is true by God testifying that “he will regard the prayer of the destitute, and not despise their prayer.” But it may be asked, What do they pray for? The answer is, “For what they greatly need.” They feel themselves guilty, and the Spirit of truth gives them faith, and prompts their souls to pray for pardon through a Saviour’s blood. The Holy Spirit makes a place in their hearts for the reception of Jesus and his great salvation.

Again: They feel themselves bound with chains, and pray to have their chains broken off. (Isa. xlv. 14.) They feel themselves in prison, and pray to be brought out into a large room of gospel-liberty. (Ps. xxxi. 8.) They feel themselves sick, helpless, wounded, naked, and exposed to a storm, which they greatly fear will fall upon them; so that from necessity the Lord the Spirit makes or teaches them to pray for what God has in reserve to bestow upon them; and it is such as these that want Christ in all his fulness preached to them as suitable to their every case.

There is a spurious experience that is much admired amongst professors of religion; but this does not make the one which the Holy Ghost implants in the hearts of his people a counterfeit; and as "the preparation of the heart in man, and the answer of the tongue is from the Lord," why do not these men, who are all for preaching Christ to the people, describe the nature and effect of the work of the Holy Ghost in first preparing their heart for the reception of a precious Christ, instead of pouring contempt upon the ministers of truth and the poor afflicted church of God? The reason appears to me to be obvious; namely, that they are "not in trouble like other men;" that is men who know the plague of their hearts. (Ps. lxxiii. 5.) Again, the Lord not only regards the prayer of these destitute ones, but in his own time sends answers of peace into their poor afflicted souls; for proof of which see 1 Sam. i. 26-28, and Dan. vi. 22-23.

Great Wakering, Dec. 16th, 1851.

W. W.

### THE SUFFERING SAVIOUR.

BEHOLD the suffering Son of God,  
Ye chosen sinners bought with blood;  
See there the cleansing, healing stream,  
Which flows from the dear Saviour's veins.

Why all this sorrow laid on Him  
Who was so harmless, free from sin?  
He undertook the curse for those  
Whom God the Father loved and chose.

The church of God was sunk indeed  
That God himself must for her bleed;  
Low as the depths of hell she fell;  
The love that raised her none can tell.

But O my soul with wonder see  
And ask was all this love for thee,  
That Christ must suffer in thy place?  
Thou art a monument of grace!

Gethsemane may squeeze his breast,  
But one thing more exceeds the rest,  
They nailed him to the rugged tree;  
I hope sometimes it was for me.

J. HARLICK.

## A NIGHT TO BE REMEMBERED.

My dear Spiritual Father,—I hope you will not be displeased at my thus addressing you, and I trust also that I am not presuming in so doing. If I have a father in Christ then you are that one; for if I have ever heard the truth with power, and my soul has been quickened into life, it was through the word from your lips; for although the truth had been sounded in my ears for nearly twenty years, yet never before that ever-memorable night had it sounded in my soul. Truly the evening of Sept. 26th, 1861, is a "night much to be remembered" by me, and if the Israelites were to begin the year from the time of their departure from Egypt, so may not I say that from such a time was the beginning of a spiritual life, or a new year in my soul's experience? Toplady said he should "remember the years 1755 and 1758 with joy and gratitude in the heaven of heavens to all eternity;" and if the poor vile sinner now addressing you is ever permitted to reach that sweet abode, can it be possible I shall forget when first, through your instrumentality, my feet were turned to the path to heaven? Your dear Lord and Master, the ever-blessed Son of God, "must needs go through Samaria," and you must needs pass this way to be the instrument of turning my heart from sin to God. I have heard of good ministers saying that could they know they had been the means of saving but one soul, it would more than repay them for all their life-long toil and labour. Doubtless you have often prayed for jewels in your crown, and we read, "They that turn many to righteousness shall shine as the stars for ever and ever." (Dan. xii. 3.) Eternity will unfold that all things are linked together to bring to pass God's work."

As I see you are going to Trowbridge, my object in writing is to tell you how much I should like to see you once more before I die. I have never seen you since that memorable night, yet often is your form and person before me, and frequently do I think of you, and sometimes try to ask the Lord to think upon and bless my dear spiritual father. But if I never meet you more in this vale of tears I have a sweet hope in my poor soul that I shall meet you where God will wipe away all tears from our eyes, and where I shall be part of your crown and joy and rejoicing for evermore. I have not known a day's health for nearly twenty years, and at times lately my sufferings have been more than others could bear to witness, so that some of my dear friends have been obliged to leave me in the midst of it. But I would not complain, for my sufferings are light compared with the pangs of hell which are my due. When I thought of you in the night, it sent a tear into my often dry eye, as I thought of the memorable evening to which I have referred. One thing that often seems great to me is the separation which took place that night between me and one I thought I could never be parted from; but though we went into the house of God together we came out divided. I went in with him and came out without him. "One shall be taken, and

the other left." O that it might bring me into the dust before the Lord to ask,

"Why was I made to hear thy voice?"

A good man, hearing me sigh last Sabbath, said, "How many times do you say that in a day?" I could only reply with the weeping prophet, "My sighs are many." But it sweetens all to have a hope that the last sigh will come, for we know the wicked will never have their last sigh. We who have wept with Jeremiah, hope to rejoice with the good man. His way was far more trying than yours or mine; but what are all our sufferings compared to His who endured a thousand hells! We are bidden to "consider him," and I know of nothing that helps me to bear suffering like a sight of what Christ went through. When the sweat has been forced from every pore in my poor body, I have then thought of his sweat of blood, and when distress has caused me to roar aloud, then I have felt to have a little sympathy with Him who said, "Why art thou so far from helping me, and from the words of my roaring?" (Ps. xxii. 1.) Is this having fellowship with Christ? Is this drinking of the cup? Is this following the Lamb? O that I could know that I am suffering with the Son of God, but I often fear it is only that I am suffering for my sin.

On that memorable night when the Lord opened my poor blind eyes, and heart too, I began to see and feel as I never had before, and to long ardently that I might know more of the things of which you spoke. Up to that time the Gospel always seemed like a foreign language to me, and I could not understand it, nor did I want to do so; but whilst you were preaching it was as if scales fell from my eyes, and I could hardly believe that it was the same truth as I had formerly heard. The next Sabbath, when hearing one of the supplies, the Lord knows in all the simplicity of my heart I inquired if the minister used to preach like he had that day. But I can see now the difference was not in the preaching, but in me; the truth was the same, but it was now heard and received by me with circumcised ears and heart.

Perhaps some people would scarcely understand how it is that we should love those who give us trouble and grief. I hope I love all that the Lord loves, but I feel more towards you than to any one else; and have I not cause for such feelings? But how short we come, and how much we fail in praising God for such undeserved mercies, and how little we live to his honour and glory; for we grovel here below, and are so much taken up with the vain things of the world, and are little concerned about heaven and heavenly things. We are earthly, clogged with this body of clay; but this mortal must put on immortality. I seem like one whose days are numbered, and sometimes think I am very near my end; but the Lord only knows; yet this we are assured of, that the end must come, and I trust I can say I am not greatly concerned about *when* it may come, so that I may be found ready; for I am weary of earth, myself, and sin. I am weary of this body of pain and affliction, and long at times to lay

it down; but I am afraid sometimes that these feelings spring more from wanting to be freed from suffering rather than to be with Jesus; yet I know these desires will not hasten the time, for it is fixed, and we cannot go before or live a moment beyond it. I would earnestly desire to say with Job, "All the days of my appointed time will I wait, till my change come."

I am not worthy that you should come under my roof, yet should indeed count it an honour and pleasure to set for you a bed, a stool, a table, and a candlestick. My house is open to you, and my heart is open to you. Now I must conclude. Please give my love to Mrs. D., and accept the same yourself. May the Lord himself stand by you, strengthen you, bless you, and bless your labours, and may he help and encourage you, "forasmuch as you know that your labour is not in vain in the Lord." May he give you souls for your hire, and also make his word through you a blessing to the souls of his dear people, is the desire of

Your most unworthy Child,

Clack, Aug., 5th, 1879.

E. MORSE.

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### THE BITTER CUP NECESSARY.

Dear Friend,—I lament that my conversation when you were at Bourton was not more instructive. Alas! I often think of the words of one of the first reformers: "Old Adam is too cunning for young Melancthon." If my preaching has been blessed to others, if it was so to you in the least measure, not the preacher but God must have the glory. Whatever I hear from others, I see and feel enough in myself to keep me humble. May your good wishes in your letter be continually turned into fervent prayer to God on my behalf; for I may say of the thing wished, as David does of the well-ordered covenant, they contain all my salvation and are all my desire; and I return your good wishes by desiring that you may have all needful supplies of grace here, and a well-grounded, soul-enlivening hope of glory hereafter. O may we be more and more prepared for that state where all the endearments of friendship will be felt without those unhappy mixtures which embitter all of such upon earth! Though the motions of the wheels of providence are rough and intricate, nay, though they are retrograde, and sometimes seem to go back, yet there are eyes within and without, and I doubt not but all things are ordered by an infinitely wise God for your good and advantage. I hope you have found the school of affliction to be the school of Christ, and that you can say with David, "In faithfulness thou hast afflicted me."

In your last you told me of a promise that had been sweet to you. By that God was preparing you for the sorrowful scene that followed. He allured you and brought you into the wilderness, and I trust he has there spoken comfortably unto you. The bitter cup is sometimes as necessary as the cordial draught, and when God teacheth us, as Gideon did the men of Succoth,

by the briers and thorns of the wilderness, his lessons often make the deepest impression. I shall be heartily glad to hear of the perfect restoration of your health, and above all of your spiritual welfare.

I was much affected with Thomas's dying words: "Peace! Praise! I have peace." That there is peace procured, though we should have no personal interest in it, is matter of praise. That we *have* peace, peace with God, peace within that passeth all understanding, and which the world cannot give nor take away, lays a foundation for loftier praise still; and peace in a dying hour should raise our notes to the highest pitch. One dram of true peace is worth all the world; the one we leave behind, the other we take with us: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." (Isa. xxxii. 17.) That we might often meet at a throne of grace in this world remembering each other there, and finally meet before the throne of glory above, is the anxious prayer of

Yours, &c.,

Bourton, July 23rd, 1759.

BENJAMIN BEDDOME.

[The writer of this letter is the author of the hymns bearing his name in Gadsby's selection.—Ed.]

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## SHARING IN CHRIST'S TRIUMPHANT VICTORIES.

My much-esteemed friend, and Fellow-Pilgrim through this Thorny Wilderness,—Your kind epistle I have at length received, and sincerely thank you for its savoury contents. It is now a long season since I last heard from you, and during that period we have mutually passed through many and various changes both within and without,—some adverse and some cheering dispensations, both in providence and grace; and we have in our measure proved the truth of the inspired penman's assertion: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun; but if a man live many years; yet let him remember the days of darkness; for they shall be many." (Eccles. xi. 7, 8.) The substance of this instructive testimony is manifestly verified in your diversified epistle, neither is your poor friend by any means ignorant of its import. You refer me back to almost thirty years of our pilgrimage, in which we have been fellow-travellers in manifold tribulations and consolations. Our way hath been through darkness and light, our path has frequently proved rough and discouraging; but a smooth path in this wilderness is not to be expected, neither is there such a path promised to the heaven-bound soul; therefore let us not expect to find it.

I conceive that much profit is at times derived from a reflex view of the path in which we have been led, and in remembering all the way by which we have been brought from *the* ypt even to the present day; and sure I am that while the true Light

shines upon our souls and upon our path, we shall have ample cause to admire and adore the goodness, mercy, compassion, patience, long-suffering, and lovingkindness of our propitious, covenant God. For my own part I am sometimes overwhelmed with wonder and astonishment while musing and meditating upon the Lord's condescension and care manifested towards me, who am indeed unworthy of the least of all his mercies; and especially while contrasting his great goodness with my base ingratitude, his kindness with my perversity, and his preserving favour with my vile, rebellious, and backsliding conduct towards the best of Fathers and the best of Friends; for although there are times and seasons when, with deep compunction, I bewail and mourn over my ingratitude, depravity, and backslidings, yet am I continually constrained to lament that in me (that is in my flesh) dwelleth no good thing. These hateful Canaanites still abide, notwithstanding all my strugglings, and will dwell in my tent. This injurious old man of sin still remains in my tabernacle, and this innate depravity of my fallen nature continues daily to mar my peace, and frequently interposes a separating wall between my poor soul and Him whom I desire to love supremely, and to cleave unto with full purpose of heart. Once I thought that these insidious adversaries, which I expected were completely vanquished, would no more disturb my repose, and that in future I should spend my days in prosperity, and my remaining years in pleasures and in the uninterrupted enjoyment of tranquillity and peace; but Alas! It is not so; for I find, by painful experience, that I am not as yet come to the rest and to the inheritance, which the Lord hath promised to give his people. (Deut. xii. 9.) On the contrary I am instructed by the prophet Micah what I must do: "Arise ye, and depart, for this is not your rest; it is polluted," &c.

It is recorded in the Word of Divine inspiration that in the exercises of faith every true believer doth enter into rest (Heb. iv. 3), though in the ninth verse the apostle saith, "There remaineth therefore a rest to the people of God," which seems to intimate that there is a two-fold rest to be enjoyed, and a two-fold work for faith to be exercised in. The first branch of it appears when we are brought off and caused to cease from our legal labour under the law in striving to work out a righteousness of our own; and the other branch which is said to remain, is to obtain an everlasting rest in glory laid up in reserve when our warfare shall be ended. Now faith embraces both these states of rest;—the first we may call the faith by which we are brought to rest in the atoning sacrifice and everlasting righteousness of our Lord Jesus Christ during the residue of our warfare, and the other hath a reference to an eternal rest after all our conflicts here below are ended; as the apostle intimates when he saith, "Faith is the substance of things hoped for, the evidence of things not seen." Therefore, according to this view of the subject, it appears that faith, in its first actings, delivers us from the



curse and bondage of the law and from the wrath which it works, and receives the blessed Redeemer as having fulfilled every precept of it in our room and stead; and embraces him as being made of God unto us “wisdom, righteousness, sanctification, and redemption,”—as our great Prophet to teach and instruct, as our great High Priest ever living to make intercession for us at the right hand of the Majesty on high, and as our great King to rule over us, and to subdue all our enemies for us, and to bless us with the rich privilege of sharing in all his triumphant victories.

But we read of the fight of faith in order to keep and hold fast that which we have already received, which I apprehend points to the various and manifold conflicts we are called to endure with the infernal hosts of hell, with the numerous legions of indwelling sins, and with this present evil world which are all combined to hinder our progress, mar our peace, and, if possible, utterly to destroy our blessed and only Resting-Place. Now, my sister, these are the adversaries we have at present to contend with, and in these conflicts we need continual and supernatural strength, and blessed be God this strength is engaged on our behalf, and secured to us in the covenant of promise; yea, the Almighty God hath in very faithfulness engaged to bring us safely through every snare, temptation, tribulation, and difficulty. He hath said for our encouragement and consolation, “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” (Isa. liv. 17.)

Many hard rubs, Mary, have we met already, and more we may expect, as our journey through this hostile wilderness is not yet ended. At times our enemies come rolling in upon us like an overwhelming flood, and at the same time our strength appears to be all gone and quite exhausted; nevertheless we have not yet been finally overcome, for the Lord's strength hath been perfected in our weakness, and he hath promised, “Because I live, ye shall live also;” and though exceeding feeble, and exercised with many fears, yet hitherto the Lord hath helped us, and he hath said, “I will never leave thee nor forsake thee;” and he will be as good as his word, for he is the faithful God. The Word says, “Having loved his own which were in the world, he loved them unto the end;” yes, to the end of every affliction, temptation, tribulation, and to the end of their warfare; and the end of their faith will be the salvation of their souls.

Through mercy I am at present in tolerable health, though feeble. My lot is still maintained, though often discouraged on account of the way. My inward warfare still continues, but the campaign will be over ere long, and then, according to my earnest hope, every sorrow will be left behind, and earth exchanged for heaven. I hope this will find you in health, and upon the watch-tower; and should it please the Most High to make but one sentence in this poor scrawl instrumental in drawing my es-

teemed friend unto the throne of grace, my end will be answered, and I shall have joy; and if indulged with nearness and access, then remember thy poor fellow-pilgrim in the path of tribulation

JOHN KEET.

To Mrs. Mary Harrison.

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### DELIVERED FROM THE SNARE OF THE FOWLER.

My beloved, but afflicted Brother,—May grace, mercy, and peace be multiplied unto you, flowing in and through the peace-speaking blood of the Lamb. I can sweetly echo back your salutation, having tasted once again some little of it.

Our dear pastor is once again with us. He returned last Tuesday week, and bore the journey much better than was expected. Mr. B., of London, brought him home. Mrs. Dangerfield came the day before to prepare for him. In consequence of his great weakness we were asked to abstain from visiting him for a few days, which seemed to me a great hardship. On Christmas-day morning, as we were met for worship and were about to sing the second hymn, he entered, leaning on the arm of his son, who had brought him down to chapel. He said he could not stay in bed, but must meet with us. He requested us to sing the hymn commencing,

“O bless the Lord my soul,

which we did, and it was almost more than my frame could bear for a time. He is still regaining strength. On Sunday he came in a chair to the evening service, and spoke a few words to us on both occasions. On Tuesday evening I was with him for two hours; and it is truly wonderful to hear him speak of the Lord's gracious dealings with him. He said he had been to the gates of the grave, but found them barred, and remarked, “What was it that locked them? It was the prayers of the saints.” He then said, “I saw them as incense rising. I have seen things not to be uttered. It seemed to me that the decree had gone forth, ‘Thou must die;’ but when I came to the gates of the grave, they were locked; and it appeared as though all heaven were silent. Presently the decree came forth, ‘Go back;’ and I felt life gradually return.” These are truly solemn things; and I feel them so. I have tried to tell you a little; I can do it but faintly. He said that when the hand of death was upon him, he could say, “O death where is thy sting? O grave, where is thy victory?” and when something was offered to him to take, he refused, saying, “Awake not up my love till he please.” He remarked, “I want none but Christ.” How blessedly he found the truths which he had long spoken to be the stay of his mind. O my brother, what encouragement is this for us! My soul has blessed and praised the Lord for that he has had mercy upon Mr. D., and upon his church and people; and I desire that this event may be truly sanctified to our souls' profit and to the glory and honour of a

prayer-hearing and answering God; for as our dear brother truly says, we don't half believe him. O for more true faith!

On Wednesday we held a Thanksgiving meeting at the request of our dear pastor. We are still kept in peace and union. The Lord continue it, if it be his will, and keep the enemy at a distance. We are now brought to the close of another year, and in looking back I can say that goodness and mercy have followed me all my days, though I am most unworthy. If the Lord had not been my help, my soul had dwelt in silence; but he hath delivered my soul from the snare of the fowler, and I am escaped. Yes, he has been better to me than all my fears. What self-reproach, and remorse fills my soul that I should so dishonour the Lord by my wretched unbelief; but he sweetly said, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. viii. 12.) Join with me in singing, "O magnify the Lord with me, and let us exalt his Name together." I could say much more, but may be too late for the morning service.

Mrs. Dangerfield has been greatly supported, and is quite as well as can be expected. Dr. Marston is not in good health, but still speaks. May the Lord greatly support you, my dear brother, and bless you for your kindness in writing to me, such a poor worm as I am.

Yours affectionately,

Dec. 31st, 1869.

M. A. DYER.

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### INQUIRY AND ANSWER.

*To the Editor of the "Gospel Standard."*

Dear Sir,—A short time ago I was at a Particular Baptist Chapel, and during the sermon the minister was continually exhorting his hearers to cultivate the grace of God. This somewhat perplexed me, not knowing what it meant. I have asked several persons, and they all appear to be like myself, perplexed about it. If you will kindly give a few thoughts upon it, you will greatly oblige

A POOR, PERPLEXED SINNER.

#### ANSWER.

Unless a man be well taught his own nothingness, and helplessness, he can neither understand himself, nor the exercises and poverty of spirit under which the children of God sigh and cry. The work of grace, when begun in the soul, teaches us that we are poor, sinful, weak worms of the earth; and as we advance in the divine life, we grow into a deeper and deeper sense of our spiritual poverty, and are increasingly persuaded, and indeed, rise to the highest assurance that without Christ we can do nothing good. The Blessed Spirit, who begins the work of grace in the soul, must and will perform the whole, and perfect the same in us without the aid of our puny hands.

Preachers, who profess to be leaders and teachers in the kingdom of God, above all others, ought to know the difference between law and gospel; and if they do not, there will be in their

ministry nothing but doctrine without savour, or an endeavour to mingle the work of the creature with the works of the Creator; and such a muddling of things together will only bring bondage and death into the sons of the freewoman, and strengthen the self-wrought confidence and legality of the sons of the bondwoman. Under such a ministry as this the poor and needy of Christ's flock are starved, and are ready to condemn and cut themselves off because they have no power to act up to the wonderful exhortations of the preacher to improve their experience, or to perform that which God alone can do for them.

Paul, in writing to the Philippians, (chap. iii.) gives a three-fold caution to the saints. First: "Beware of dogs." Second: "Beware of evil workers." Third: "Beware of the concision." Doubtless he had reference to preachers, who would have set the saints to do something towards their salvation, and who opposed what he had taught and preached to them; namely, "that he which had begun a good work in them would perform it until the day of Jesus Christ" (Phil. i. 6); and again: "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure" (Phil. ii. 12, 13); thus showing, as he also does in his other epistles, that grace accomplishes salvation from its first entrance into the soul until that grace is crowned with glory. But what cultivation grace needs, or how to cultivate it we know not; for grace is perfect, and free in all its operations, and needs no cultivation from a poor, helpless sinner, who is brought to feel grace in its saving effects in the soul, which is revealed in the Scriptures as follows:

1. Converting grace comes to the soul when dead in sin: "And you hath he quickened, who were dead in trespasses and sins." (Eph. ii. 1.)
2. Grace makes real believers. When Apollos was come to Ephesus "he helped them much which had believed through grace." (Acts xviii. 27.)
3. Grace cultivates the soul and makes it fruitful: "Behold, I am for you, and I will turn unto you, and ye shall be tilled and sown." (Ezek. xxxvi. 9.)
4. Grace saves the soul completely: "By grace ye are saved." (Eph. ii. 5.)
5. Grace is perfect, and produces good works; but good works never cultivate grace, nor add anything to its virtue or value: "And if by grace, then is it no more of works; otherwise grace is no more grace." (Rom. xi. 6.)
6. Grace completely justifies the soul, independent of all works: "Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. iii. 24.)
7. Grace establishes the poor, needy soul in the assurance that nothing but grace can help him: "It is a good thing that the heart be established with grace." (Heb. xiii. 9.)
8. Grace makes the recipients of it honour the God of grace, and say, "By the grace of God I am what I am." (1 Cor. xv. 10.)
9. When grace seems all dried up and gone, and the child of God thinks he must be out of the secret of grace, even then God remembers him: "He giveth more grace." (Jas. iv. 6.)
10. Every time the soul is renewed and refreshed, it is from the reception

of fresh grace: "Of his fulness have all we received, and grace for grace." (Jno. i. 16.) 11. Grace is sweet and blessed to those who know the precious unction and savour of it: "If so be ye have tasted that the Lord is gracious." (1 Pet. ii. 3.) 12. God is a sovereign in dispensing his grace to whom he will and in what measure he will. To some he gives much; to others he gives little: "I will be gracious to whom I will be gracious." (Exod. xxxiii. 19.)

So as grace is free, pure, effectual, without mixture, omnipotent, and works all in all, from the first breath of prayer in the converted soul, to the last desire, or song of praise that the saved sinner lips out before he enters glory, we think our spiritual, gracious, and exercised readers will agree with us in admitting that we do not wonder that a *poor perplexed sinner* should ask what the cultivation of grace means. The inference is that a minister who exhorts his hearers to cultivate the grace of God, is putting darkness for light, and setting up works as a procuring cause, and not as the effect of grace. But sinners who have been manifestly hewn out of the rock, and digged, by the hand of God, out of the pit, and had discovered to them their wretched state by nature, want, and must have a gospel all of grace, which grace leads to and is the efficient cause of good works; and therefore shall have all the praise; as one of our poets says:

"Self-righteous souls on work rely,  
And boast their moral dignity;  
But if I lisp a song of praise,  
Each note shall echo, Grace, free grace.

"'Twas grace that quicken'd me when dead;  
'Twas grace my soul to Jesus led;  
Grace brings a sense of pardon'd sin,  
And grace subdues my lusts within." (204.)

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## Obituary:

JOSEPH WILLIS.— On March 20th, 1887, aged 58, Joseph Willis, minister of the Gospel at Tamworth Road Chapel, Croydon.

The Lord, in his infinite mercy, was pleased to meet with him at Tring, in Hertfordshire, while he was an apprentice. His exercises of mind about his eternal state were very great. For about six years he was under the law. I have heard him say he seemed to have no idea whatever of the plan of salvation, and could not see how such a sinner as he felt himself to be could be saved. One night while on his knees, being in an agony of soul, he begged of God to have mercy upon him and to save him. He said, "Lord, save me in any way that thou wilt; only do save me." The Lord was pleased to hear his prayer, and show him the way of salvation. Mr. Austin, who was then preaching at Tring, was the first minister he heard to profit. He was then an ap-

prentice, and sat in the same pew with his master. The word came to him with so much power that he scarcely knew how to conceal his feelings, lest his master should see him and ask him what was the matter.

It was at Redbourne, in Herts, under the ministry of Mr. Figg, where the Lord was pleased to set his soul at liberty; and having about four miles to walk to his home, being full of the blessing of the Lord, he sang and praised God aloud all the way. He thought the people must think him beside himself, but praise and bless God he must, think what they would. He went to bed that night wishing he might never wake up again in this world; and was sorry, when he awoke the next morning, to find himself on earth. He wanted to depart and be with Christ which is far better. Every bond and every fear was gone. He had been greatly exercised about the ministry previously, and this seemed like the anointing. It was now laid upon his mind to join the church, which he did in Feb., 1852. Sometime after this the Lord opened his mouth to speak in his Name. The gospel he was enabled to preach was the same as that which he had received of the Lord; and in this he continued until he finished his course, contending earnestly for the faith once delivered to the saints, according to the ability God gave him.

He was ill only a few days. The cause of his death was a rupture of the bowels. His sufferings were great while they lasted, making it impossible for him to say much, or to bear much being said to him. His exhaustion was so great that it was painful to see him attempt to speak, or to speak to him. He was sensible to the last, and exhibited the greatest patience all through his sufferings, manifesting a complete surrender of himself, his dear wife, and children, and all that was near and dear to him into the Lord's hands. His greatest anxiety seemed to be about the Lord's special favour to him. Many times he would stretch out his hands and say, with much feeling, "Come, come. O come!" It was evident by the tone of his voice that it was the Lord he wanted. He said, "I have no bright shining, but a solid peace." I repeated the lines:

"A guilty, weak, and helpless worm,  
On thy kind arms I fall."

He said, with all the emphasis of which his dying strength would admit, "That is it." I continued to repeat the remaining part of the verse:

"Be thou my strength, and righteousness,  
My Jesus, and my all."

He again said, "Yes, that is it. I have been trying to think of it, and could not." He continued in much the same state of mind till the last. He said, "No ecstasies. No fears; but peace." There was a solid resting on the Person and work of Jesus, whom he had loved, and preached for many years. A friend said, "You will soon be landed on yonder shores of bliss." "*Shall, shall,*" he replied.

I had been intimately acquainted with him for about thirty years. We have walked together in the truth of God, which was dearer to him than life or any thing else. Our union of soul was of that nature that the trials of the one were the trials of the other, as far they could be. We have mingled our sighs, our groans, our tears, and prayers many a time; for we thought and felt alike, and loved and hated the same things. He hated modern mixtures, and delighted to lay the sinner in the dust and put the crown on the head of the dear Saviour. Not long before his death his trials were very great, and, humanly speaking, had much to do with hastening his end. A little time previous to his death there seemed much solemnity about his manner and words, both at home and in public. His wife had noticed that in prayer he wrestled earnestly for his children. The Lord grant his prayers may be answered. The chapel, on the day of his funeral, was filled with ministers and friends from various places, who thus manifested their affection for the departed and their sympathy with the bereaved.

A. COUGHTREY.

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JOHN MITCHELL.—On July 31st, 1887, aged 80, John Mitchell, a member of the church at Siddal, Halifax.

He was a dear old Christian, one who lived and walked the gospel he professed up to the day of his death. But he shall speak for himself, for he needs no comment from me. On March 27th, 1863, he came before our church to give a reason of the hope that was in him, when he said,

“I have been thinking that if I now had the feeling that I had on Sunday last I could say something; for I then felt a heaven on earth in my poor soul. I have come this night against flesh and blood; for I have had a struggle in my soul with the devil; but there is now a calm in my feelings. I can say I thank God that I was ever brought to this place of worship, for it was here I first heard the gospel preached in its purity and simplicity. I never thought I had such a bad heart as was described by the preaching I heard; but I have had much to grapple with since then. I feel my unworthiness and wretchedness, and know something of my own unrighteousness and depravity, of which I was ignorant before I came here. I had tried to work out a righteousness of my own, but found I could not. I believe God has done something for me in a way of grace and salvation, for in the midst of all I feel I would not like to be a hypocrite.

“I was about nineteen years of age when the Lord first began a work of grace in my soul. One night, after a hard day's work, I was taken ill in bed. I went to bed all right, but in the night a pain seized my leg, and I had to call up my mother to attend to me. This pain, I believe, was caused by the hard labour I had done during the previous day; but the Lord had a purpose in it. I had to be lifted in and out of bed for a long time. My mother thought I should never recover; but here I am to this day, a monument of God's special mercy. It was during this long and

painful confinement that the Lord made himself known to me as a God of grace. My parents were what we call Ranters, and my mother said to me, 'John, if thou wert to die, what dost thou think would become of thy soul?' I said, 'Mother, if I die on this bed I shall be saved. God has made known to me something I never knew before; for I have seen Jesus Christ.' My mother asked her friends to come and hold a prayer-meeting at our house, so that I might have the benefit and help of her people. They came, and sang and prayed many times; but they did not meet the case of my soul; yet I afterwards joined them, and remained with them for many years; in fact, until the Lord more fully opened my eyes to see that their system was a rotten one, and based on a false foundation. I read my Bible carefully, and as I did so I saw it contained the doctrines of grace, and I began to ask some of the preachers to explain some things that I read in the epistle to the Romans; but they tried to persuade me not to read that part of the Word at all, saying the book of Romans was not fit to be read. At last one of our leading preachers preached against that epistle, and was very pointed in speaking against me in the remarks he made. Soon after that time I left them altogether, not being able to see eye to eye with them in reference to the doctrines of the Bible. Then I joined the Independents, and with them I remained some years; but could not get food for my poor soul under their preaching; for it was sometimes, as I thought, all of grace, at other times all of works, and sometimes it was a mixture of both; in fact, it was a linsey-woolsey piece of stuff altogether. I endured this as long as I well could, but always believed in my soul that there was a people somewhere that believed the things that I believed; though where they worshipped or who preached them I knew not.

"As I could not get food for my soul amongst that people I left them, or I may say they cut me off with some other of my friends, because we did not sit down with them at the ordinance of the Lord's Supper. The minister gave it out that all who did not sit down at the ordinance should be cut off; so myself, with Benjamin Sykes, and Betty Collins, who are about to join this church, were cut off. I then began to read some Infidel tracts, and my poor mind became like the heath in the desert; for it was poisoned with infidelity. In this state I remained for some time in bondage and distress of soul, with a perfect hell in my feelings. I concluded that I had lost all comfort of religion, and felt almost like a lost soul in hell, and could not tell what to do or where to go. I can scarcely tell how I first came to this place of worship, but I think my brother-in-law invited me to come here. I thank God that I ever came; for it was here I first heard God's truth faithfully preached. The man who preached that day traced out my soul's feelings; and I have continued to come till now. I have heard other supplies who have been made instrumental, in the Lord's hands, in comforting my poor soul, and in delivering me from the Infidel spirit which I had been drinking



in so greedily. I cannot go to any other place, for it is like a little heaven to me to be here, and I can sometimes say,

“My willing soul would stay,  
In such a frame as this;  
And sit and sing herself away  
To everlasting bliss.’

Like Ruth I can say, ‘This people shall be my people, and their God my God;’ for I love them more than earthly joy. I love them for the truth’s sake. For twelve years I worked hard to make myself holy and sanctified, but could not come up to the mark that was set me; no, nor can any other person on earth by all his free-will power. I have been a professor of religion for 19 years, and O what has it all amounted to! I must say that under the preaching at this place my soul has been edified, comforted, and encouraged, and I have desired to call God my God, and he has heard my prayer. I believe it to be a duty, as well as the privilege of every believer in Jesus Christ to be baptized by immersion, in accordance with the Scriptures of Divine truth; and I am willing to be baptized and take up my cross in honour of my Lord; for I love him, his people, and his ordinances.”

This dear man died in sure and certain hope of a glorious resurrection beyond the grave, and is, I believe, now singing the song of the redeemed in heaven. “Not unto us, O Lord, not unto us, but unto thy Name give glory” for ever and ever.

D. SMITH.

ELLEN PLATT.—On Aug. 22nd, 1887, aged 64, Ellen Platt, a member of the church at Rochdale.

She was called by grace, and made an open profession in early life; but did not see the distinguishing truths of the gospel until she heard Mr. Kershaw, through whose instrumentality the Lord made known his way to her more perfectly. The gospel he preached found an abiding place in her heart, and, like Lydia, she said, “If ye have judged me to be faithful to the Lord, come into my house;” and many were the visits and sweet seasons that Mr. Kershaw and the deacons at Rochdale spent at her house. These were some of the happiest seasons of her life, but strangely intermixed with bitter trials.

Her husband, who had been ever kind and affectionate, and whom she loved as her own soul, began to raise objections about her going to hear Mr. Kershaw, and requested her to desist from going to Rochdale. To this she neither could nor would consent; but as often as the Sabbath came, she was in her place at the chapel, and journeyed to and fro, a distance of seven or eight miles. Often before starting for chapel stumbling-blocks were laid in her way, and domestic duties were pointed out as needing her attention; but these could not prevent her from attending the means of grace. She would carry her shawl and bonnet to some hiding-place on the farm, then start out of the house, and run across the fields on her way to the house of God. On one occa-

sion her husband followed after her and compelled her to return with him, threatening both ill-usage and separation if she did not give up her chapel-going. Seeing him in such fury she quietly walked home with him, but told him she could not give up the chapel. After this he packed up all his clothing, determined to live with her no longer; and just as he began to tie the bundle up, she reached a ham from the ceiling and put it amongst his clothes, saying, "You will want something to eat if you go away from me." He then started off, and was away several hours. When she went to bed she left the door unfastened, and about midnight he returned. After this he became more reconciled, but still showed great enmity against Mr. Kershaw, and went as far as to say that if he ever came to their house again he would kill him. Often when she got home from chapel she would begin to tell him the text, and as much of the sermon as she could remember, also how encouraging it had been to her soul. Then she would say, "You ought to have been there, and heard for yourself. I am sure you would have liked Mr. K. It has been good to be there."

One Sunday morning she said to him, "Now, James, just go with me to chapel to-day. It is not Mr. Kershaw, but a stranger who is to preach." After a little demur he consented, and away they went; but, to their astonishment, Mr. K., by some strange providence, had not gone away, but was there to preach. She felt afraid lest her husband should think she had been deceiving him, and expected that he would get up and leave the chapel, having so frequently declared that he would never hear Mr. K. preach; but he kept his seat. Mr. Kershaw's subject was about the solemn engagement of wedlock, and the relative duties of man and wife, particularly exhorting wives to show kindness, and forbearance, and obedience to their husbands. This seemed very strange to him; for he had thought Mr. K.'s preaching encouraged disobedience and unkindness, and that it had been the means of all their domestic unhappiness. From this time his enmity was taken away, and ever after, when opportunity offered, he accompanied her to chapel, but never was joined in church-fellowship.

My acquaintance with Mrs. Platt began when I first came to Bury, and the more I knew of her, the closer our acquaintance has become. Almost every turn of the wheel of providence through which she passed was communicated to me, and I can testify that her religion was a daily and hourly matter. She was deeply concerned about her own soul and that of her relatives. She had many heart-rending troubles which I must not relate; but she went to the Lord with them all, and when a deliverance came, she was sure to come and tell me. She often said the Lord had favoured her with one thing for which she felt thankful, and that was, that in her latter days she lived so near to the chapel, where she could hear the things that delighted her soul.

One Wednesday evening, when I was returning from a preach-

ing tour in the West of England, there came on a thunder-storm, and while in the midst of it my mind was led to the awful scene at Calvary; and at the prayer-meeting I stated a few things that had crossed my mind on my way home. I then gave out verses 20 and 21 of hymn 802, and commented a little upon them, which proved to be a time of refreshing to the soul of our dear friend. A few weeks before she died I called to see her, and asked her how she was getting on. She burst into tears, and, as soon as she was able, she said, "I fear the Lord has forsaken me. I have such an unfeeling heart. O I don't like to be so! I wish I could praise him."

Her last illness was very short. She was in her usual health on the day that Mr. Taylor was buried, and accompanied me to the funeral. She had no great ecstasy during her dying hours, but a sweet resignation to the Lord's will, and a firm resting upon the blood and righteousness of the Lord Jesus Christ for her eternal salvation. Her last words were:

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

She is absent from the body, and present with the Lord.

ROBERT MOXON.

FREDERICK PLAYFOOT.—On Dec. 15th, 1886, at Burgess Hill, aged 67, Frederick Playfoot.

Having a few papers put into my hands of the Lord's manifest mercy to the late Frederick Playfoot, of Burgess Hill, by the bereaved widow, and having known him for some years past, and had union and communion with him in the truth as taught in the heart by the Holy Spirit, I would gather together these few fragments. He was a man of few words, but was the subject of convictions when very young, which followed him until he grew up to be a young man; and if the clouds became black as in a storm, he would feel great fear and trembling. He was brought up under the truth, and the thoughts of eternity lay with weight on his mind. Speaking of the time when he was under great concern, he says,

"At this time I used to have my breakfast before business, and one morning it was as if I saw in one corner of the room the face of the Saviour looking down on me, and I believed he would be my Saviour in after years, which forced out a flood of tears, as a hope sprang up in my soul. But after that it seemed as if I was let to run, and I became much taken up with business. The concerns of this world engrossed my mind, except at intervals."

He was now married and living at Frant, carrying on a grocery business. On one occasion after hearing Mr. Crouch at Pell Green, when returning home thinking of what he had heard, these words came with power: "I see another law in my members, warring against the law of my mind, and bringing me into

captivity to the law of sin which is in my members." He says, "I truly felt the wretchedness of my sinful nature, and gradually sank into a low state of mind, fearing my sins would sink me lower than the grave. About this time a fresh clergyman was appointed at the Frant church and as I was a tradesman in the village, and the church was being repaired, he came and asked me to go and look at what was being done; but I told him it was nothing to me, and I did not want to see it; for at that time I feared I should soon be in hell, and my sins and guilt were heavy upon me." He used then to hear the ministers that came near. There was preaching in a room in the village on Sunday evenings, and occasionally on a week evening, where he heard the late Mr. Pitcher, Mr. Chandler of Edenbridge, Mr. Grace, and Mr. Thos. Russell to the profit and comfort of his soul, as well as Mr. Crouch at Pell Green. After some years he took a farm near Pell Green Chapel. One day, walking through his hop-garden, these lines arrested his mind:

"Thine's alas! a lost condition;  
Works cannot work thee remission,  
Nor thy goodness do thee good."

He thought, "Should I die to night, what would become of my soul? *Lost* I must be." While walking from there into the next field, he says, "I begged and cried to the Lord not to send me to hell, which I justly deserved; for he knew the wicked were not my company on earth. Then, a few days after, when on my horse riding to Tunbridge Wells, the words came with power:

"Yes, I to the end shall endure,  
As sure as the earnest is given,' &c.

which caused me to sing aloud: Thus I was blessed with a comfortable hope in the Lord's mercy. At another time as I was riding along the road in meditation, these words came to me: 'Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.' I said 'O dear Lord, can that be for me, who am such a vile sinner?' when the same words came again with greater power, and I blessed and praised the Lord, believing they were for me; for they brought comfort and peace to my soul."

Once while hearing Mr. Crouch he had a solemn time. Mr. Crouch divided his subject, and spoke of it negatively and positively, and our friend says, "All through the first part I feared I was lost; for whatever he brought forward I felt to be the subject of, and said within myself, 'I must be lost. What shall I do?' But when he came to the positive part, such light and comfort flowed into my soul, and I found I had part in that, and said to myself, 'If the minister has preached the truth to-day, I shall be saved.' I felt I must speak to him when he came down out of the pulpit, but had not courage to do so."

After this he moved to Edenbridge, and went occasionally to Smallfields to hear Mr. Hatton. The first time he went he had a good time in hearing, and felt, "This people shall be my people, and their God my God;" for his soul was greatly comforted.

At other times in going he was much cast down. Once in particular, fearing he had no faith of the right sort. Mr. Hatton's subject that day was faith, and he concluded his sermon by saying he never got so low himself as to believe the Lord could not save him. This caused hope and comfort to spring up in the heart of our friend, for he felt he believed the same. In June, 1881, he went with me to East Peckham anniversary, and after he returned and got to bed he had a sweet time from the hymn commencing, "O bless the Lord, my soul;"

and he thanked and praised the Lord for his mercy to him. But the next day darkness came over him, and while sighing to the Lord for mercy and pardon, and that he might be delivered from the power of darkness, he said these words were spoken to him with sweetness and power: "At evening time it shall be light," which enabled him to say, "Lord, it is enough."

During the two last years of his life his health greatly declined; but he did not suffer much pain. His mind became more exercised to be right for eternity. In his last year, while reading Dr. Hawker's morning portion for Feb. 10th, on the words: "To you therefore which believe he is precious" his faith was much strengthened, and he could and did say, "Lord, I do believe; and I have no other refuge and no other hope but in a precious Christ." I visited him on March 11th, and found him comfortable in his mind. He remarked, "It is a comfort to me not to have to go back twenty or thirty years since I have felt the Lord's mercy in my soul." He gradually became weaker, and was often deeply tried, fearing he should come short of entering into rest. (Heb. iv. 1.) On Sept. 1st he was very low, calling all his hope into question, and fearing he was wrong altogether. He said, "Thirty or forty years ago I felt I could believe in the pardon of my sins, though not to the extent I wanted; but now it is all darkness. I have often told the Lord if he would save me I would sing the londest of all his people." A few days after, he referred to his past life, saying, "I have been thinking over the days of my youth, and I remember when in one of my father's fields I heard a peal of thunder, and went home full of fears and prayer, promising I would be better if the Lord would pardon my sins."

Often when he was cast-down he would sigh and say, "I am so vile; but do Lord purge away my dross. Thou knowest my great ignorance and worldly-mindedness. Lord, I would not be so. Do deliver me." Frequently, on going upstairs to bed, he would say, "Prepare me, gracious God,

To stand before thy face, &c."

Hymn 303 (Gad.'s) was very strengthening to his faith, and he would repeat the verse commencing,

"Other refuge have I none."

He said, "It is nice to awake in the morning with something good on the mind;" and this he was often favoured to do. One morning he repeated the hymn all through, which commences with:

"Come, ye sinners, poor and wretched,"

and seemed very comfortable. About a fortnight before he died his wife read a sermon to him preached by Mr. Row, which greatly strengthened his faith; and from that time he enjoyed a more settled peace and comfort. She also read to him some pieces out of the "G. S.," amongst them those written by T. Beecher, in Oct. and Nov., 1886. His countenance brightened, and he said, "Those are the people I love."

A few days before he died, he said to his wife, "There is one thing I should like to have done." She said, "What is that?" He answered, "To have been baptized. When I have seen them partake of the ordinance, I have thought, 'O that I was one, and worthy to partake with them;' but I always was such a fearing one, and could not speak or go forward. How much more power and ability the Lord gives to some than he does to others!" He sank very gradually, but as he neared his end, his peace of mind increased, and he proved the Lord faithful to his word: "At evening time it shall be light." (Zech. xiv. 7.) He is taken from the evil to come, and has left a widow and friends to mourn his loss.

E. ASHDOWN.

AARON WELMAN.—On Aug. 16th, 1887, in the 77th year of his age, Aaron Welman, of Godalming, Surrey.

He was well known to many readers of the "Gospel Standard" in the South of England. For nearly 60 years he had been a follower of the Lord Jesus, and no company and converse were to him so congenial as that of likeminded fellow-travellers on the way to the heavenly Jerusalem. At the time of his call by grace he was living in the neighbourhood of Devizes, and became a member of the church meeting for worship at the Old Baptist Chapel in that town. The illness preceding his death was very short. On Sunday morning, Aug. 7th, he awoke with a sore throat, and on the following Friday he was very unwell, and the doctor was called in. From this time he rapidly sank. The nature of the complaint produced great drowsiness, and until the day previous to his death he was awake but for a few minutes at a time. He appeared calm and restful, and was favoured with an exemption from harassing cares both of a temporal and spiritual kind. He was able to speak but little. The few words, however, that fell from his lips showed how he was dwelling upon those realities which had been the well-spring of his comfort and joy for so many long years. To a friend, who observed that it would soon be over, he replied, "Praise the Lord;" and, after an interval, he said, "I shall be satisfied, when I awake, with his likeness." When the same friend read to him Ps. xxiii, and repeated the words: "I will dwell in the house of the Lord for ever," and remarked, "That is where you would like to dwell, is it not?" he responded by saying, "Yes." Upon another occasion he said, "When heart and flesh fail, God is the strength of my heart, and my portion for ever." He appeared conscious up to the last, though for several hours he was unable to make him-

self understood. Just previous to his death the breathing, which had been laborious and distressing, was hushed, and the countenance seemed lighted up with a look of pleasure. He opened his eyes, and for a moment or two looked on his sorrowing children, and then calmly and peacefully passed away to his heavenly rest.

R. H.

ANDREW NUTT.—On Jan. 3rd, 1887, aged 87, at Uppingham Andrew Nutt.

My father was brought to feel himself a lost sinner in the sight of a just and holy God about the year 1850. One Sunday, when out with his gun, the church bells were ringing, and the thought crossed his mind that the people who were going to church were going to heaven, and himself to hell. The horror that filled his soul none can tell but the Lord himself; for the heart knoweth its own bitterness. He wandered from place to place, seeking that peace which the children of the Bridegroom alone know. After a time he went to Bethesda Chapel where the Holy Ghost, the Comforter, applied the following words to his soul: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins;" also: "Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel." (Ezek. xxxvi. 32.)

There was a time when he would argue for what the creature could do, until he was stopped by the following words coming to him with power: "There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (Lu. xv. 7.) He saw that it was not possible for one to be lost after having been quickened and born again of the Spirit. He was brought to see that God's mercy is from everlasting to everlasting upon them that fear him, and his love the same; and that there is no change in Him who is the Way, the Truth and the Life; and no man cometh unto the Father but by him. Thus he was taught that the Lord had an elect people, and a chosen generation. He would say "I am a poor sinner, and cannot say, I have made my heart clean; I am pure from my sin; for there is not a just man upon earth that doeth good and sinneth not." He said he felt to dwell alone, as some seemed to hate him, and at times he had no work to do, which was a trial to him; but the Lord did not call him because he was rich, neither did he forsake him because he was poor.

He was married to my mother in the year 1854, and some time after he went to manage a garden, but as he had to fetch the milk on Sundays he left the situation. He hurt his back one day while at work, and said, "I think the Lord has sent this for my end." A short time before his death the words came to him: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." (Ps. xxiii. 4.) My mother has lost a loving husband, and we have lost a kind and good parent.

J. NUTT.

# THE GOSPEL STANDARD.

DECEMBER, 1887.

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

## THOUGHTS ON THE BOOK OF RUTH.

*(Concluded from page 477.)*

THE Holy Ghost speaks not so much of himself as he speaks of Christ. To Christ he leads the soul, he glorifies Christ in the soul, he reveals him as God Almighty, as the Lord of heaven and earth, as the Head of the church, and as Lord to every poor ransomed, quickened, praying, hungering and thirsting soul, and says, "He is thy Lord; and worship thou him." The language of the church is: "Great is our Lord, and of great power" (Ps. cxlvii. 5); and: "Who is like unto the Lord our God, who dwelleth on high?" (Ps. cxiii. 5.) There is none like unto the Lord, and the Holy Ghost speaks to the hearts of the redeemed, saying, "Seek the Lord, and his strength; seek his face evermore." (Ps. cv. 4.) O what grace and glory shine in his face! As the sun outshines the moon and the millions of stars in the heavens; so does Christ, in the eyes of the Lord's saints, shine more gloriously than the church and all the ministers that God ever raised up from the foundation of the world unto the present time. This the apostle proved when he saw from heaven a light above the brightness of the sun. That, doubtless, was the face of the Redeemer glorified; for he says: "Last of all he was seen of me also" (1 Cor. xv. 8); and John said, when he beheld him, "his countenance was as the sun shineth in his strength." (Rev. i. 16.) It was not the seven stars that were in Christ's hand, nor the seven golden candlesticks that gave John such light, and brought him to fall as dead at the feet of Christ. No; it was the glorified countenance of that dear Redeemer on whose breast he once leant at supper, when Christ said, "One of you shall betray me," and he asked for himself the important question, "Lord, is it I?"

Thus, though Ruth addressed Boaz as "My lord," yet she, like all God's people, knew a Lord infinitely greater than he. Yes, the Lord that made both heaven and earth, yet was himself made man. The Scriptures are full of the Name of the Lord, Father, Son, and Holy Ghost. The first verse in the book of Genesis has in it the Name of God, and the last verse in the book of the Revelation has in it the Name of our Lord Jesus Christ. As the heavens are full of his glory, and the earth full of his mercy; so his Word is full of his Name, his works, his ways, his



acts of kindness in giving grace, life, light, mercy, peace, and pardon to some of the vilest sinners that he could possibly find amongst the fallen sons of Adam; such as Rahab the harlot, Manasseh the king, Levi the publican, Peter the fisherman, Mary Magdalene, out of whom he cast seven devils, a dying thief, a persecuting Saul of Tarsus, and others equally vile; and he has shown the same grace, and mercy to many of the readers of these pages, to whom may God sweetly and graciously bless these few remarks respecting the goodness and mercy of a Triune God, Father, Son, and Holy Ghost.

But Ruth goes on to tell Boaz the effect that his words have had upon her: "For that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thy handmaidens." Here she honoured him in telling him that he had comforted her; and truly the Lord's people, when they are comforted, highly prize it, and are enabled to thank the Lord for it. They know their comfort must come from him. Boaz had only comforted one person; but of Him who is the health, life, and salvation of the Gentile church, it is written: "The Lord shall comfort Zion; he will comfort all her waste places." As the mother is or should be the best friend to her child, and clothes it, feeds it, and takes care of it; so also is God, and Christ, and the Spirit to the church: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." (Isa. lxvi. 13.) Indeed the Father and Christ always have their eyes upon poor sinners who are troubled, distressed, and seeking mercy and favour from God; and the promise is made: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (Jno. xiv. 16.) The work of the Spirit, and Word of God on the heart is first to wound, and to reveal the spirituality of God's law, and to bring sinners to see that there is no hope of salvation by it, and also to show them their sin and wickedness in such a measure and manner that shall constrain them to fall down where there is none to help. To such as these the Lord has given his servants a message to deliver: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to (or to the heart of) Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (Isa. xl. 1, 2.)

Ruth further says, "For that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens;" or, as it reads in the margin, "to the heart." The words of Boaz had gone lower than the ear; they had entered her heart, and produced a sweet and blessed effect. It was a word spoken in season, and made to her like apples of gold in pictures of silver. The Scripture says, "A man that hath friends must show himself friendly." (Prov. xviii. 24.) When David's men had received insult from Nabal, he took it as an insult to himself, and was determined to avenge his own cause, and declared

he would cut off all that belonged to the house of Nabal; but Abigail, Nabal's wife, who was of another spirit, and esteemed both David and his men, went and met the king, fell down at his feet, and said, "Upon me, my Lord, upon me let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid;" and after pleading with the king, what friendship and kindness was obtained from him; for he spake to her heart and said, "Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand;" and then he dropped words expressive of the feelings of his heart to her, saying, "Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person." (1 Sam. xxv. 24-35.) This was speaking to *her heart*. When David came to the throne he sought out Mephibosheth, the son of Jonathan, his familiar friend, and said unto him, "Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." This went home to the heart of Mephibosheth and humbled him greatly before the king: "And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?" (2 Sam. ix. 7, 8.) The kindness of the king had made him feel greatly his unworthiness of such favour.

If Boaz and David could show such kindness and speak words to the hearts of their friends, how much more able is Christ to speak words with power to the hearts of his saints! We see this in the case of the spouse, who, after she had been in a sleepy state, was awaked by the power of Christ, and said, "My Beloved put in his hand by the hole of the door, and my bowels were moved for him." It was a transient visit, but it had a blessed effect upon her heart; for she immediately rose up and opened to her Beloved, but found that he had withdrawn himself. The effect was to draw her soul out in admiration of his Person, and she said, "My beloved is white and ruddy, the chiefest among ten thousand," and declares, "His mouth is most sweet; yea, he is altogether lovely. This is my Beloved, and this is my Friend, O daughters of Jerusalem!" (Song of Sol. v. 10, 16.) God brings his people to the feet of his only-begotten Son that they may listen to the words of his lips; for the Father has said, "This is my beloved Son; hear ye him;" and when Christ speaks a word to the heart, it begets faith in the soul, and enables the sinner to cleave unto him with purpose of heart; for "where the word of a king is, there is power." He is a "Friend that loveth at all times, and sticketh closer than a brother." He is the best Friend to his people, and his people are his best friends; and to them he speaks friendly, saying, "Ye are my friends, if ye do whatsoever I command you. 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." (Jno. xv. 14, 15.)

When Christ speaks to the hearts of his people it is by the Holy Ghost; for he says, "The words that I speak unto you, they are spirit, and they are life." (Jno. vi. 63.) The children of God prove the letter of truth, though good in itself, to leave them short of heart-comfort unless God is pleased to put forth grace and power, and make it spirit and life to their souls; for "the letter killeth, but the Spirit giveth life." (2 Cor. iii. 6.) The church of God sometimes is in a very low place, and cries out bitterly, "The Lord has forsaken me, and my Lord hath forgotten me," and has to say with David, "Is his mercy clean gone for ever? doth his promise fail for evermore?" and knows the meaning of the words of Paul where he says, "We were pressed out of measure, above strength, insomuch that we despaired even of life." (2 Cor. i. 8.) The Lord speaks to his people in these extremities, saying, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." (Isa. xlix. 15, 16.) How sweet is such a promise as this when applied to the heart!

Christ, in this work, is skilful above all the sons of men, whether prophets, apostles, evangelists, or pastors; for the Scripture says: "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." (Isa. l. 4.) Look at the poor man who was sick of the palsy! His friends let him down from the roof of the house into the presence of Christ, but the dear man had got soul-sickness, a complaint worse than the palsy; therefore Christ attended first to that which oppressed him most; namely, the guilt of his sin, and said, "Man, thy sins are forgiven thee." (Lu. v. 20.) This would indeed be sweet and precious to his soul, cleansing his conscience from the guilt of sin, and bringing salvation to his heart: "As cold waters to a thirsty soul, so is good news from a far country." (Prov. xxv. 25.) The prayer of the psalmist was: "Do good, O Lord, unto those that be good, and to them that are upright in their hearts." (Ps. cxxv. 4.) Christ has in himself all that we can need of mercy, grace, life, peace, and comfort, for he is God eternal; and yet as Man he is a High Priest which can be touched with the feeling of our infirmities; so we read: "Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." (Ps. lxxxvi. 15.)

The words of Boaz had such a humbling effect upon the soul of Ruth that she said, "Though I be not like unto one of thy handmaidens." How descriptive is this of the Lord's people who are most favoured, and feelingly brought into fellowship and communion with God and Christ! The more grace a person has the more humility will they feel; and the more indulged, the more humble will they be. The more God speaks to them and makes

known to them his pardoning love and mercy, and indulges them with the kisses of his lips, the more genuine their repentance, and the more they loathe themselves and repent in dust and ashes. The more a man has of the Spirit of holiness, the more he discovers the wickedness of his nature; and the more he feels the workings of sin and the lusts of the flesh, and the more desirous he is made to serve God, the more will the devil and the old man oppose him; and such discoveries will he, at times, have of his wretchedness, wickedness, and the unutterable abominations of his nature, that he will think himself far more loathsome than any of the saints of God. Like the leper, who was unfit to sit with those that were clean, he has to stand by himself and cry, "Unclean, unclean."

Indwelling sin is the plague of every child of God; he is never rid of it one moment of his life. This leprosy, this fretting leprosy, he carries about with him, and must carry it until death comes to release him; but he often finds the conflict so great, his sin so strong, his fears so numerous, his adversary, the devil, so vigilant, and, what is still worse, whilst sin strives, ferments, and bubbles up in a thousand forms there is a principle in him that still loves it. This brings fresh guilt and condemnation, and makes the man a wonder to himself; and he is ready to conclude that all his religion must have been wrong, and fears at times lest God should give him up to a reprobate mind; and glad is he when, for a few moments, the Blessed Spirit visits his soul again, and brings out of his heart a few groans to God for help, mercy, peace, and power, and cries, "Let not any iniquity have dominion over me. Be merciful to me, O God! Pardon mine iniquity, for it is great." This man knows something of the feelings of Job when he said, "My bowels boiled, and rested not; the days of affliction prevented me. I went mourning without the sun; I stood up, and I cried in the congregation. I am a brother to dragons, and a companion to owls." (Job xxx. 27-29.)

Now as Ruth, when in the presence of Boaz, felt she was not like unto one of his handmaidens; so do the Lord's people, when under these feelings, think they are not like the children of God on account of the singular wickedness and evils that dwell within. Though Ruth confessed with humility of heart, that she was not like unto the handmaidens of Boaz, yet he spake unto her, saying, "At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar." Hitherto he had only spoken to her, but now he invites her to eat of his bread. "At meal-time;" that is, when the reapers and gleaners should sit down to meat. Thus Ruth, a poor stranger, a heathen woman, one who had been a worshipper of false gods, a Gentile by birth and practice, is invited to come and eat when the rest come: "At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar." Boaz had provided the bread and the vinegar, and now he invites her to eat. How typical of the Lord Jesus Christ inviting poor Gentile sinners; as we read: "Come,

eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding." (Prov. ix. 5, 6.) Boaz could only give Ruth the bread which groweth out of the earth; but Christ is the Bread which came down from heaven. However much and however long a person may be sustained with earthly bread, they must at last die; but Christ has said, "He that eateth of this bread shall live for ever." (Jno. vi. 58.)

What Boaz had prepared for his reapers and gleaners is a figure of all the gospel mercies which are treasured up in Christ for his people. Christ invites and, at the same time, draws his own people to himself; as he says: "I, if I be lifted up from the earth, will draw all men unto me." (Jno. xii. 32.) And again: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. lv. 1.) God has made infinite provision to satisfy the wants of his poor people, and he will bring them to taste of the feast of fat things full of marrow; and when they have once tasted of the Bread of life, felt its sweetness, and been strengthened thereby, no other bread will do for them. They will continually need more, and the Holy Spirit will constrain them to cry, "Give us this day our daily bread."

Boaz charged Ruth nothing for this bread; it was free, and it was prepared before the meal-time; and so it is with God and his people, everything is prepared free of charge, and we cannot by any means purchase it. Great is the kindness of God to sinners, free are his mercies, sovereign his acts, gracious and powerful are his drawings, sweet his visitations, blessed, truly blessed is the provision which he has made, and happy indeed are those who understand these things.

But Ruth was not to eat her morsel of bread dry; it was to be dipped in the vinegar. This may represent the sufferings of Christ and the shedding of his most precious blood; and it shows that those who eat of his flesh must also drink of his blood, for they are joined together; and whoever eats the flesh of Christ, at the same time tastes the blood of Christ, and has an interest in his sufferings and death; as he himself says: "My flesh is meat indeed, and my blood is drink indeed" (Jno. vi. 55); and this doctrine he preached before his blood was shed. Then afterwards, when he said he had finished the work that the Father gave him to do, he entered into the garden of Gethsemane where his intolerable sufferings commenced, where wrath and justice, the curse of God and the sins and guilt of his people all met in his holy soul. No friend had he to uphold him, none could assist him, all comfort was denied him, he stood alone; "His own arm brought salvation unto him; and his fury, it upheld him." Such was the depth of his anguish, and so awful his sufferings, that his sweat was as it were great drops of blood falling down to the ground. But sin was not yet atoned for, the expiation was not

made, transgression was not finished, redemption was not yet completed; he must yet, by the hands of wicked men, be nailed to the cross, and the Scripture fulfilled: "Dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet." (Ps. xxii. 16.) "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." (Jno. xix. 28.) Then he cried, "It is finished," and "bowed his head, and gave up the ghost." Here then was the offering of his body and soul a sacrifice for sin. From his blessed hands, feet, and side flowed the blood that has cleansed all the souls that are in heaven, the blood that has brought the church near to God, the blood that has made peace, the blood that has redeemed every member of his church, both soul and body, for ever and ever.

Thus we, by faith, eat of Christ's broken body, and our morsel is and must be continually dipped in the vinegar; for the body of Jesus, so to speak, was bathed in its own blood; so that we cannot eat his body without, at the same time, drinking of his precious blood. Therefore when the people of God sit down to the ordinance of the Lord's Supper to partake of the bread and the wine, Christ says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. xi. 26.) O that the church of God at the present time knew more of this Lord Jesus Christ, and was more deeply led into the glory of his Person, the holiness of his human Nature, the dolorous sufferings that his soul and body underwent, knew more of the power of his Spirit, and was more familiar with eating his body and drinking his blood.

But as it is our intention with the present number to close our exposition of this part of the Word of God, we must not enlarge; but just make a few concluding remarks on the issue of the Lord's dealings with this remarkable man and woman.

First: Ruth secretly crept to the feet of Boaz, for which he did not condemn her. This typifies a guilty sinner, by faith, creeping to the feet of the Lord Jesus Christ; as we see in the case of the woman who washed his feet with tears and wiped them with the hairs of her head. And also in the case of Mary, who sat at the Lord's feet, and heard his words; for which he commended her by saying, "Mary hath chosen that good part, which shall not be taken away from her." (Lu. x. 42.) Nor will the Lord condemn any who, like these two women, draw nigh to him that they may hear his voice, and thus prove that they are the lost sheep of the house of Israel.

Second: Ruth requested Boaz to cast his skirt over her, saying, "Spread therefore thy skirt over thine handmaid;" which request was kindly granted. So is it with every ransomed sinner that has been quickened by divine grace and brought to see the beauty and glory of Christ's righteousness. They desire the Lord to cast his righteousness upon them; and it most certainly is unto all and upon all them that believe. Not that it is to be

put upon them for their merits, or their prayers; but freely given to them of God; as the Scripture says: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 5.)

Third: Boaz both purchased and married Ruth; and thus he was both born of a poor Gentile woman, for Rahab, the harlot, was his mother, and he was married to a poor Gentile woman, for Ruth, the Moabitish damsel, became his wife. So Christ both purchased and married his bride; for she is his purchased possession, his spouse, and his wife; and this purchased possession can never be lost, nor the marriage union broken, either in whole or in part; for all who constitute the church of Christ, whether Jew or Gentile, are alike dear to him, and make up his mystical body for whom he suffered, bled, and died, and to whom he is married; and this marriage bond can never be broken by time and life with all its trials, nor death with all its prospective terror and pain; for the union was from everlasting and will continue to everlasting; as the Scripture says: "Thy Maker is thine Husband; the Lord of hosts is his Name; and thy Redeemer the Holy One of Israel." (Isa. liv. 5.)

Fourth: A son was born unto Boaz and Ruth, named Obed, who was the grandfather of David, of whom, as concerning the flesh, Christ came, to be the Saviour of millions of sinners, redeem them with his precious blood, ransom them by the power of his arm, and by his grace and merits bring them to glory.

Much more might be said from this short narrative, which we have but very imperfectly unfolded; but if any of our readers have been spiritually instructed and graciously blessed, we have an ample reward in the same; and our desire is that they may yield to the Lord the glory due unto his Name; for of all the praise he is worthy.

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WHEN about the age of sixteen, it pleased God, in his providence, to direct Toplady's steps into a barn, where a layman was preaching. The word was fixed on his conscience. Reflecting upon the circumstance a few years afterwards, he says, "On Feb. 29th, 1768, at night, after my return from Exeter, my desires were strongly drawn out, and drawn up to God. I could, indeed, say that I groaned with the groans of love, joy, and peace; but so it was, even with comfortable groans that cannot be uttered. That sweet text: 'Ye, who sometimes were far off, are made nigh by the blood of Christ' (Eph. ii. 13), was particularly delightful and refreshing to my soul; and the more so as it reminded me of the days and months that are past, even the day of my sensible espousals to the Bridegroom of the elect. It was from that passage that Mr. Morris preached on the memorable evening of my effectual call by the grace of God under the ministry of that dear messenger; and under that sermon I was, I trust, brought nigh by the blood of Christ, in Aug., 1756. Strange that I, who had so long sat under the means of grace in England, should be brought nigh unto God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one who could hardly spell his name! Surely it was the Lord's doing, and is marvellous!"

THE EXPERIENCE OF THE LATE MRS. J. WHATMORE,  
OF BRIDGNORTH.*(Concluded from page 484.)*

WHEN I first tasted liberty, and was made to love and rejoice, as I thought, in the Lord, my judgment was clouded by Arminianism; so that my discernment of the Saviour was not more distinct than he of whom we read, who "saw men as trees walking." Sometimes I hope the Lord by my present exercises is answering prayer, and pulling down false props, and false confidences; for surely I have been resting too much on experience, and on man's opinion; and if by any suffering I am brought to trust in and feed on Christ and Christ only, it will indeed be well. I have often observed that I was afraid to take up Job's language: "I abhor myself;" but I think I now see a little into Job's meaning; and notwithstanding the selfishness and self-love which cling to me, I can, with sincerity, say, "I abhor myself." Job had been making a protestation of his integrity; but he was now in the presence of his Maker. The heart-searching, pure, and holy God was demanding of him to show his righteousness; but poor Job must first have a correct view of it himself; and what was the effect? Why, instead of daring to plead it before Jehovah, he cries out, "Behold, I am vile! I abhor myself;" or, as seems to be intended, "I abhor my own righteousness."

Jan. 1st, 1834.—I have entered upon another year, and where does the beginning of 1834 find me? I can say that "in me, that is, in my flesh, dwelleth no good thing;" and I think I never found my spiritual enemies more strong or more lively than within the last few days. I cannot explore the depth of iniquity which there is in my heart; but, Lord, all my secret sins are exposed to thy sight. Whither, then, must I flee? My hope rests on Christ, and Christ alone. Precious Lord, increase my faith, and give me clearer views of thyself and thy all-sufficiency; then it will not matter how much I am shown of my own filthiness. I am too apt to be looking at things which are behind, instead of pressing forward toward those which are before. However, "out of the abundance of the heart the mouth speaketh." O how little am I acquainted with what I may term "Gospel-repentance;" that is, a broken heart on account of having offended One whom I see to be the altogether lovely! This Gospel-repentance is the experience of God's family; but my repentance is of a more legal kind. "Come, Lord Jesus, come quickly." If I am thine, why dost thou tarry so long! O give me to see and feel thy beauty, the all-sufficiency of thy blood, and the efficacy of thy intercession!

I have been visiting one who, I fear, knows not Jesus, and I am grieved to find I am unlike a faithful servant. Wretch that I am, I still seek to shun the cross, by hiding my colours when in ungodly company. O when will the love of God be so shed abroad in my heart as to conquer this besetting sin! With a guilty conscience I returned home, and on my arrival I found a letter



from Mr. Blackstock, in which he quotes those blessed words: "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." (Jer. xxxi. 3.) How sweet do I see and feel that language to be! What! Loved me,—ungrateful, worthless, guilty me! Loved me with an everlasting love! Then, Lord, am I not one with thee? And though I have sinned with my fathers, committed iniquity, and done wickedly, yet in my Head, Christ Jesus, may I not claim the blessing of which David speaks? Praise the Lord, O my soul; for he is good, and his mercy endureth for ever. "Who can utter the mighty acts of the Lord? who can show forth all his praise?" (Ps. cvi. 2.) I find myself so cold and lifeless that I often doubt whether my profession is anything beyond hypocrisy.

The saints are invited to pour out their hearts before God; but, alas! What a long time it is since I enjoyed any sweet nearness to him in prayer! Mountains of carnality seem to stand between me and the Saviour. Sometimes under the word I experience a ray of divine light; but as soon as it is gone, the things of the world appear to occupy all my affections. I believe that a view of Christ Jesus the Lord could and would remove all, and constrain me to say, "I love him because he first loved me." But I cannot behold him; I cannot find him. Lord, thou hast promised to feed the hungry with good things, to satisfy the longing soul, and to fulfil the desires of them that fear thee; but what can I, a poor worm, do; for my appetite is sickly and my desire is earthly? How am I to obtain that hungering and thirsting to which the promise is annexed? I am helpless. Every good and every perfect gift must come from thee. O stretch out thine arm to help me! If thou hast begun a good work in my soul, do not let it fall to the ground, but remember thine own promise: "They shall revive as the corn, and grow as the vine." (Hos. xiv. 7.) My cry is, "God be merciful to me, a sinner."

May 25th.—I have found this day to be one of strong exercise, having tasted both disappointment and refreshment. In walking to chapel this morning I was induced to take out my Bible, and found Psalms ii, iii, and iv to be to my soul what genial rain is to parched ground. Those who, like me, have often to sigh on account of spiritual deadness, know how to prize the word when a sweet power attends the reading of it. At chapel my gracious, tender, and compassionate Shepherd met with me, wiped away my tears, and was better to me than any earthly friend. I would lift up my heart with gratitude to God, who has fed me all my life long unto this day, and led me by a way that I knew not. He has done all things well.

June 20th.—I would ascribe unto the Lord glory and honour. Surely I may say, "Hitherto hath he helped me." A trifling circumstance has been suffered to greatly agitate me. Indeed, my mind was made very wretched by it; and O how unlike a Christian did I act! But He whose Name is Love gave me, in the moment of need, a precious cordial from his Word. (Micah iv. 9.)

My sins rise mountains high. If the offences, even of this one week were to be written down, what a black catalogue would appear! Sometimes I feel so entirely dead to spiritual things that I cannot discover a desire after Jesus. Then I am alarmed at my carnality, and cry to the Lord for help. For a while no help appears, and I exclaim, "Hath the Lord forgotten to be gracious?" But in the right moment Jesus shows himself, and I do indeed find that his love is better than wine. This evening my adorable Master gladdened my heart by enabling me to see that he dealt towards me as towards Ephraim of old. Truly I can apply to myself what he says of his ancient people in Hosea xi. 3, 4. O that this manifestation of the Saviour's favour may have the same effect on me as on the Old Testament saints! May I rise up above all the cares and pleasures of this ensnaring world and seek after Jesus.

July 21st, 1834.—It is a year to-day since I was baptized. When I look back on the path I have travelled, how contrary it has been to what I chalked out for myself! That I should have left the Established Church which I once so venerated, to have forsaken those characters and that kind of preaching which, from earliest childhood, I was taught to esteem above all others, is to me indeed marvellous. I am not altogether left in the dark, but can sometimes say, with some degree of confidence, "My Father; thou art the Guide of my youth;" for he has not left me to walk in my own way; and I would praise him for all that is past.

July, 1835.—On the 5th of this month Mr. Hardy, of Leicester, preached at Birch Meadow from Job i. 8-10. I heard him with much pleasure, and during the evening felt very happy in the Lord. When lying down in bed I told my covenant God that I desired to devote my whole self to him,—all I had and all I was. The next day I was greatly distressed by hearing of the difficulties of one in trouble, and I found it no easy thing to say, "It is well;" yet the assurance that Jesus was at the helm of affairs yielded me a sweet satisfaction, and I was enabled to draw much comfort from what I had heard the day before. I felt most painfully for the one to whom I have referred, and I knew not how far, either directly or indirectly, I might myself be a sufferer; but I believed that God set a hedge about me, and about all that I had on every side. At the commencement of this trial I enjoyed much nearness to the Lord in prayer, but during the last week it has been otherwise. Alas! What a heart is mine! "O Lord God, to whom vengeance belongeth, show thyself."

Oct. 21st, 1836.—I spent last week at Bridgnorth, and, on the whole, I trust I found it a profitable time. I was mercifully kept from that lightness of spirit which I am apt to indulge in when freed from domestic cares and surrounded by friends; but a circumstance took place whilst there which was made the means of humbling me and driving me to wrestle vehemently with the Lord. My mind was much agitated, and I don't know that I ever saw myself so deserving of the wrath of God. Christ's merits were all I dared to plead as a cause why I should not be given up

to commit the blackest crime and plunge myself into misery. He is the Brother born for adversity, and his children must be brought into adversity to know anything of his preciousness. As I never had a deeper view of my own vileness and helplessness than was the case last Saturday morning; so I never more highly valued the Saviour. Under a slight discovery of the nature of sin, of our own sinnership, and of the holiness of God, how gladly would the soul creep under the shadow of the Saviour's wings. O Lord, I beseech thee, save me from sin! The sad state of our church is uppermost in my mind; but as it is the means of leading me to the Lord, I must say, It is well. Through mercy, I am kept in a waiting, prayerful state, and now and then I find Jesus to be my Burden-Bearer, and for the time I can believe all the heavy clouds which hang over us are subject to his control; that he is reigning over them and in them for the good of his family; that he will lead the blind by a way that they know not; that he will make darkness light before them, and crooked things straight. Never was my soul more drawn out in prayer for Christ's mystical body than during the last week. "The Lord knoweth them that are his;" and, Lord, are not some of thine own to be found amongst us?

Dec. 22nd, 1836.—The flesh does not at all like the way in which I have to walk, but the furnace is certainly a means of teaching me knowledge. What various evils which, in sunny days, lie closely concealed in the heart, are by trials brought into full view. O what self-deception! What charging of God foolishly, what unbelief, what pride, what fretfulness do I see and feel myself to be the subject of; so that I am ready to fear the strong man armed will destroy me. I am like a child in a storm, ready to run anywhere for shelter; but every other refuge failing I am compelled to betake myself to the Lord. Sometimes he appears to shut out my prayer, but now and then he has been graciously pleased to take me up in his arms, or to cover me with his feathers; and "then I can sing as I go, My Jesus does everything well."

It is now pretty evident that I shall in a very few months leave Kemberton; consequently be separated from the dear people at Birch Meadow. This I feel to be a heavy trial. Ever since I have been a member the church has had a warm place in my heart, and the deep waters through which we have passed seemed to have endeared it to me. I have thought that it was in mercy the Lord had kept me here, that he had blessed me with a spirit of prayer for this part of his vineyard, and that I should yet have the happiness of seeing his church in a state of spiritual prosperity; but I now find my faith to be sharply tried, and am ready to conclude that all my love, prayers, tears, and hopes were produced by carnal, fleshly passions. Lord, do not suffer me to be tempted above that I am able to bear.

Wolverhampton, June 25th, 1837.—O what a year of changes and afflictions, but also of mercies has this been; but though the

floods have lifted up their waves, He that is mightier than the noise of many waters, has been my Strong Tower; and though my soul is lean and barren, and my heart sorrowful, yet am I kept hoping in the Lord. Some portion of the Word has now and then glimmered on my path; and thus I have been kept from concluding that this is to be an eternal night. The beginning of the year found me in great trouble. About the latter end of February my dear sisters were each of them taken ill. Isabella was soon better, but Elizabeth's affliction continued many weeks, and O the dreadful heaviness of spirit and soul-bondage which I endured during this period I can never describe. O with what bitterness did I once cry, "Why withdrawest thou thine hand, even thy right hand? Pluck it out of thy bosom." I seemed at this time to be an utter stranger to love, submission, fortitude, and every other good and perfect gift; but Ps. cxlv. 19 kept me from despair. I do not think any portion of the word was ever before applied to my mind in so striking a way. A few months before I was fetched from Kemberton to nurse my sisters the text I have just named came with such power that it awoke me. I just thought it a sweet passage, and went to sleep again, when the verse was again brought to my mind, and in such a way as quite roused me. I considered it over, and thought it very precious; but felt startled at the words: "He also will hear their cry," as I feared that denoted trouble. However, the Lord in his own time graciously restored my eldest sister; but this billow appeared to have passed away to make way for another, which, though so heavy a stroke, is full of mercy.

My dear sister Isabella, whose health had been declining for months, was on May 7th taken seriously ill, and her complaint was pronounced disease of the heart; and on June 6th she died. This is a blow which nature most acutely feels. Certainly if I know what Christian-fellowship is, I have enjoyed more of it with her than with any one besides. O that the blessed Lord would condescend to fill up the vacuum thus made in my heart, and reign without a rival! How great is his goodness in thus indulging me with such ample testimony of the eternal happiness of our dear sister. Yes, she has escaped the sin and misery of this life. Clouds and darkness can never again hide her Lord from her view. I still venture to lay this promise before the Lord: "He will fulfil the desire of them that fear him," &c. His ways are past finding out; but in this word I think he causes me to hope, and I desire to take heed unto it as unto a "light that shineth in a dark place, until the day dawn, and the day Star arise in my heart."

On April 10th I came to reside at Wolverhampton, and on the last Thursday in May I joined the church in John Street, under the pastoral care of Mr. Blackstock. O that I were a more fruitful member! Blessed Jesus, I want to know more of thee whom to know is life eternal. I would

"Drop into thy sea outright  
Lose myself in Jesus quite."

Aug. 18th, 1841.—My mind is filled with the remembrance of God's goodness and my own shameful perverseness; but I am at a loss how to clothe my thoughts with words. The substance of all I can say is this: "To the Lord our God belong mercies and forgivenesses;" and to me "shame and confusion of face." My soul hath this day been so melted and crumbled down under a sense of divine love and mercy that I am constrained to set up my Ebenezer and say, "Hitherto hath the Lord helped me." As I sat under the Word this morning weeping for joy, the path in which I have walked ever since I made a profession of religion seemed brought before my view, and as I looked over my long seasons of carnality and indifference, with what amazement did my very soul cry out, "Yet have been upheld till now!" For grace to be kept alive in such a sinner as I must indeed be God's work; for it is like a spark preserved in the midst of an ocean of corruption.

In looking back on the past I must confess that during the greater part of the years 1838, 39, and 40 my soul was in an awful state of backsliding and worldliness. The Lord only knows how low I was sunk; and yet, glory to his Name, he kept me from outward immorality. My heart went after idols, and his Divine Majesty was faithful to his Word: "The backslider in heart shall be filled with his own ways." At the latter end of last year a circumstance, trifling in itself, was permitted to work upon my feelings, so as to stir up the corruptions of my nature to a most frightful degree. O what hours of misery have I gone through, as I seemed to be given up to a spirit of envy, enmity, and almost everything that is wretched and unholy. Sometimes I was ready to nurse and feed on these devilish principles, and then the very cry of my heart was: "Let not iniquity prevail against me." "Save, Lord, or I perish." "Bring my soul out of prison that I may praise thy Name." These conflicts have continued, more or less, up to the present time, and never before had I such a feeling sense of the utter depravity of my heart. Cain, Saul, and Haman were the men who most clearly portrayed my character. But dreadful as these exercises have been, I think they have been overruled for my good, and spoiled my appetite for the vanities of the world. They have made me value God's Word, the company of his tried family, and the throne of grace; they have taught me my need of being kept every moment by the mighty power of God, and they have instrumentally constrained me to adore the mercy which has kept me from the commission of the blackest crimes.

One evening I remember speaking in an unbecoming way, and no sooner had I done so than my conscience was burdened with guilt; not so much on account of the words, as the spirit in which I had uttered them. At night, when going to read with the family I opened upon Ps. 1, and O how it pierced into my very soul. The mighty God, even the Lord testified against me, and I had to plead guilty to every charge; for I too well knew that pride, en-

imity, and envy worked in my heart, and I was continually consenting with them, and so casting God's Word behind me; thus I proved myself to be the very one that hated instruction. Several times after such humblings as these the Lord has graciously encouraged me to hope in his mercy, and frequently after a storm of temptation and corruption has subsided, and I have felt some liberty in drawing nigh to God, I have thought it was certainly better to be here than to be in a state of carnal ease. There is one truth connected with these dreadful temptations which I would not overlook. (Lord, let me be humbled at the remembrance of it.) Every time the devil stirred up the corruptions of my nature, I, more or less, gave him a helping hand; so that not once have I come off with a clear conscience; and yet even my sin does not hinder the Lord's mercy. O how tenderly has he dealt with me, and how tenderly is he now dealing with me!

On the 5th of this month Mr. Gregory was married to Mrs. Silk. Mrs. S. is a deeply-taught, spiritually-minded Christian. A few days ago they called upon me, and we were talking of the many methods God was pleased to use in order to secure to himself the whole glory of his own work on the soul. Mr. G. observed, "And his creatures can only glorify him as they feel the value and preciousness of the Saviour; for it is in the Son, and none else, that the Father is well pleased." I have often feared that is the point in which I fail, that all my religion is nothing worth, and that Christ is not formed in my heart the Hope of glory. Many times have I entreated the Lord for humility and love; but yet how pride and enmity prevail. Then these words came: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. iv. 3); and it appeared quite clear to me that though I had desired these fruits of the Spirit, I had desired them rather to glorify self thereby than to glorify God. O what a dark, confused, ignorant, helpless creature I found myself to be! The next morning I thought, "It will be in vain to go upon my knees, for I have no faith, and I cannot be accepted without it." Then again the idea of remaining so far off from God was terrible, and I resolved that if I could not go to his footstool with faith, I must go without it. Here my fetters were, in some degree, loosened, and I felt encouraged by the remembrance that he received naked and empty sinners.

This morning I was astonished to hear Mr. Francis read Heb. xi. I said to myself, "Really it seems as if the Lord regarded me." When he stood up to preach he told us he had no text. I was glad to hear this, and said, "Lord, do give him a word suitable to my case." Mr. F. then said he would read the first verse of the chapter before him. (Heb. xi.) I was rejoiced to hear this, and throughout the sermon could hardly contain myself. I thought, "The Lord does hear and regard me," and I said, "Now that I have the evidence of thy love I am willing to wait thy time for brighter discoveries of thee." I could follow our dear minister in his description of faith; for I did indeed believe I was blessed

with it. O how sweet and precious the Word was! What freshness appeared in it when brought into the heart with power. I hoped I was not guilty of presumption in adopting the language of David: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." (Ps. iv. 7.)

Bridgnorth, July 15th, 1859.—For 18 years this book has been lying by. I do not know that during that long period I have ever looked at it. In reading it through I have found myself interested and instructed. I am now 55 years of age, and for almost thirty years I believe it has been my unspeakable privilege to have Divine life in my soul. My many wanderings, the coldness and indifference I have often got into God only knows, and his faithfulness in following after me, and bringing me back to his fold is marvellous in my eyes, and I expect it will be a matter of love and praise throughout eternity.

I would fain say something about God's written Word, but am at a loss how to express myself; for it has been more to me than language can set forth. I have indeed found it a lamp unto my feet and a light unto my path. Many a time has the Lord through his Word most graciously and most powerfully warned, instructed, reproved, comforted, and supported my soul. From the commencement of my new life I have occasionally had texts of Scripture so forcibly and appropriately brought to my mind that they have served as way marks as I have journeyed on; and in my darkest moments I do not know that I have ever been left to deny having heard the voice of God in the Scriptures.

On one occasion, and very soon after I had left the Established Church, Mr. B., the minister I was then hearing at Shifnal, was reported to have been guilty of dishonest conduct. This was a great stumbling-block to me, and for a time I was left almost to call in question the reality of religion, and to conclude that after all the moral, upright sort of characters I used to mix with were the best. No sooner had this notion flitted through my mind than these words came with great force: "Because iniquity shall abound, the love of many shall wax cold." (Matt. xxiv. 12.) Well do I remember the sudden change there was in my thoughts and feelings. I said, "O, am I one of the many whose love shall wax cold! Lord, save me. Do save me from this." I am brought to examine myself, and to pray for my own salvation rather than sit in judgment on others. I could enlarge on many other Scriptures which the Lord has specially instructed and blessed me by; but try how I may I cannot express half what is conveyed to my soul through the teaching of the Blessed Spirit.

After the above date she ceased to write down the exercises of her mind. The following is a short account of her last days:

"For many years my beloved mother had suffered from an affection of the heart and lungs, which caused painfully laboured breathing; and a slight cold taken on the first Lord's Day in February, 1886, brought on bronchitis, to which she succumbed on the following Sunday. During the early part of this last ill-

ness she would lie with her eyes closed and her lips moving as if in prayer. Listening attentively we could hear her say, 'O Lord, reveal thyself to me! Give me a bright manifestation.' I said, 'Then you do not feel quite happy, dear?' She replied, 'I feel that go when I may, I am perfectly safe; but I want such a bright revelation of Jesus as to be able to show forth his praise.' A day or two later she was heard saying, 'Precious Jesus! Precious Jesus.' I remarked, 'Then you are now enjoying what you longed for.' She replied, 'Not exactly that, but such stability. *O such stability!*' On another day she said, 'I have been thinking so much of the glorious robe in which I am arrayed. It is of needle-work, and of wrought gold; which means the righteousness of Jesus Christ; and gold, you know, will stand the fire.' The allusion was to Ps. xlv. 13, 14.

"About two hours before the end our kind minister called. We thought dear mother was too ill to see him, but she said, as she always did, 'Ask him to come up, and pray.' He read a few verses from Jno. x, and said he had been speaking on the good Shepherd at chapel that morning. Dear mother replied, 'Yes, Christ is the Door, and the good Shepherd;' and then added, with emphasis, 'It is a mercy to have cleaved to God's Word, and to have light and understanding in it.'

"Owing to the laboured breathing my dear mother was not able to talk much through her illness, but from the few treasured words she uttered we can say with confidence that the glorious gospel of the grace of God which had been her hope and stay through life, was amply sufficient to sustain her soul in the last and trying hour. The Bible, and Hart's hymns were her daily companions, and one of her last requests was that four copies of the latter should be procured and given to four friends whom she mentioned by name. "S. E. W."

SMALL Jacob shall arise, and that because Jacob's God is great.—*Arrowsmith.*

I SHALL rejoice to hear that you, who have separated yourselves from such a carnal and corrupt system as the Church of England, are walking in truth, from tasting, feeling, and handling the sweetness and power of it in your own souls.—*J. C. Philpot.*

I do not at all regret leaving the Church of England, and feel quite satisfied and comfortable at having done so. My conscience is now at ease, which it was not whilst I was entangled in so carnal a system, and at times I see more of its awful mockery and the dreadful lies which are solemnly told the blessed Jehovah by his professed ministers.—*J. C. Philpot.*

EVERY soul that has been quickened by the invincible energy of God the Holy Ghost, and so passed from death unto life, and from the power of sin and Satan to the living God, is a real citizen of Zion. Where this life is there will be a mourning over sin and self and after the mercy of the Lord, a real hungering and thirsting after righteousness under a feeling sense of our unrighteousness, and the real need of such a one as is pleasing to God.—*W. Gadsby.*



## A SERMON

PREACHED AT HASTINGS, BY THE LATE MR. T. GODWIN,  
ON MARCH 21ST, 1869.

“Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.”—ACTS XIV. 22.

WHO believes this truth? I fear there are many seated in their easy chairs, undisturbed by the sins of their hearts, or by the temptations of the devil and the persecutions of the world; and therefore they cry out, “Peace, peace,” where there has never been a war; but if there has been no war there can be no peace. There is no discharge in the Christian’s war until his last breath is drawn; and then he lays down the old man, and is received into that mansion above which Jehovah, the Father, has provided, and Jehovah, the Son, has prepared, and Jehovah, the Holy Spirit, is making known to the believer’s soul here. It is very remarkable to think there are so few out of the few that are saying with David, “Come and hear, all ye that fear God, and I will declare what he has done for my soul.” But there is “a remnant according to the election of grace.” Blessed is that man or woman whom the Lord has, by his Spirit, picked out from among the rubbish of the fall and brought to know their lost and ruined state; for I am sure there is no quickened sinner but what feels lost in himself, but the Lord, in tender mercy, will bring him to himself; for “the secret of the Lord is with them that fear him, and he will show them his covenant.”

But without a longer introduction, we will try to show up the marks of those who are disciples; because my text says, “Confirming the souls of the *disciples*.” We read in the Word of God of many different sorts of disciples; but there is one sort that will never reach the kingdom of God. The apostles went about from place to place confirming the souls of the disciples of Christ; for such fear lest they shall some day fall. They cannot see the hand that holds them nor the arm that supports them; therefore they are tossed up and down as the locust, and they find they have mountains of fears which they cannot level, and they fear that they shall after all be castaways.

We read in this blessed Book the distinction the Lord has made between the disciples and the apostles. Out of the disciples the Lord chose all his apostles. A disciple is one that has been taught by God the Holy Ghost to believe in the Lord Jesus Christ; and Paul says, “The law is our schoolmaster.” Mark! A *schoolmaster*. Again, he says, “The law hath dominion over a man as long as he liveth.” It matters not what a man may be, whether learned or illiterate in this world; for it mastered Saul of Tarsus when on his way to Damascus.

The disciples spoken of in my text were to go through much tribulation before they entered into the kingdom of God. The Lord said to Jeremiah, “If thou take forth the precious from the

vile, thou shalt be as my mouth." (Jer. xv. 19.) Therefore it is my soul's desire to show who these disciples are. The Pharisees said to the man who had been born blind, "We are Moses' disciples." But Christ said, "Had ye believed Moses, ye would have believed me; for he wrote of me.

The first mark of these disciples is their being convinced of sin and having the love of God in their souls. The Lord Jesus Christ is the Saviour of sinners, who loves at all times, and in all circumstances; although the children of God fear it is not so, because they cannot always feel love to him. They are taught by the Holy Ghost who makes no mistakes. The Lord is a jealous God, and "will not give his glory to another, neither his praise to graven images." O what safety there is in the Lord Jesus Christ! Bless his dear Name, he says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (Jno. xv. 16.) There is so much deception in the heart that the poor soul fears he is deceived, and the Lord says, "Take heed that no man deceive you; for many shall come in my Name, saying, I am Christ, and shall deceive many." And, "Take heed what ye hear and how ye hear." John says, "Many deceivers are entered into the world;" but they shall not totally deceive the elect; for they cry night and day unto the Lord. "The needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." (Ps. ix. 18.) Though it may appear to do so in our apprehension, it cannot perish; for "shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily (Lu. xviii. 7, 8); that is, when they little expect it.

The poor soul is buffeted by Satan, who tries to put dust into his eyes; for dust is the serpent's meat. But the Lord rebukes him; for he says, "I will rebuke the devourer for your sakes." "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." (Zech. xii. 8.) All the poor feeble ones he takes up in his arms, and carries them in his bosom. Real disciples want confirming; and God the Holy Ghost says, "Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you." (Isa. xxxv. 4.) Ah, bless his precious Name, he will come with vengeance against their enemies; for he says, "Vengeance is mine; I will repay, saith the Lord."

Sometimes these poor things are like Gad, encompassed with a troop; but they shall, like him, overcome at the last. But the Lord says again, "Strengthen ye the weak hands, and confirm the feeble knees." What are the hands? Faith and hope; but sometimes these hands hang down, and then they cannot take hold; and so they want strengthening. Therefore it is said in my text, "Confirming the souls of the disciples." Honours crown

his brow! Their souls cost a price, a great price, even his precious, atoning blood.

But you may say, "I am tried as to whether I have ever had a testimony that Christ is in me. My soul is confirmed in the blessed truth of God's everlasting love, and I have been as happy and as free as I could be and live; but when I have lost the sweetness and savour of it, I fear I have been deluded; and this tries me much; and I search and try to see whether it is a reality or a delusion." Says the poor soul, "I want to know whether I have the love of the truth." Ah! Here is the marrow and fatness of divine religion in the poor sinner's soul. Well, in this love of the truth there is God's everlasting mercy; for he never would have had mercy on thee if he had not loved thee. Therefore my desire is that God's people should be confirmed in this truth. He cannot have mercy unless he loves, and he says, "As many as I love I rebuke and chasten." It is only when the Spirit of adoption is in the poor sinner's soul that he can say, "Abba, Father. My Lord and my God." This is where all the poor children of God want to be brought; therefore it is written: "Confirming the souls of the disciples."

The new man is created in righteousness and true holiness; and so no unbeliever can believe the truth, for faith is the gift of God. You have no command over divine faith, because it is of the Blessed Spirit; but because you have so many changes, you fear you have it not. The Word says, "Because they have no changes, therefore they fear not God." (Ps. lv. 19.) The poor soul says, "I want the Sun of righteousness to shine into my heart." Wait on then, dear fellow-traveller; but remember you must wear the crown of thorns before you can wear the crown of glory. Remember that the Lord Jesus Christ had a crown of thorns platted and placed on his brow; and who was that for but poor sinners? You may say, "But is it possible the blessed Lord can ever hear the prayer of the destitute?" Ah! For ever bless his dear Name, he can. But what the Lord promises, Satan tries the poor dear soul upon, because clouds and darkness cover the promise; but by-and-bye the Lord rebukes the enemy, and then the poor soul comes up again. But if he comes up, he will have to go down again into the depths. God's children are troubled with rebellion, peevishness, fretfulness, and murmuring; so that trouble comes in like waves of the sea; but the Lord supports the soul; and the child of God learns that he cannot bear anything of himself, but in Christ he can bear all things.

There is another thing that the child of God is tried about, and that is whether he has ever had an application of the precious blood of the Lamb. O how the devil troubles him on this head! He says, "You can never prove you have had this, and so you had better give it all up, and put an end to your life; for you are not one of Christ's disciples." I am not speaking of what I do not know; for I have gone through all this, and therefore have not gone from house to house to learn it. Satan may tempt,

but the Lord preserves his people. Satan showed me the spot and the rope, and told me that I should not have a better opportunity than the present (for my wife was gone out); yet, just when I thought of it, I was brought down upon my knees; and it was there the Lord brought Mary Magdalene, the thief on the cross, Saul of Tarsus, and Manasseh; and he showed me that he had saved them, and therefore I saw he was able to save me; but I wanted to know that he was willing, as every tempted soul does.

Let us try and see whether we have had the virtue of this blood applied, even the precious blood of Christ, which was shed on Calvary's cross and in Gethsemane's garden. I will tell you how you may know if you have felt the virtue of it upon your own conscience. If you have had the pardon of your sins it was through the virtue of this blood: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (Jno. xvii. 3.) I know experimentally I have had guilt upon my conscience. I had no hope of entering heaven until the time that I have told you of; therefore I know when this hope was put into my heart. When this hope was wrought in my soul, it was as an anchor both sure and steadfast, and which entereth into that within the veil. An anchor has two claws, and when let down into the sea, one claw takes hold of the rock; but the anchor is fastened by a chain to the vessel, and thus keeps it steady. There is a very sweet chain spoken of by Paul where he says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For 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." (Rom. viii. 28-30.) See how this chain, like Jacob's ladder, touches both ends, and holds heaven and earth together. The devil tries to cut this chain, but it is like God who made it; and he holds his people just as the anchor does the vessel. The Lord's people are called "vessels of mercy;" and they were called by grace that this mercy might be put into their souls. God's people are tried about the promises. Sometimes they pass through their minds, but they are a dry breast to the poor soul until God the Holy Ghost puts marrow and fatness into them. The promise is not a bare letter. It is compared to ointment: "Because of the savour of thy good ointments thy name is as ointment poured forth." (Song of Sol. i. 3.) When the Blessed Spirit breaks open a promise in the heart, then it is like the precious ointment upon the head, that ran down upon the beard, that went down to the skirts of Aaron's garment. If you have ever had a promise applied, you will never let it go, and whenever any one quotes it you will say, "Ah, that is mine." As the Lord puts the truth into a sinner's soul, he will find the Word will live in him; for we are "born again, not of corruptible seed, but of incorruptible, by the word of God which

liveth and abideth for ever." Thus we believe there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Some may say, "We have all heard the Word of God;" but if it has not been spoken to the conscience there is no spiritual hearing of it. Christ said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." (Jno. v. 25.) When the Lord Jesus Christ stopped Saul of Tarsus on his way to Damascus, he fell to the earth and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts ix. 4-6.) It is a personal voice; and therefore the soul that receives it justifies God in all his dealings and dispensations towards him. These are the characters that believe what God says is truth, and this faith centres in the Lord Jesus Christ. Therefore "we are all the children of God by faith in Christ Jesus." Faith comes, but it does not go away again. There may be some poor soul here that has been mixed up with the Arminians, who say, "You have only to believe and take the promises, and then it will be all right." But the poor sinner says, "That is just what I want to do. I have been asking and begging of the Lord; but I cannot believe. The Lord must tell me himself that he loves me." The man who had an afflicted son took him to the disciples, thinking they could cast out the devil, but they could not cure him; and he comes at last to Jesus, and says, "Lord, have mercy on my son, for he is lunatic, and sore vexed; for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." (Matt. xvi. 15, 16.) Jesus said unto him, "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." (Mark ix. 17-24.) How sure the poor man was that unbelief had kept him back; therefore he asks the Lord to subdue it, and to let his faith centre in him.

Now when this faith gets into my heart it is enough, for it overcomes sense and reason. Therefore it is said in the Word of God: "Faith is the substance of things hoped for, the evidence of things not seen." A man can never hope in anything but what he believes in. Peter calls it "like precious faith with us." Faith is sometimes called an eye, and sometimes this eye is very strong, because it can look at the Sun of Righteousness, whereas the natural eye cannot look at the sun in the heavens. Sometimes faith gets a glimpse of the King in his beauty; and thus we learn to walk humbly and closely with God.

My text says, "Confirming the souls of the disciples, and exhorting them to continue in the faith." You will find that be-

lievers generally look under the mark, or else Paul would not have said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." I was one of the greatest Pharisees before the law of God was let down into my conscience, and I tried every way to serve Satan; but, honours crown his brow, he stripped me of the garment of my own righteousness, and brought my soul into the possession of the righteousness of Christ. My text says, "We *must* through much tribulation enter into the kingdom of God." The choice, then, is not on the sinner's side, but it is all on the Lord's side; because the word "must" means compulsion. The Lord Jesus Christ says in his Word, "I will," and "they shall," and he knows how to subdue and conquer the will of his children; for he has said: "My people shall be willing in the day of my power." We all have had to prove the truth of my text who have passed through a little of the exercises I have been tracing out. When the Lord Jesus Christ took his disciples into the garden of Gethsemane, and said to them, "Tarry ye here, and watch," did they do so? No; as soon as he was gone they fell asleep for sorrow. Christ has gone before his people in the path of tribulation, and has made a way through all their troubles and sorrows, for he has declared they shall come forth of them all; and his *shalls* and *wills* in the Word will stand fast for ever and ever. He must needs go through Samaria, and he told the woman at the well all things that ever she did. The Lord's people are not satisfied with a minister telling them what they have done; they want to know what the Lord Jesus Christ has done for them. "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.)

The children of God are exhorted to continue in the faith. Professors hold the history of faith, but God's dear people hold the mystery of it, for they have the virtue of it in their own hearts; as Paul says: "Holding the mystery of the faith in a pure conscience." (1 Tim. iii. 9.) Well, let me ask you a question. Has your conscience been purged from dead works to serve the living and true God? Paul says a pure conscience is a purged one; and David says, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." (Ps. li. 7.) God's people are purged from dead works; but the Lord purges them by his blood that they may serve the living and true God. We know and are sure that this is the faith that will stand when the world is on fire. "Ah," saith some poor soul, "it is not possible to fight our enemies every day of our lives." What did Paul say? "We were troubled on every side; without were fightings, within were fears." (2 Cor. vii. 5.) Paul had to fight outwardly as well as inwardly; and he tells his son Timothy to "fight the good fight of faith and lay hold of eternal life." Many souls have fought this battle, and passed through tribulation who have now entered the kingdom of God.

There never was a soul yet entered into the kingdom of heaven without knowing something of this tribulation, or else the Lord

would never have said to his disciples, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (Jno. xvi. 33.) Therefore tribulation is a legacy left to the children of God; but some have a larger legacy than others, as the Lord sees fit; for he deals out their troubles by weight and measure. "Thou, most upright, dost weigh the path of the just." (Isa. xxvi. 7.) We shall not have one cross more than the Lord has designed. You will never go to heaven unless God has made you poor in spirit; for it is said: "The poor have the gospel preached to them;" and "Blessed are the poor in spirit; for theirs is the kingdom of heaven." All the children of God are made poor, or they would never want the riches of Jesus, as Adam did; and so he has laid them up in the Lord Jesus Christ for us, that out of his fulness we may receive, and grace for grace.

Some may say, "I have too much trouble;" and there are others who think they cannot be God's children because they have not trouble enough, and they pray for more trouble; but that is the worst thing they can ask for. I once asked the Lord for trouble, and when it came I nearly went deranged; and so I never dare ask God for that again. I have had much trouble in my day about my own soul. We must all go into this tribulation or we shall not come out of it. The feeling of death in the believer's soul is a trouble that the people of God enter into. The child of God finds Satan taunts him; for he says, "Where is the life and power you once thought was in your religion? At one time you were able to search your Bible to see whether your name was written in your Father's will; but now you are lifeless, and do not search and examine it as you once did." Thus you are obliged to endure the accusations of Satan on this head. David experienced trouble and darkness, and could not see the light; for he says, "Thou wilt light my candle; the Lord my God will enlighten my darkness." (Ps. xviii. 28.) Without this light it is all darkness and death, and the poor sinner mourns and sighs for the light. Then look at him when he gets another testimony. The poor woman that lost the piece of silver, when she found it she called her friends and her neighbours together, and said, "Rejoice with me; for I have found the piece which I had lost." (Lu. xv. 9.) Jeremiah, in his Lamentations, says, "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." (Lam. iii. 1-3) The poor soul is much distressed when in this state of darkness and confusion, which is inward tribulation; and the further we go into the wilderness the more we shall have of it; so that we shall find we cannot serve God as we would. If through the power of temptation the poor soul has slipt in any way, Satan brings his charges against him; and sometimes this drives him into such trouble that he is afraid he shall lose his senses. Paul says, "We (which includes himself) that are in this tabernacle do groan, being burdened; not for that we would be

unclothed, but clothed upon, that mortality might be swallowed up of life." (2 Cor. v. 4.)

"It is through much tribulation that we must enter into the kingdom of God;" but we try to get round it instead of going through it; but we must go through it, or we shall not come out on the other side. Satan will assault the soul in this way: "You were never born again. You have not the faith of God's elect. You have never believed aright, and therefore you must be under a delusion." Then the child of God begins to hunt for his evidences on purpose to prove that Satan is a liar. We know he is, but we must prove him to be one, because we sometimes fear that he speaks the truth. O how Satan assaults the soul with his blasphemous thoughts against God, and against the Word of God, and against the Lord Jesus Christ, and God the Holy Ghost! When assaulted by him in this way, have you not been afraid lest you should express these thoughts with your mouth,—thoughts that you would not utter for the world? What! Blaspheme the Name of Him whom my soul loveth! When Shadrach, Meshach, and Abed-nego were thrown, by order of Nebuchadnezzar, into the burning fiery furnace, the Lord was with them there, for Nebuchadnezzar said, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." (Dan. iii. 24, 25.) The Lord says, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isa. xliii. 2.)

God's people are tempted sometimes to disbelieve the Bible altogether, and the devil says, "How do you know it is true?" and sense and reason join with Satan, till they are tossed up and down like the locust. O the depravity of the human heart! It is my greatest trouble. What a mercy it is that the apostle Paul in Rom. vii shows the two men,—the spiritual man in the natural man. If it were not so, what would the poor children of God have to look to; for they have such discoveries of the human heart as make them wretched and miserable, or Paul would never have cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" Those who have not the Spirit of faith know nothing about this conflict. The children of God are taught two mysteries;—the mystery of godliness and the mystery of iniquity; and none can fathom the depths of the one or rise to the heights of the other. No, not through an eternity. The depravity of the human heart has never been fathomed by mortals, though the Lord may have been showing it to some of you for years. My dear fellow-traveller to Zion, thou wilt have to struggle through this quagmire every day of thy life; for Peter says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. iv. 18.) Hundreds of



times when I have laid down on my pillow at night, I have thanked God that I have done no injury to myself or others; for I often feel myself to be a fiend in human form. Then, what a marvellous thing it is to be led on safely, as it is said of Israel of old: "He led them on safely, so that they feared not; but the sea overwhelmed their enemies." (Ps. lxxviii. 53.)

Let us look at what the apostle says in Rom. v: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." And again: "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v. 1-5.) Well, tribulation worketh patience; but there are two sorts of patience,—natural and spiritual; and you that are much tried and exercised often find your natural patience give way; and then you feel such fury bubbling up in your mind that you feel all shaken to pieces. Well, by-and-bye you feel subdued; and though this is but slowly, yet you sorrow in your heart on account of your hasty spirit, and then patience begins to work, and the poor soul says, "What a fool I am to be so upset and put out with such trifles." Let us see how the patience comes; for these storms teach the soul something. In Ps. cvii it says, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof." When the waves are small they are not much thought of; but when a storm comes the waves are large and powerful. Trouble comes upon trouble; as it was said by one of old: "All thy waves and thy billows are gone over me."

My text says, "We must through much tribulation enter into the kingdom of God;" therefore you *must* go through it in some way. Some may say, "I fear I shall die under it." No, you will not. If you have the life of God in your soul you will never die; for it is said: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." (Ps. xxxiv. 6.) "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." (Ps. xxxiv. 19.) I know what business is, and I have worked as hard as any man for fear I should not come out an honest man. If you have faith as a grain of mustard seed, these mountains of difficulty, which you fear will crush you, shall be levelled, and you shall live to see it. What did John see when he was in the Isle of Patmos: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple." (Rev. vii. 14.) What a blessed entrance that will be!

But I must just touch upon a few more kinds of trouble. One

is family trouble. If you have not this you will have trouble in yourselves; for I have always found that when the life of God is in the heart, there will be as much trouble as can be borne. One may say, "I wish I was in such a person's place, and then I should not have my heavy troubles." Such would like a changed cross; but the Lord knows what cross is best for us. All God's people are afraid they shall not get safe at last, and fear they shall one day fall; so that they cry with David, "Hold thou me up, and I shall be safe." Family troubles are very distressing. When God is pleased to take away a beloved husband, wife, or children, those who are left can never forget them. Time may soften the bereavement, but they are never forgotten. I have had some of these trials. I had but one son to live, and I thought my dear son would be a comfort to me in my old age; but the Lord laid his hand upon him and took him away after a few days' illness. I was from home when he was taken ill, and his wife wrote several times to us, but she made as light of his illness as she could so as not to alarm us; yet as he did not get better I began to feel very anxious about him. At last we returned home, and found a letter to say if we wished to see him alive we must come directly. So we left by the next train, and reached his house about 8 o'clock in the evening. His wife opened the door to us and said, "O father, you are only just in time!" We went up-stairs, and there lay my poor son with his eyes closed, and dying. His wife said to him, "John, your dear father is come;" for he had been asking repeatedly, "Is father come?" The minister who visited him during his illness said, "Your father cannot help you." He replied, "No; but the prayer of a righteous man availeth much." When he saw me he said, "Father, I am saved." I said, "Are you sure of it, my son?" He replied, "Yes, father, I am saved." Then the Lord seemed to take all thoughts of him being my son away from me, and I preached the Lord Jesus Christ to him in such a way and manner as I never did before. In a few minutes he said, "Free-grace! Free-grace! It is all of grace;" and he was gone. I can bless the Lord for calling him home before me; but sometimes I wish it was the other way. It was very remarkable that for some weeks before my son's illness I had been led very earnestly to seek the Lord in his behalf, and many had observed the earnestness with which I had been enabled to plead for him, though at the time he was in excellent health; but the Lord knew what was coming upon him. May this be an encouragement to you to carry your children to the Lord, and he can do all things for you.

Paul says, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." (2 Cor. i. 3-5.) When you think that either father, mother, hus-

band, wife, son, or daughter is already in heaven, does it not put a mark on the goodness of God to them, though it has been through much tribulation? And what an entering in it is: "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." (1 Cor. ii. 9.) The Lord's people enter at intervals upon their possessions by faith, even whilst here below; for "faith is the substance of things hoped for, the evidence of things not seen;" and the apostle says, "We which have believed do enter into rest." They so enter into it as to have a sweet foretaste of it; and as they have the foretaste, the Lord will give to such an entrance in; for he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

When the Lord comes at the last day to set his sheep on his right hand and the goats on his left, he will say to those on his right hand, "Come, ye blessed of my Father;" while he will say to those on his left hand, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." So you see there are those that will enter into the kingdom of God, and there are characters that will stand at the door, and say, "Lord, Lord, open to us." And he shall answer and say, "I know you not whence you are." So the door of mercy will be shut, and the door of punishment opened; as Bunyan said, he "saw a door by the side of heaven, that led to hell." "The wicked shall be turned into hell, and all the nations that forget God. For the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." (Ps. ix. 17, 18.) When it was asked, "What are these which are arrayed in white robes? and whence came they?" it was answered: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tear from their eyes." (Rev. vii. 14-17.) Now I must conclude. may never see you any more in this world, but all of us who are possessed of real religion will meet again in glory.

SATAN and man being fallen and left of God, cannot will good; that is, those things which please God, or which God wills; but are ever turned the way of their own desires, so that they cannot but seek their own.—*Luther*.

THE suffering life helps and contributes much to the active life; for as there is a patience required in doing God's will, so suffering his will fits the heart for it.—*T. Goodwin*.

## THE FEAR OF GOD.

Dear Friend,—You are no doubt expecting a line from me in reply to your last kind letter wishing me to come over to B. some time in the summer to obtain a collection for the Aged Pilgrim's Friend Society. I am sorry, however, to say that I cannot make any engagement of the kind, for it has pleased the Lord to lay upon me his afflicting hand, and to lay me aside from the work of the ministry. It has been a hot and trying furnace, but I hope I have reaped some good from it. The Lord has favoured me with a spirit of grace and supplication at times to seek his face, and my heart has been much drawn up to the Lord of life and glory. I never had a greater insight into the nature and necessity of a spiritual religion, nor ever saw more of the emptiness of the general profession of the day. I have seen also much of the necessity as well as of the blessedness of walking much in the fear of God and being kept from evil by his mighty power. My sorrow is that I have not walked more in godly fear and kept more close to the Lord. Depend upon it if a man be not blessed with godly fear in continual exercise and is not kept by the mighty power of God, he will break out somewhere. A broken heart, a humble spirit, with contrition and godly sorrow for sin, and a living faith in Christ is worth all the notions in the world.

I am glad to find that my attempts to point out error and to set forth truth by the pen as well as by word of mouth are approved of by the churches; and I hope that the Lord may give me that wisdom from above in opening up that most blessed, yet mysterious subject, the Eternal Sonship of Christ, which may enable me to write in such a way as may establish it more and more firmly in the hearts of his saints; for, depend upon it, it is a doctrine according to godliness, and contains in it one of the most momentous truths of our most holy faith.

Wishing you and the friends the enjoyment of every needful blessing,

I am,

Yours very Sincerely,

Stamford, March 21st, 1860.

J. C. PHILPOT.

## THE WILES OF THE DEVIL.

My dear Brother in the Faith of God's Elect,—Grace and peace be multiplied, through the knowledge of the Lord and Saviour Jesus Christ.

I have often thought of writing to you; and to will has been present, but how to perform I have not found. Indeed I do know that to write, speak, or act according to the oracles of God, in godly fear and love, I need a Divine Teacher and Guide. O that I were more subject to his influence and holy anointing, so that I might write and speak more to the edification and comfort of saints, and to the laying bare the deceitfulness of the human

heart, and the wiles and stratagems of the devil, which entangle, beguile, and bewitch!

How few of us are aware of his art and craft in many things; and, like Peter, we do not know that he is so near us till we feel the Lord's rebukes, and our beauty fades, our comeliness is found corrupt, and we are more deeply convinced of our need of mercy, not only in our sinnings, but in our services. O how much I discover that I am afterwards made to abhor, both in my praying and preaching (if indeed the latter be a proper term for my frequent talk), even in my favoured times! All appears polluted that we touch. This makes and keeps us afraid of ourselves; and we are glad when we can hope and expect all things in and from Jesus; and are content to be what he makes us, to have what he gives us, and to do what he directs us. But how much soever I discover of self, I feel how much more there is I discern not, and much I do not rightly discern. What dangers arise from indwelling sin, and how depraved and corrupt is my nature! Often it seems like a flood that would carry everything before it. Then I am led to consider how I have been helped, kept, lifted up, washed, and forgiven; and this forbids despair, and helps hope. The Word of God is a sweet refuge; for it says: "Because thou hast been **my help**, therefore in the shadow of thy wings will I rejoice." (Ps. lxxiii. 7.)

I have been much surprised to find how much correction I need and how continuous it need be to keep down or check sin and folly, to make bounds for it; and only He that made bounds for the sea can restrain and limit it. He lets so much of our sin and folly escape as will make a smart rod to scourge us, and convince us how evil a thing and bitter it is to sin and backslide, to observe lying vanities, and forsake our own mercies; and he wearies us of our pursuit of vanity, and we discover our sinful and fallen condition by our forgetfulness, and quick return to folly after so much suffering. How much sin costs us, and yet how naturally and instinctively we sin; and mercy appears in our wretchedness on account of it; so that in the depth of our own poverty we are made rich. What mystery marks all the works of God; and the more pleasure we find in observing and searching them, the greater they appear and the more we wonder: "The works of the Lord are great, sought out of all them that have pleasure therein." (Ps. cxi. 2.)

I hope you find much inward joy, and strength to encourage you in the work of the ministry; for I doubt not you meet with many things in yourself and others to try you. "Many are the afflictions of the righteous;" but when the Lord delivers out of them we find cause to rejoice, and say, "It is good for me that I have been afflicted." The most difficult thing in affliction is to manage *self*; for such tempers, and passions are stirred and provoked; such as envy, anger, jealousy, revenge, peevishness, malice, &c.; and they often make strange work for faith, and make us wonder how many devils possess us. If these things are

quiet and still for a time, self-pity, and pride are roused, which, if possible, do us more harm than the others.

As for myself I go hobbling along as a cripple only can do, far from being, seeing, or mourning as I would. But I have a most precious Friend, who has helped in every time of real need, and gives me proof that he hears the cry of one of the most unworthy who call upon his blessed Name. He knows my name, and, through his grace, I do too. It is: "Poor sinner." I humbly trust I also know his Name: "The sinner's Friend;" and there alone is my trust. Hymn 588 was given out at our meeting last night, and it sweetly read my heart, and I hope I could sing it with some measure of the Spirit and understanding also. To grace be the praise. My soul is looking, sometimes with joyful hope, to that glorious immortality; though now, as needs be, I am in heaviness through manifold temptations. Faith must be tried in the soul that is crowned, that it may be found unto praise and glory at the Lord's appearing. Grace has hitherto been sufficient, and I would trust his gracious promise that it will be to the end. By word and deed the Lord, I trust, told me many years past that I should not be forgotten of him, and that he would never leave nor forsake me. May he grant me more faith to stay upon him always.

The changes you name are sad, declining signs. I fear for G. St.; it looks threatening. It would seem we are preparing for fiery trials. I fear we need it. Many sad sights of sickness and decay appear among us, and we do not appear to perceive it. Many are creeping in unawares; strangers are devouring our strength. Ephraim hath mixed himself among the people. The Lord reigneth.

With love to each of you,

Yours affectionately,

Walsall, March, 26th, 1872.

C. MOUNTFORT.

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### A CONTRITE SPIRIT.

Dear Brother,—Every day's experience is a proof of God's Word being true where it says that "here we have no continuing city;" but what a mercy of mercies that the Lord has implanted his grace in our hearts, enabling us to seek for a city which hath foundations, whose Builder and Maker is God. I cannot help thinking that the Deity of Christ is the foundation of this city.

O what a City of refuge and safety is our dear Immanuel to a law-cursed, sin-condemned, Satan-hunted, and world-despised sinner! Only as Christ's peace-speaking blood is applied to my conscience by the Holy Ghost can I find safety and repose from the accusations of Satan, the hardness and unbelief of my wicked heart, and the scoffs of professors and profane. When, by precious faith, I am enabled to enter feelingly into Christ, or rather his blessed Majesty condescends to take up his abode manifestly in my soul, then I can say to my poor sin-burdened brother,

“Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death.” (Ps. xlviii. 13, 14.) But without a spiritual believing *into* Christ there is no real joy, solid comfort, or abiding peace for the sin-sick soul. Nothing will satisfy a soul born from heaven but a revealed Christ in all the love of his heart and suitability of his blessed Person as God-man Mediator. How blessed it is to have our souls swelling with desires after communion with our Lord, and how very, very precious it is to experience his blessed presence! It fills the soul with such fulness that it can talk of nothing else.

Bless his dear Name, he has visited me in London, the remembrance of which gladdens my heart. I cannot refrain from telling you of it, and hope the same has been the case with you. Truly I have had communion with you in mind, though absent in body. I have also experienced conflict in my soul, which is not brought to an issue, respecting ~~my~~ removal, which I must leave for the present. At times my mind has been very dark, my feelings benumbed, and affections frozen in matters of eternal importance. Nor has the accuser of the brethren been a silent observer. Daily circumstances have seemed to favour Satan's dark designs, and have made headway against me; so much so that I have not only called all into question, but the marks of hypocrisy have appeared to my mind too plain; so that I have been on the point of giving up all for lost and throwing aside my profession, feeling only condemnation in my forms of religious service. I assure you I should have done so if I could; but I felt my condemnation in doing so would be greater. The doctrine of final perseverance did not produce one ray of hope; and why? Because my soul was shut up in Doubting Castle. Never did I feel so tempted to sin that grace might abound before.

The case of Joseph Hart has continually been on my mind, and it has been suggested that if I sinned as he did I should have as clear a testimony of divine love and mercy as he had. I was sensible from whence these fiery darts issued; but I did not possess a feeling of hatred to the temptation. About two weeks back I suddenly felt an almost irresistible temptation (I scarcely dare write it) to curse the gospel; and though the Lord, in mercy, preserved me from doing so, yet it has sunk my soul fathoms deep; yea, I cannot express what darkness and sore dismay I have been the subject of the last two months. I think I felt a little consolation this morning from the words: “And none shall appear before the Lord empty.” My heart appeared to go out after the Lord laden with its guilt and misery. I felt a solemn, sweet frame of mind for a few moments, and the following words broke in upon my poor mind: “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.” (Ps. li. 17.) I felt assured my desire was and is to have my heart broken and my spirit made contrite before him. It is very easy to talk about broken hearts and contrite spirits, but I know it is

the nature of my heart to be hard and my spirit proud; and unless the Holy Ghost keeps my heart broken and my spirit contrite, I immediately grow hard. But he breaks the one and subdues the other. Unless he does this I soon get whole-hearted and proud in spirit; and this is the way I am taught my own vile-ness and the Lord's power, my baseness and his goodness, my rebelliousness and his great mercy.

The preached word in the great Metropolis in its spirituality and power appears to me to be very scarce. There are many who preach the doctrines clearly, but it is in a way that distresses the mourners in Zion, and the poor in spirit, and puffs up the heady-minded who grow in head-knowledge above and beyond heart-experience. They set forth the unchanging love of God, but as to how that is manifested in a poor sensible sinner's conscience in the midst of the workings of sin and unbelief, they are silent. They can talk about joy and peace in believing, but as to the workings of unbelief and the power of temptation in its various ways and intricate movements they are mute. In short, they appear to have all faith, all confidence, all zeal, and all love. I hear and see so much of this sort of Christianity that I look at every person with suspicion.

I fear I am burying my talent, if the Lord has given me one; and I am tried and tempted on the right hand and on the left. If I make use of the talent I am tempted that it is a base coin, and if I conceal it I am tempted that I have hid it in a napkin. Sometimes doubt will steal over me, fearing I am not tried so much as the children of God are; at other times that my trials are not of a genuine character; then again I feel as dead as a corpse, without life or feeling, not one spark of desire for that which is good. But I fear I shall tire you. May the love of Jesus be with the little band at Dowe's Heath.

Yours affectionately,

Brompton, Jan. 18th, 1845.

W. THOMPSON.

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### THE VOICE OF MERCY.

My dear young Friend,—You did not say in your letter that you would like me to write to you, but lest you should be discouraged, I now attempt to send you a few lines. If the enemy has told you that your letter was not by me kindly received and that you ought not to have written it, I assure you that I received it and read its contents with pleasure, and am glad to find that the Word of truth spoken by me has been so much blessed to your never-dying soul. It is an unspeakable mercy to be raised up by God out of the ruins of the fall, and put amongst his family, and also that the Lord should have put me into the ministry, that I should speak according to that wonderful commission contained in Isa. xl. 1, 2: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned;



for she hath received of the Lord's hand double for all her sins," which two verses were powerfully on my mind when I first began to speak publicly in the Name of the Lord Jesus.

It is also an unspeakable mercy for you that God hath given to you spiritual ears and spiritual eyes, by which you hear the voice of mercy by Jesus Christ and see the beauty there is in redemption by the shedding of his own blood whereby sinners are brought nigh to God, and also that in his righteousness alone you can stand free from all condemnation in the sight of the Lord; and that according to the law and justice of so infinite and holy a Being. To see and feel your utter ruin by sin, and to have a good hope through grace that you are interested in the doing and dying of so great and able a Saviour, are things unspeakably great, and they are hidden from the minds of most men, and bestowed only on those who were from the beginning chosen unto salvation, through sanctification of the Spirit and belief of the truth.

My young friend, what a proof of being of the number of God's elect is a broken heart,—a heart conscious of one's own sin and feeling one's own plague; also a humble spirit, willing, as a little child, to be taught, led, corrected, and saved by Him who is wisdom, strength, and salvation to the poor and needy. To have a love for the truth as it is in Jesus as well as a knowledge of it is peculiar to God's chosen ones. The apostle saith, "Knowledge puffeth up, but charity edifieth" (1 Cor. viii. 1), by which he means a bare understanding of divine truth without faith in Christ and love to God and to his children. What a mercy for you to have Christ's yoke of love on your neck, and to be learning of Him who is meek and lowly in heart. Rest remains for you, and for all such.

I will conclude with my Christian regards to you as part of my care in the gospel of the Son of God, and may the Lord bless you and keep you from all evil is the desire of

Your unworthy Servant in the Church of God,  
Feb. 8th, 1870. CORNELIUS COWLEY.

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A TRUE Christian is the temple of the Holy Ghost; God dwells in him and he dwells in God; and it is his delight to serve the Lord Jesus Christ, whose service is sweet indeed. But whosoever is under the reigning power of sin, and flatters himself that he is an heir of glory, he is deceiving his own soul, and reproaching the cause of Christ. Though he may boast of liberty, he is still a slave in bondage and chains, and shut up in unbelief. However *orthodox* he may be, *orthodoxy* will do him no good in the tempest of God's displeasure.—*W. Gadsby.*

WE have need to pray and earnestly desire as long as we live, that God would hallow his Name in us; because every man is convicted of being a blasphemer of the Divine Name, more or less.—*Luther.*

THE fool (I use the words in a Scripture sense) learns wisdom from nothing; but a wise man learns wisdom from everything.—*J. C. Philpot.*

## Obituary.

MARY ANN ALLARD.—On May 20th, 1887, Mary Ann Allard.

My dear mother was born in the parish of Brenchley, Kent, on Dec. 8th, 1805. She was brought up to attend the Church of England, and was strongly prejudiced against Dissenters. When quite a girl she had a great fear of death and eternity, but could not, as can some of the Lord's family, say the exact time when she was quickened into divine life.

When about twenty-one years of age she lived near a godly lady, whose meek and quiet spirit under the trial of a persecuting husband, was the means of her seeing and believing there to be a reality in true religion of which she was ignorant. But at the age of twenty-eight the Spirit of the Lord came upon her more powerfully. She was in a very precarious state of health, and feared what was before her; and fell into sore trouble about her never-dying soul. From this time true and deep concern about eternal realities attended her, more or less, the rest of her wilderness journey. Her carnal heart rose against the truth of God's election; but, as she was one day feeling her's to be a hopeless condition, other thoughts seized her mind. She was walking across a green near her house; the stars shone brightly, and she was led to meditate upon the Being of a God, and then on the doctrine of election; and she thought, "If election be true, there may yet be hope for me." She searched the Word through, and the Holy Spirit led her to see election as a line running through the whole. The teaching she then received endeared the Word of God to her soul.

She frequently went to hear a Mr. G. preach, but could not find the food her soul craved. She wished much to hear Mr. Crouch of Pell-Green; and though the cares of a young family, great outward opposition, and a distance of six miles stood in her way, she was, at length, enabled to go and hear that true servant of Jesus Christ, under whose ministry she found her case traced out. Her temporal troubles were heavy, and she was exercised with fears lest what she was passing through was the effect of the pressure of these things rather than real soul-trouble; but Mr. C.'s ministry was often a help to her, especially on one particular Sabbath; and on the evening of that day, as she arose from her knees, having been in prayer with her children, her soul was set at liberty with these words: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." (Exod. xxxiv. 6.) She continued for some time blessing and praising his Holy Name. I was present; and, though very young, a deep impression of the reality of real religion was left on my mind. I think I have heard her say that for three weeks she scarcely had a cloud over her mind. But gradually the Lord withdrew his sensible presence.

After a time my mother felt a desire to join the church at Pell-Green, but was much tried about it. She had a blessed time in passing through the ordinance of baptism. The last time Mr. C. administered the ordinance of the Lord's Supper, he particularly desired all the members might be present, and my mother quite thought of being with them. On the day appointed she started with her husband, who was bound for another chapel, and where the two roads parted she turned to follow him. He looked round and said, with a smile, "Then you are coming with me." Her heart instantly smote her for want of singleness of eye in taking the way of her earthly husband rather than acting as she felt to be in accordance with the will of her Lord. Her spirit gradually sank into a very low state, till she feared she was deceived altogether; but after a time the Lord brought her up again to bless his holy Name. She lost her second husband in 1865, and a short account of him from her own pen may be found in the "G. S." for Feb., 1865. My mother loved to be under the preached word, and was much attached to Mr. Row's ministry, having been favoured of the Blessed Spirit to hear him at times most feelingly.

The last time she was at the house of God was in Nov., 1885. She suffered much at times from the fear of death, but during a severe illness in the early part of last year, this fear was, in a great measure, removed. One night I feared she might not live till morning, and she herself thought the time might have come for us to part. She said, "I feel no great joy, but a solid resting upon the Lord. If you do not hear me say any more, you may feel quite satisfied that all is well with me." After her recovery from illness in 1886, she sank very low under the harassing power of Infidelity, and temptation to doubt everything. It was sometimes distressing to see her, and hear her cry, "O if I should be wrong after all!"

In the summer of last year I was led to send for Mr. Dennett's book of sermons. This was against my mother's wish, as she said, "I have books enough; it is the Lord I want, and nothing short of his power will do for me." When I received the book she said, "What could have made you want to send for it?" I told her it was for a friend, but she might read it. She took it from me, and began to read the first sermon, from the words: "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isa. xxxii. 18.) After reading a little she said, "I like this." I could but notice the quietness with which she read on. As I looked at her she said, "This is so good; I do not like to leave it." And further on in the day she said, "How good the dear Lord is to place this in my hands! It is all his work, and he shall have all the praise." For some time she remained in a blessed frame of mind, but afterwards sank very low, and again felt a fear of the article of death, and dreaded leaving me alone. My brother lent her Dr. Doudney's book called: "Led and Fed," from the reading of

which she felt encouraged, and said she could but hope her feet were on the Rock. She spoke of this to Mr. Chris. Sharpe (a kind friend, whose monthly visits she highly prized), saying, "I hope I am not presumptuous, but I do feel my feet on the Rock."

The Sabbath evening preceding her death a friend called to see her, and they sang together hymn 350, and we also sang hymn 245. (Gad.'s) The Word of God was her morning, noon-day, and evening companion; and a few days before she departed she said, "I don't know how it is, but when I am reading the Word, I feel I cannot put down the book without reading a few words about the dear Redeemer;" and I have heard her say, "I cannot live without him, and I cannot die without him." On the Tuesday before her end she said to my father's sister, who came to see her, "My time cannot be long." She, however, kept about as usual, exerting herself to the utmost to wait on herself. On the last night of her life, as I was assisting her to bed, she complained of nervousness. I repeated the lines:

"Sovereign Ruler of the skies,  
Ever gracious, ever wise," &c.

She said, "That is just my feeling;" and further remarked that she did cling to life, but thought it was entirely on my account. Thus I left her for the night. When I went to her early in the morning, she looked at me so pleasantly, and said, "I was restless till one o'clock; since then I have had a comfortable sleep." When I brought up her breakfast, she took it from me as usual, and looked so kindly at me, saying, "I called you just right, did I not?" About half an hour afterwards I again went up to her, and found her reclining on her pillow, with her arms crossed and her eyes closed as if in sleep; but her happy spirit had fled, to be for ever with the Lord. I could not help exclaiming, "My dear mother is gone to glory. O what is she now enjoying!"

Mr. Row, writing of her, said, "Our dear friend, Mrs. Allard's falling asleep in death is a loss to us all who fear the Lord." I have lost one of the best and most judicious of mothers, and those who were favoured with her acquaintance have lost a faithful friend. I miss her solid, godly company; but what she was, she was by the grace of God. "Blessed are the dead which die in the Lord."

L. C. A.

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MR. PAINTER.—On Aug. 31st, 1887, aged 67, Mr. Painter, for many years senior deacon at Salem Chapel, Portsmouth.

He was born at Southwick, in Hampshire, on Jan. 16th, 1821, and at the age of sixteen entered the navy, where he remained for eight years. He then left and entered her Majesty's Dock-yard, and remained there, fulfilling his duties most faithfully, until he was sixty years of age, when he was pensioned off. While engaged in the Dock-yard he, together with a large staff of men, had the charge of moving the vessels about, which required much wisdom and care; and I have heard him say he had to pray to

the Lord for wisdom, as well as that he would preserve him and his men from danger. At one time he fell from the rigging into the water, and his head struck another vessel that lay close by. He was stunned by the fall, and carried home insensible, in which state he continued for some time. On another occasion he received a severe wound on the back of his hand, the pain of which was very great; but, in answer to prayer, the Lord healed him. I mention these things to show the merciful hand of God in preserving him when exposed to danger.

He was married in June, 1846, and lost his first child by death in Dec., 1848, which was the means, in God's hands, of bringing him into trouble about his soul. Before this he was very fond of company, but now became truly miserable, and shunned the society of worldly people. Being very fond of his child he grieved much for her, but more over himself, feeling that he was a poor, self-condemned, lost sinner before a holy God. After this he was never known to go into worldly company. For many months he wandered about in a solitary way, desiring rest, but finding none. He went first to one chapel and then to another; but no one seemed to understand his case. One Sabbath morning he left home in a very desponding state of mind, begging of the Lord to show him some place where he might go and find a little comfort for his cast-down soul, when he was led to Salem Chapel, Landport, and heard the late Mr. Murrell preach; and as Mr. M. engaged in prayer it seemed as though he knew all about him, for he prayed very earnestly for just what he felt so much to need, which encouraged him, and inspired him with humble boldness to ask the Lord to show him whether there was any hope for him by granting him a sign, which was that Mr. M. might be led to preach from a certain text. He sat trembling and fearing, yet hoping to hear Mr. M. give out the words which he desired; but instead of this Mr. M. read another portion of Scripture as a text, which seemed to sink his soul almost into despair; but as the Lord would have it, Mr. M. was obliged to leave that text, and said, "I feel constrained to leave my text, and take another;" which was the one Mr. P. had been praying for. His joy was now so great that he felt as though he must praise the Lord aloud in the chapel. The change was, as dear Hart says, "I looked for hell, and he brought me heaven." In the year 1850 he joined the church, and not long after was chosen deacon, which post he faithfully filled until his death.

About ten years ago myself and a friend went to Portsmouth for a Sabbath to hear the late Mr. Ferris. We were both strangers in the place, and knew not where to find the chapel. Mr. Painter's custom up to the last was to open the chapel about an hour before the time of service; for he would say, "Perhaps there may be a few poor strangers who would like to get in." Seeing us in the street, he asked if we were looking for a place of worship, and when we told him who we wanted to hear, he invited us in, and gave us a seat.

On Aug. 30th he was taken ill with stoppage of the bowels, and his sufferings were very great. Two doctors were called in, but all was of none avail, for the set time had come for his release. He was constantly in prayer, and begged of others to pray for him. In this state he continued until the next day, when a short time before his death a calm and peaceful frame of mind was given to him. His countenance beamed with joy and happiness as he looked upward; and thus passed away, to be for ever with the Lord. He was buried at Kingston cemetery on Sept. 3rd, a goodly number following his remains to the grave. He was carried to his last resting-place by his fellow-deacons and other male members. By the wish of the friends a few remarks were made upon the sudden departure of one so highly esteemed from Lu. xvi. 22. It was the Lord who made him a beggar at mercy's door for his own soul's salvation, for his family, and for the church; and we are assured that his soul is now in heaven. Little did we think when we followed the mortal remains of dear Mr. Ferris to the grave that his deacon would so soon follow him; but there is a time when we must all die, and, as the Word says, "be as water spilt on the ground, which cannot be gathered up again." O that we may be found ready when that time shall come!

C. BARNES.

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JOSIAH SEYMOUR.—On May 31st, 1887, aged 42, Josiah Seymour, a member of the church at Grove.

The following account written by himself was found amongst his papers after his death.

"I was born at Wantage, in Berkshire, on Feb. 15th, 1845. My father attended a Strict Baptist chapel at Grove, and took us children with him; but as I grew up I would not be controlled, therefore did not go. I was left to run into great lengths of sin and wickedness, and went on in this way for eighteen years, but not without some dreadful stings of conscience. At times I trembled from head to foot, and solemnly felt I should be sent to hell for my sins; but this would wear off, and I went on in sin again as before. Thus I went on sinning and repenting until I was 28 years of age, when I married. It was then, I trust, that the Lord began with me; for the commandment came, sin revived, and I died. I did not have any portion of Scripture applied, but an awful dread came over my mind, and the holy law of God took hold of me, which terribly alarmed me, so that I had no rest night or day. I stood trembling from head to foot, and nothing but hell stared me in the face. One sin after another came to my mind. I cannot describe what I passed through at this time. When I went to bed at night I was afraid to go to sleep, fearing I should wake up in hell, and was afraid to move lest I should wake up my wife, as she did not know what was going on in my soul. Towards morning I used to drop off to sleep, and when I awoke I was glad to find myself out of hell. During the day I felt such

terror that I could scarcely sit long enough to have my meals for fear the Lord would cut me off.

“One night, while in this dreadful condition, I went out of doors to pray, and just as I got about half way to where I was going, feeling as much grief as I could well stand under, the prayer was pressed out of my heart: ‘God be merciful to me, a sinner.’ This was a time I shall never forget; but my grief and sorrow still remained. One day after dinner, as I was going back to my work, I could indeed say with David, ‘The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the Name of the Lord; O Lord, I beseech thee, deliver my soul.’ (Ps. cxvi. 3, 4.) To find such a passage as the one I have just mentioned in the Word of God used to greatly help me; for I read the Bible, and found that the Bible read me. The following words used to come with very great power: ‘The soul that sinneth, it shall die.’ (Ezek. xviii. 4.) I said to myself, ‘Yes, I shall die, and go to hell for ever.’ Yet the more the Word of God cut me, the more I read it. O what cutting convictions I felt as I read the Bible! I used to go out into the lanes and fields, and cry, ‘Lost! Lost, for ever! There is no mercy for me.’ I read the Scriptures for hours together to see if I could find any encouragement; but there was nothing but condemnation. I tried to keep the law, and walk uprightly; and would not have sinned for all the world if I could have helped it.

“I remember one day being with my father’s horses moving stones, and one of the horses stumbled and nearly fell, when a curse came out of my mouth, and down I sunk in my soul’s feelings. O what a dreadful state I was in! I went on a little farther when the arm of the cart came off. My brothers left me by myself, and if anyone could have seen me, they would have thought I was out of my mind. I walked about on the downs and wrung my hands, for I knew not what to do, when these words came with power: ‘When my heart is overwhelmed lead me to the Rock that is higher than I’ (Ps. lxi. 2), and they relieved my mind; but I did not forgive myself for uttering the oath. I went on in this way for ten years, and no one can tell what I passed through on account of my sins. At times I thought I must give up all hope of being saved; but I found I could not give up praying, though when I have gone into some secret place to call upon the Lord I have trembled from head to foot, fearing he would let loose his hand to cut me off, and send me to hell. I should have sunk under these feelings but for an unseen power which kept me from despair.

“About this time Mr. Mattingly came to Grove to preach, and he spoke of what a poor soul had to pass through when under the law, which was a great help to me; but after he had traced out my feelings, he said, ‘Now mind, there is no coming at mercy without first feeling a law-work.’ This cut me clean off, for I was afraid I knew nothing in a spiritual way about a

law-work; but since then I hope I have been led to see and believe it was the Lord's work upon my soul. At such times as these I felt a desire springing up in my soul to know the Lord for myself, and the following lines of one of our hymns used to greatly help me:

“The Lord delights to hear them cry,  
And knock at mercy's door,' &c.

I remember hearing Mr. Dennett once from the words: ‘The secret of the Lord is with them that fear him; and he will show them his covenant.’ (Ps. xxv. 14.) He showed what these secrets were, and traced out the soul-exercises of the people that knew them.”

On May 16th, 1887, he was baptized. The following is a little account of his exercises both before and after his baptism:

“On Sunday last strength was given me to go through the water, and it was a solemn time to us all. Before going to the church-meeting I felt in a wretched state, when these words came into my mind with much sweetness, and brought tears into my eyes:

“If you tarry till you're better,  
You will never come at all.  
Not the righteous,  
Sinners Jesus came to call.’

I opened my Bible at the words: ‘Let God arise, let his enemies be scattered; let them also that hate him flee before him.’ (Ps. lxxviii. 1.) As I read the psalm my inward enemies were scattered. I read on to the third verse, when my soul was set at liberty, all fear of man was gone, and I was enabled to go before the church and tell them what I was as a poor guilty sinner, how I was brought to cry to God for mercy from a felt sense of my need of it, and how the blessed Jesus was manifested to me as the Way of salvation. I said within myself, ‘Well, if they do not receive me, I have a good hope in the Lord's mercy, and shall not go home quite barren.’ However, they received my testimony. But after this the devil told me I should die before the day that was fixed for my baptism; but he is a liar. When the time came I was supported, and these words came to me and strengthened me as I was going to chapel:

“But to those who have confessed,  
Loved and served the Lord below,  
He will say, ‘Come near, ye blessed,  
See the kingdom I bestow;  
You for ever  
Shall my love and glory know.’ (496.)

When the hymn was given out in chapel which commences:

“Jesus, and shall it ever be  
A mortal man ashamed of thee,’

I inwardly said, ‘What! Be ashamed of Him that has done so much for me? No, never.’ I got up on Monday morning beg-



ging the Lord to give me strength to go and face the world, when these words came into my mind:

“Though with no sweet enjoyments bless'd,  
This cov'nant stands the same.”

I had a blessed day, and felt I could have died on that sweet covenant of peace. O what a blessed Saviour I found him to be! I could scarcely keep on at my work, for he was so precious to me. I had the answer of a good conscience.”

Under the influence of this blessing he said to his wife, “The sting of death is taken away. I feel I can die and leave everything.” He was taken ill on the 23rd, and the next day his eldest sister went to see him. When she went to his bed-side, he said to her, “I am going to die,” and quoted the lines of the hymn:

“O glorious hour! O blest abode!  
I shall be near, and like my God.”

On the 27th he asked his wife to read: “Rock of ages.” The next day he was much worse, and the enemy was permitted to harass him very much; but after this he was much quieter until he died on May 31st, just fifteen days after his baptism.

W. WEST.

THERE is a vast difference between a conviction of the doctrine of grace in the head and an adoring the grace of that doctrine in the heart. The first usually goes before, and there seems to be a necessity that it should, in order to the other; for the understanding must first know the truth before the will can embrace it. A speculative knowledge of the truth, that goes no farther than a mere outward notion of it, may be found in a natural man. This knowledge of the truth is a cold, unaffecting, and unattracting knowledge, that leaves the will and affections just where it found them. A natural man, indeed, may have some natural pleasure in getting some new notions of truth, but no soul-attraction to the things known doth he experience thereby; and however natural notions of Gospel-truths may be subservient to a spiritual knowledge of them, yet is a spiritual discernment of the things contained in those notions very different from a bare speculative knowledge of them; in that, in the one a mere empty notion of the truth floats in the head, which effects only an outward adherence to it; but in the other, the glory of truth shines into the mind, which produces a sweet and strict adherence thereto by all the inward powers of the soul. The understanding discerns the truth in its beauty, glory, and excellency; the judgment approves it, and the will and affections embrace and clasp about it. In a word, the whole soul unites with the truth, and is changed into the image of it.—*Anne Dutton.*

ONCE ye were the servants of sin, but now, through the riches of God's grace, ye are made free; but sin will often try for the throne again, and the father of it is always on the watch to catch poor pilgrims off their guard, and never loses time nor pains to bring them into bondage. Often in a dark night, ere they are aware, he knocks them down; but this does not prove that either sin or Satan reigns; but should teach us to be on our watch-tower, and to watch and pray, lest we enter into temptation.—*W. Gadsby.*

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