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THE
GOSPEL STANDARD.

JANUARY, 1888.

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

EDITOR'S NEW YEAR'S ADDRESS.

As if by established custom the readers of the "G. S." look forward and expect at the beginning of a new year a few words by way of an Address from the Editor. The first number of this periodical was issued fifty-two years ago last August, and in it appeared a short Address to its readers. Since then, up to the present date, it has fallen to the lot of the Editor to write something that might, with God's blessing, prove profitable to the household of faith, which is the church of the living God, the pillar and ground of the truth (1 Tim. iii. 15), the city of the Lord of hosts (Ps. xlvi. 8), the tabernacles of the Most High (Ps. xlvi. 4), the place of his rest (Ps. cxxxii. 14), the mount Zion which he loved, which cannot be removed, but abideth for ever. (Ps. cxxv. 1.)

But if we are to write anything that shall prove profitable and acceptable, unctuous and savoury, spiritual and powerful to the living family of God, our motives, desires, and thoughts, as well as our matter, must be the product of the Spirit of Truth, who bears witness of Jesus, takes of the things that are his and shows them unto us. Without his indwelling power, his reviving grace, and his holy anointing, how dry, hard, and relentless our hearts become, and so they remain until clean water is again poured upon us from on high, and we are once more favoured to hear the still small voice, which has a more powerful effect on our souls than the rending of mountains, the breaking of the rocks, the earthquake, or the fire. (1 Kings i. 12.) To hear this still small voice, to have our stony hearts moved by it, to realize the indwelling power of the Spirit, to feel his promptings, teachings, allurings, and gracious influence and power, bearing witness with our spirit that we are the children of God, is the secret of the Lord which is with them that fear him (Ps. xxv. 14); and without the knowledge and assurance of these things all religion is but as sounding brass and a tinkling cymbal.

In looking back upon the past year we may have much to lament over, much to mourn over, and much to be ashamed of;—ashamed that the things of this life have demanded, obtained, and occupied so great a share of our thoughts, attention, and strength, and that we have proved so unfruitful, carnal, and unlike the blessed Lord, who never once in all his sorrows and

trials knew discontent or murmured, even when he had not where to lay his head; which teaches us that the first man is of the earth, earthy, but the second Man is the Lord from heaven.

The "Gospel Standard" differs from the works of good and sound authors, not as to the truths and substance of what it contains, but because there is always something fresh appearing in its pages, which God is pleased to make profitable to the souls of many of his people. The works of good men when read a few times are often laid aside, the reader having made himself pretty well acquainted with their contents. In the "G. S." there is an ever-increasing volume of interesting matter in the shape of letters, experiences, original pieces, and last, but not least, Obituaries of good and gracious persons, who, after all their conflicts, temptations, sins, and fears have made a good end, and died in the faith of Christ. This has made our periodical a representative organ, if we may so term it, of the experiences of the saints of God in many parts of the habitable globe, and especially to the Strict Baptist churches in England; and to its monthly issue thousands of persons look forward, hoping to find something in its pages that may prove comforting and confirming to their faith and hope; and we believe many rejoice that the fundamental doctrines on which the work was founded are still maintained.

We are, dear brethren, poor fallen sinners, and in our flesh dwelleth no good thing; for though we have escaped from Egyptian bondage, there is still in us a love to the cucumbers, the melons, the leeks, the onions, and the garlick. (Numb. xi. 5.) But in taking a retrospect of the year 1887 there is another side to be reviewed and remembered. Though we have much to regret and to make us hang down our heads like a bulrush; for, through the perversity of the flesh and the naughtiness of our hearts, we are constrained to confess and say, "We have sinned with our fathers, we have committed iniquity, we have done wickedly" (Ps. cvi. 6); still we have some things to rejoice in, and from which we may take courage. Like leaven which when cast into meal, works and ferments, so, through the operations of the Holy Ghost, there have been some refreshing seasons, which, if only enjoyed for a few moments, have been most welcome; for as in nature, after a long dearth, when a few drops of rain descend, hope is entertained that the showers will soon follow; so when we have had these small helps, hope sprung up that the Lord was about to open his hand and water the barren land of our hearts, which drew out the prayer, "O satisfy us early with thy mercy; that we may rejoice and be glad all our days." (Ps. xc. 14.)

Then again, some tried and tempted souls who had been long cast-down because the Father had not given them a kid to make merry with their friends, may have received some helpful token, some word in season attended with a softening, encouraging, persuasive power that not only strengthened them against de-

spair, but also created a divine courage to hope and believe that after all their sinkings, and indescribable fears and temptations, God had a favour toward them; and they were thus emboldened to seek more earnestly the mercy of God, and peace through the Person, love, and blood of the Lord Jesus Christ, who hath said, "Him that cometh to me I will in no wise cast out" (Jno. vi. 37); and thus they have realized that "a little that a righteous man hath is better than the riches of many wicked." (Ps. xxxvii. 16.) Little as this help may have appeared in comparison of what their waiting and longing souls desire, yet a string of the most brilliant and precious pearls ten thousand miles long, nor even the whole world is half so valuable as the smallest token of God's favour.

Then again, others, after waiting many years, during which they struggled on in seeking for clearer manifestations and deeper proofs of their interest in the everlasting love of God and the blood of his dear Son, and, like their father Abraham, who against hope believed in hope, may have received in the past year a sweet and blessed token of favour, and realized in their inmost souls the Spirit of adoption, so that under his gracious operation and comforting influence they cried, Abba, Father, and, with melting heart and weeping eyes, took up the language of David when he said, "Bless the Lord, O my soul; and all that is within me, bless his holy Name." (Ps. ciii. 1.) If this gracious indulgence has not been extended to many of our spiritual readers, we are sure it has been blessedly realized by some of them, which has made it a year to be greatly remembered; and a repetition of such mercies and consolations is most desirable.

Again: Some backsliding child of God, some poor soul that had wandered from his Father's house, and brought upon himself much trouble, guilt of conscience, shame of face, and condemnation, and even for a time seemed hardened in his sinful course, may have been, through the gracious, reclaiming operations of the Spirit of Christ, constrained to forsake his evil ways, leave the husks which the swine of this world do eat, and, with a troubled mind and broken bones, may have been made to retrace his steps and return to his Father's house confessing his wickedness, and, from the depths of his heart, cried, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son;" but instead of being met with divine anger and spurned from his Father's presence, to his great surprise, after a season of confession and prayer, attended with many fears lest forgiveness and pardon should not be granted, divine compassion, grace, and love have been poured into his wounded, troubled conscience, which has confirmed his soul that God still loves him; and this has wrought in his heart such brokenness of spirit, deep repentance, self-abhorrence, self-loathing, and godly sorrow which nothing but grace and the power of the Spirit of Christ could produce; and thus he has realized the truth of the Word: "The goodness of God leadeth thee to repentance" (Rom. ii. 4); and

the reality of such a repentance has not only been received by the brethren who may have witnessed his restoration, but it may also have created much thanksgiving to God; for "he openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures." (Job xxxvi. 10, 11.)

The year 1887 may also have been a blessed and memorable year to some who until then had lived in carelessness, sin, and pleasure, without hope and without God in the world, but grace,—free, unmerited grace may have reached them in their low estate (Ps. cxxxvi. 23), quickened them when dead in trespasses and sins (Eph. ii. 1), constrained them to seek the face of God (Ps. xxvii. 8), created a cry in their souls for mercy (Ps. xxxiv. 6), taught them to pray in secret (Matt. vi. 6), made them hunger and thirst for righteousness (Matt. v. 6), and, under a felt sense of soul-distress and their lost and ruined state under the law of God, which is holy, just, and good, they may have been prepared for the feast of fat things in the gospel, and with pleasure to hear its joyful sound, of which under the law the sounding of the trumpet on the day of Jubilee was a striking type.

It may have been the privilege and unspeakable pleasure of some gracious and praying parents to see in a beloved son or daughter some evidence of spiritual life, some good signs of grace and the fear of God, some marks which are peculiar to the bleating lambs of Christ's fold, who bleat after the good and blessed Shepherd and also manifest love to the under shepherds and brethren of Christ, which is one of the first proofs that a sinner has passed from death unto life; and all this may have been in answer to many, many prayers oft repeated, which they, perhaps, were tempted to think would never be answered; and this has caused inexpressible joy in their hearts, and made other crosses and burdens comparatively light, knowing that "the redemption of the soul is precious, and it ceaseth for ever." (Ps. xlix. 8.) Blessed are those children who are favoured with gracious, praying parents, and blessed are those parents, who have gracious, praying children. How different is your case to that of David, the man after God's own heart, who, when his treacherous, rebellious son was, for his wickedness, cut off in the midst of his days, overwhelmed with grief and sorrow he was much moved, and went up to his chamber over the gate, and wept, and as he went thus he said, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

God may have laid his hand heavily upon some of his dear children, placed them on beds of affliction, and cast them into hot furnaces to try their faith; and under his chastening hand they may have felt as if their affliction was sent in wrath, as a proof of his displeasure and of their reprobation, and yet, after a season of temptation and darkness of soul, light has broken in

upon them, some word of promise has fallen upon their heart, mercy, and love have melted their spirit, and they have had to say, "It is good for me that I have been afflicted." "He maketh the storm a calm, so that the waves thereof are still" (Ps. cvii. 29); and thus they have gained in the furnace what is of more real value than the many thousands of pounds which the merchant, by trading, has realized. This was what David, when upon a bed of languishing, realized in answer to his prayer: "I said, Lord, be merciful unto me; heal my soul; for I have sinned against thee." (Ps. xli. 4.) "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." (Job v. 17)

For the most part it is a "day of darkness and of gloominess, a day of clouds and of thick darkness" (Joel ii. 2), in which the whole world is enveloped; for "darkness covers the earth, and gross darkness the people." Gracious, spiritual conversions are very rare, the power of the Spirit in the preached word is greatly withheld, the law of Sinai in its spiritual application to men's consciences, with all its just demands, is but little known; consequently we see but few with their hands on their loins, as a woman in travail, and their faces turned into paleness (Jer. xxx. 6); the guilt of sin, original and practical, is but little known, understood, or felt; therefore, though there is now, always has been, and will be as long as time shall last, much mourning in the world, much sorrow and affliction, the natural results of sin, there is very little mourning over sin, very little mourning over the Saviour, very few who are clothed in sackcloth, and, in their own eyes, vile, base, and wicked, who feel less than the least of all saints, unfit to sit in their company, and utterly unworthy of a name and a place in God's house better than of sons and of daughters. The church of God is in a low place, her enemies are many and potent, her friends, her real friends are few and weak, and were not God her Defence, her Strength, and her impregnable Stronghold, did he not secretly and invisibly sustain her, and remain faithful to the people of his choice and the work of his own hands, she would perish by the sword of her opposers; as the Scripture says: "They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." (Ps. lxxxii. 3, 4.) But by the help of God his people hold on their way, and his promise is still made good: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." (Isa. xxvii. 3.)

As Jerusalem literal, with her king and people, was hated by all the surrounding nations, who, time after time, invaded the land, made war with her inhabitants, and besieged the city and her strongholds; so is it now with the church of God; for invaders with their mighty army are not only advancing and increasing their forces to besiege and overcome her, but they

already surround her walls and encamp at her gates; the cry of their generals, lieutenants, and minor leaders, if we may say so characterize them, being, "Rase, her, rase her, even to the foundation thereof" (Ps. cxxxvii. 7), not knowing that her place of defence is the munition of rocks, and that her provision cannot be exhausted nor her supplies cut off; for her invisible King has said, "Bread shall be given them; their waters shall be sure." (Isa. xxxiii. 16.)

If ever there was a day when the Lord's people needed to be clothed with the whole armour of God it is now; and well were it if the ministers and saints of Christ were more in the spirit of Paul when he visited Corinth, determined not to know anything among men, but Jesus Christ and him crucified. Well were it if all the enemies of Zion were outside her walls. Greatly had it been for her peace and comfort had her doors been kept bolted and her gates barred against those who preach duty-faith, and duty-repentance, and, after the example of the men of Tyre, bring all manner of wares to sell on the Sabbath day unto the children of Judah, and in Jerusalem. (Neh. xiii. 16.) It would have been for Zion's peace and the honour of her God if, like Nehemiah, she had rejected many Sanballats, and Tobiahs, and said, "Ye have no portion, nor right, nor memorial in Jerusalem" (Neh. ii. 20); and not allowed them to enter her household, much less occupy her pulpits to preach another gospel, which is not another, dishonestly disguising and keeping back their free-will sentiments and Baxterian doctrines, not daring to fully advance them, nor openly proclaim their views; but by good words and fair speeches deceiving the hearts of the simple.

In these days when religion is in the mouth of almost every one, how needful, how essential it is that those who have taken the passages of Jordan should not allow any to pass over unless they use sound speech that cannot be condemned. The Gileadites of old demanded the word "Shibboleth" to be accurately pronounced, and those of the Ephraimites who failed to pronounce it lost their lives. Mark, they only failed in one letter, which shows how near they came in their attempt. They could and did say "Sibboleth," but though their salvation, or their lives depended on the full and accurate pronunciation of the word, "Shibboleth," they did not and could not frame to pronounce it right. (Judg. xii. 6.) A man may commence and make great progress in preaching, he may gather many to hear him, have a wonderful door of utterance, have much knowledge of Scripture, which only puffeth up, and boast of a strong assurance, and yet not be a minister of the Spirit to the saints of God, but rather a burden and trial to those who groan under a body of death, and feel, from the depth of their souls, that without Christ they can do nothing, and that unless he saves them freely and fully they must perish eternally. Brethren, deacons, and churches, receive in love the word of exhortation. Look well to your pulpits and keep them clean. Engage none but those who you

believe to be sound, experimental men, and if you find a minister advancing anything contrary to sound doctrine and sound experience, you may, with a good conscience, follow the example of the managers of a cause of truth in a large town in the Midlands, who, many years ago, had engaged a minister to preach for them for a month, but after hearing him one Lord's day, and finding that his doctrine had not in it the right ring, they at once met together and decided to pay the preacher for the whole of the Lord's days for which they had engaged him, and told him his services were no longer required, and he could at once return to his home and his friends.

The state of the world and society in general is truly alarming. Not that brutalism is indulged in as it was fifty or sixty years ago; for those things have given way before the increase of education and civilisation, to make way for gratifications more moral and intoxications more calculated, if possible, to blind the mind, and settle the soul of man in carnal security, self-righteousness, pride, and ignorance of his true state before God, who has said, "Except a man be born again, he cannot see the kingdom of God." (Jno. iii. 3.) If we could fully express to our readers the solemn views we have lately had of the present condition of the profane and professing world, and we may add, of the professing church of Christ, they might be ready to charge us with bigotry, narrow-mindedness, and lack of charity. The world at large, and our own favoured, united Empire, teems with its millions of inhabitants, all hastening, as fast as the wheels of time can carry them, to death, the grave, and a never-ending eternity; but O how rarely do we find one, either in the ranks of religious professors or amongst the moral grades of society, brought into deep soul-trouble, and crying, "My soul thirsteth for God, for the living God." "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions." (Ps. li. 1.) Stretch the bowels of human charity to their utmost elasticity, exercise and expand human pity to fallen men to its remotest bound, yet unless there be found in them a new birth, a mourning over sin and after the Saviour, a sense of guilt, a cry for mercy, and a longing for pardon, they must be dead in trespasses and in sins, and in the broad way that leadeth to destruction.

Is it not a solemn fact that in this our highly-favoured land thousands, yea, tens of thousands, rise from their beds in the morning, partake of the providential mercies of God, attend to the daily duties of life without even acknowledging his hand, and retire to rest without reading the Bible, which, with the Spirit's blessing, is able to make them wise unto salvation, and out of which they will be judged at the last day? Should this meet the eye of any who thus neglect the Word of God, we would say to such, remember such conduct is calculated to bring down the curse of God upon you in this life, and it is a sin that will be remembered against you at the day of judgment.

As the Word of God cuts off all who come short of the new birth, and declares all who have not the Spirit of Christ to be of the world, what a remnant it leaves who are in the way to the kingdom of heaven; but it is now as it was in the days of Isaiah who said, "Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. i. 9); which, in early times, were of all cities the most profligate and wicked. But there was in the days of Isaiah a remnant in Jerusalem for whose sakes the Lord would not deal with the city as he did with Sodom; and this remnant was not only small, but *very* small; yet they were the salt of the land, the lights of the nation, and part of the pillars of the earth. So now, amidst all the darkness, religious ignorance, confusion, Infidelity, and all the evils and pleasures which are the devil's strongholds, by which he keeps the world in a state of death and carnal security, there is a remnant according to the election of grace (Rom. xi. 5), whom the god of this world could not keep in blindness after the glorious gospel of Christ, who is the image of God, had shined into their hearts, giving them the light of the knowledge of the glory of God in the face of Jesus Christ. To belong to this remnant is indeed a privilege divine, a mercy unspeakable, a favour which we cannot fully appreciate, an honour conferred upon us for which we have not half thanked our gracious Father, our adorable God and Saviour Jesus Christ, and our condescending, precious Teacher and Instructor, the Eternal Spirit, who quickened us when dead in trespasses and sins, and, with the attractive power of his still small voice, graciously whispered in our ears and in our hearts, the substance of the following words: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him." (Ps. xlv. 11.)

We have before said that, for the most part, the church of Christ is in a low state. For many successive years God has plucked from her midst many of his useful and honoured servants, whose ministry and doctrine were convincing, savoury, and transparent, through whom, in various parts of the country, churches were raised up, fed, and blessed under their ministrations as settled pastors after God's own heart; but their removal to the church triumphant has been followed by a gradual, though marked decline both in grace and in numbers; and the few who are left, and know the difference between the happy days they spent under their late pastors and the low state of things now manifest, both in preachers and hearers, may well exclaim, "O that we were as in months past, as in the days when God preserved us; when his candle shined upon our head, and when by his light we walked through darkness." (Job xxix. 2, 3.) Then again, God, in the exercise of his own wisdom and the good pleasure of his will, has seen fit to remove from the midst of his churches many gracious, well-taught people, who, through grace,

stood unflinchingly for the truth of Christ in all its bearings, and experienced it in its purity and power, who would no more have tolerated much of the preaching of the present day, nor encouraged the practice of some things in which many professors indulge, than a sound Protestant would encourage in his house and amongst his family the presence of a Jesuit, or a father confessor.

A spirit of apathy is so manifest and general, even amongst the people of God, that no one with a discerning mind can fail to observe it; and this, as a rule, leads to laxity of church-discipline and government; and, for the want of firmness and faithfulness, persons are, upon very imperfect evidences, admitted into churches, and men allowed to occupy the pulpit who would not care to sit and hear a sent servant of God preach a sound gospel sermon and trace out the work of grace in the heart of a regenerate sinner, insisting that the creature cannot in the beginning, nor in the middle, nor in the end perform one small act toward accomplishing his salvation. There is one, and only one unfailling Refuge for us as poor, tried, tempted children of God, even the Lord Jesus Christ; for amidst all the changing scenes of time, the changes that we find in ourselves, and the changes that we witness in others, the foundation of God standeth sure.

First: Those in whose hearts the Blessed Spirit has begun his good work have the Eternal God for their Refuge, nor will he ever cast them off. We are of necessity constrained to rely on his *faithfulness*; for he is faithful and true in his Nature, and faithful and true in the fulfilment of his promises to the soul that desires to live and die in his embrace.

Second: We are constrained to rely upon the *omnipotence* of God to perfect our feeble faith and fulfil all the good pleasure of his will, and the work of faith with power; for strength we have none. We feel that only the Lord God Omnipotent who reigneth, can accomplish what we hope to attain unto; that is, to raise us, body and soul, to inherit that city which hath foundations, whose Builder and Maker is God, who hath said to those poor, weak creatures who now often walk in felt darkness of soul, "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. lx. 20.)

Third: We are constrained as poor sensible, tempest-tossed sinners to rely upon the *immutability* of God, who because he could swear by no greater, sware by himself, and thus added his oath to his promise, that the grace of hope in his dearly-beloved children might be steadfast; as the apostle so beautifully, blessedly, and encouragingly sets forth: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 17, 18.)

Fourth: Having hope that God, in lovingkindness, has drawn us to his feet, and given us to taste of his grace, mercy, peace, and love, on his *love*, which is like himself, *everlasting*, hang our feeble souls, feeling sure that the objects of it can never, never be finally lost, deceived, or cast away; and as this is the highest, the greatest, the superlative of all blessings and enjoyments, whether realized on earth or in heaven, we hope after death to enter upon all the fulness of this immortal, eternal *love*, in and through a crucified and exalted Redeemer, where

“No object else shall intervene,
But all be love and blood.”

Notwithstanding all discouragements, temptations, unbelief, and sinful infirmities of the flesh, of which we are continually the subjects, may the Lord, the Spirit, often prompt us to secret prayer, and embolden us still to trust in, look to, wait upon, and hope in God for his blessing, and delivering mercy to the end; and, through his goodness, make the year upon which we have entered more memorable than the one just expired. That this may be the case is the prayer and sincere wish of

Yours affectionately in the Truth,

THE EDITOR.

A SOUL that is made sensible of sin, whose conscience is burdened with it, and wants to have it removed, and to be comforted, may such be enabled to make their application to God; for it is he alone that can put away sin. And when souls are brought to a true sense of sin, make confession of it and have true repentance unto life that needs not to be repented of, these have a great deal of reason to hope and believe that God will put away their sins; that he will manifest his pardoning grace unto them, as he did to David; for when he owned he had sinned, then he had a message brought him from the Lord by one of his servants, “The Lord hath put away thy sin; thou shalt not die.”—*Dr. Gill*.

WHEN the husks and chaff are perfectly separated from the grain, then the husbandman beats it no more. When God hath perfectly purged and separated the sins of his people, then afflictions shall come to a perpetual end; he will never smite them again. There is no noise of the threshing instrument in heaven. He that beats them with his flail on earth, will put them into his bosom in heaven.—*Flavel*.

OUR Saviour so loves us, that he thinks not himself perfect without us. “Lord, what is man, that thou shouldst take knowledge of him! or the son of man, that thou makest account of him.” (Ps. cxliv. 3.) Thou hast saints, the spirits of the just, blessed and obedient angels, thy own infinite Self to delight thee; what need hast thou of a *worm*? What am I, Saviour, that thou shouldst not think thyself perfect without me? Well may this sweeten all our poverty, misery, and the disgrace, and ignominy that the world casts upon us.—*Adams*.

THE soul that God gives faith to, sees the spiritual excellency and glory that is in Christ Jesus, and the heart is taken with it.—*Goodwin*.

NOTES OF A SERMON.

PREACHED BY MR. COUGHTREY, AT TAMWORTH ROAD CHAPEL, CROYDON, MARCH 27TH, 1887, ON THE OCCASION OF THE DEATH OF THE PASTOR, MR. WILLIS.

"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. LX. 20.

THIS chapter is full of grace. By the word *grace* I mean the free favour of God, which is unmixed with anything of the creature. Here we have the gracious tidings of grace from Christ himself, and he is the greatest of preachers. This chapter is so full of grace that when an application of it is made it charms the soul. We have here the promise of a large accession to the church of God, and a glorious description of how the Gentile church will be brought in. These things are invisible, and only seen by the eye of faith. On the day of Pentecost there were more gathered in than is recorded upon any other occasion, when the truth was simply, but graciously set forth with much power by the apostle Peter. On that day the first sheaves were gathered in, and the promise will be fulfilled when the rest of the harvest is in-gathered. You may think things are looking very dark now; but wait, dear friends. God has called home a few from here and a few from there, which, if all put together, would make a great number.

But this chapter speaks of a future day, when there would be such a state of things as had not before existed. There does not now seem much prospect of the fulfilment of this increase to the church; but unexpected things are continually taking place in the world and in the church. Socialism, Nihilism, Atheism, and Infidelity seem as though they would uproot every atom of real religion; and if we look among professors, they nearly all are going away from the plain truth. It is only here and there that you can find the simple truth preached. Where do you find the doctrine of regeneration insisted upon? What a few of the books that are now published insist upon the doctrine Christ preached when on earth: "Ye must be born again;" and that unless this is known we can never enter heaven. People say these doctrines did very well for days gone by, but as we live in a more advanced age, we must have something different. And so, under this new order of things, they preach what is diametrically opposed to the truth. Yet here and there you hear the plain truths of the gospel preached, though this sea of Infidelity and Atheism is swelling up to such an extent as to threaten to inundate the whole world; yet, notwithstanding this, sufficient power is put forth to keep God's people close to the truth, fighting for and maintaining it.

I was very pleased that so many met together on the past day to witness the funeral of our departed brother, Mr. Willis. I believe pure, spiritual sympathy brought them together. Where there is spiritual union, it lies deep in the heart; the truth of God is there, which is, like himself, immortal. In trial the peo-

ple of God are kept, because sustained by supernatural strength. If we had only our own wisdom and our own strength to keep us, we should fall. Nothing enables a man to fight with so much courage as being certain of victory. Every day and every moment of our lives we receive fresh supplies of grace from God himself.

“Thy sun shall no more go down.” There is something about these words which sounds very beautiful to me. How charming is the sound of heavenly things when sent by God himself! How sweet the music of the cross of Jesus Christ! If we love it and are charmed with it here, it is an earnest of certain bliss hereafter; and it is not a trifling thing to have the earnest in our own hearts. Since I have been in the way to the kingdom I have lost a great many dear friends in Christ; and where are they gone? To God, and to glory; and we hope to go there too. We have walked and talked together here, and though they are taken from us, it is but for a short time; and we shall soon join them again, and unite in that great song which will last to all eternity: “Unto him that loved us, and washed us from our sins in his own blood.” Nothing short of redemption will be the substance of the song in heaven; and into this redemption we shall see deeper and deeper. Here we have day and night, and there are times with us when we cannot see the natural sun, it being overshadowed by clouds; but the Sun of righteousness has sufficient power to penetrate the darkest clouds. Here we have such dark nights that it seems as though morning would never come. It was a long night when Paul was on the sea, before he got safe to land, when neither sun nor stars appeared for many days; yet morning came, and they all got safe to land, because they were in God’s keeping. We also are in God’s keeping; not our own.

Those changes which are experienced by the heirs of grace here, shall presently pass all away; for “their sun shall no more go down,” but they shall have perfect communion with God. Have you had any communion with God here? Do you know what communion with him is? The sun has the power of penetration, and it also illuminates. Do you know what it is to have your soul illuminated? If there were no sun, all would be darkness. Have you felt some few rays? Have some few streaks of light pierced your heart, and made you come to the footstool of God? Have you felt your heart affected by grace? Perhaps some of you will say, “Sometimes when we see the dreadful depravity of our nature, we are made to mourn on account of it, and say with the apostle Paul, ‘We are the chief of sinners,’ and we ask God for mercy, and if he will show us mercy, we will praise him through all eternity for it; but what ground have we to look for it?” Well, this shows there is a desire in your heart for it, and that God has put a principle of grace there. This desire does not spring from human nature. You may sometimes feel dark, dead, and opposed to all that is good, yet the truth of God stands by which these things are opened up to us; for what

makes manifest is light. Could you see yourself a sinner without the illumination of the Sun of righteousness? It is just as possible for you to create a world as to create right discoveries of sin before God. This must come from Christ, who is a Sun and Shield to his people.

Suppose shutters were put up at all the windows of this chapel, so as to exclude all light, and the gas was turned out, the walls might be covered with reptiles most dangerous in their nature, and you might not see or feel them, yet they would be there all the same. This is man's condition by nature;—he is full of deadly evils, and does not see or feel it. You have only to turn to Rom. iii. to see the state of man by nature. You may either believe or disbelieve this, but it is the truth from God himself. God who is omniscient looked from heaven upon the children of men to see if there were any that did understand, that did seek God; but he declares, "There is none righteous; no, not one. They are gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. iii. 10–12.) What, the whole world? Yes; they have all turned their backs to God; not a single exception. In the late William Gadsby's life it is recorded that he once met with a person who did not believe in the total depravity of man; and he said, "Why, you would make a man out to be a mere machine." "No," said Mr. Gadsby, "if you let a machine alone it will do neither good nor harm; but man will do harm." There is no power left in man since the fall, but that which is opposed to God, opposed to Christ, and opposed to truth.

Three thousand on the day of Pentecost were made to cry, "Men and brethren, what shall we do?" The Spirit shot an arrow dipped in the blood of Christ, and pierced their hearts; and they themselves could not extract it. The almighty Spirit had shot the dart, and he also extracted it. How? "Believe on the Lord Jesus Christ, and thou shalt be saved." He first charged the guilt of shedding the blood of Jesus on their consciences, and then enabled them to believe in that blood, and thus they were saved. Faith in one's own sinnership comes first; then faith in the blood of Christ. There cannot be a right sense of sin only by divine illumination. The Sun of righteousness has shone into the heart. The teaching of God is the same in all nations. If you go to the Antipodes, and find a child of God there, you will find divine light has shone into his heart, opened up sin to him, and shown him that redemption is in Christ. Jesus Christ said, "I am the light of the world." (Jno. viii. 12.) He awakens the conscience from the sleep of death, and brings the sinner to see and mourn on account of his sins; and then he comes to Christ for help. What should we do without the invitations of God's Word? The following has been particularly blessed to me: "Him that cometh to me I will in no wise cast out." (Jno. vi. 37.) What! Such a wretch as I am? Such a wretch of wretches. "Him that cometh to me I will in no wise cast out." As if Christ should

say, "I do not ask how deep or how many your wounds are: Him that cometh to me I will in no wise cast out."

There is something in the power of the sun that draws forth vegetation. At this season of the year we can see but very little green, and very few things are above the ground, and no leaves on the trees; but soon the power of the sun will be so great that it will draw vegetation out. Jesus Christ said, "I am the Resurrection and the Life" (Jno. xi. 25); and by his grace he fetches the living things out, and makes the incorruptible seed to bear fruit. Prayer is a fruit of the Blessed Spirit. There is no such thing as real prayer, such as the publican's, without the Spirit. You may pray very fine prayers without the Spirit; but God makes the prayer-book of his people. The Pharisee's might sound a very fine prayer, but the publican's was accepted. God might have said to him, "What ails thee?" He would reply, "I am a sinner." "What do you want?" "Mercy." "Where is it to come from?" "From the Lord Jesus Christ." But was not the publican concerned about others? Not for the time being; for all his attention was directed to a certain point. The Sun, the blessed Sun of heaven had shone into his heart, and he could no more help uttering this prayer than he could help living. You might as well try to put an extinguisher on the sun in the heavens, as to try to extinguish, or stop the cries of the children of God. Jesus Christ, in his sermon on the mount, says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." (Matt. v. 6.) He does not say, they are blessed when they are filled with what they crave; but they are blessed now they are hungering and thirsting. O wonder of wonders, that such grace, such blessed grace should drop from the lips of Jesus Christ! "His lips are like lilies, dropping sweet smelling myrrh." (Song of Sol. v. 13.) You who are hungering and thirsting, and saying, "Give me Christ, or else I die" are in a blessed condition. You may be unhappy; but your's is a *blessed* condition.

I find you have the same kind of people about here as we have at Nottingham, who seem as though they would tear up the very streets with their noise, and who talk of converting the whole world, and use the most hideous forms of expression; but the devil cares nothing at all about all this. But where there is a spiritual hungering and thirsting, the devil will oppose it. There is such a thing as spiritual delight when a man experiences joy in the very depths of his heart, as I told you the other day was the case with our dear departed brother, so that he could not help leaping and dancing for joy; and this was also the case with me. There is a real as well as a counterfeit joy; but there is a great difference between true, solid happiness which springs from God's grace in the soul, and its counterfeit. It may now seem to you impossible that your state is blessed; but the Word says, "Blessed are ye that weep now; for ye shall laugh." (Lu. vi. 21.) What God has done is done for ever. I hope many of you have been brought to cry, "Give me Christ, or else I die." If you have,

it has been by a supernatural power; for no human power can make the heart cry out after Jesus Christ. What is only human cannot rise above its level. What is it, then, that produces this cry in the heart? It is the Holy Spirit. We are just as capable of creating a world as of creating a right feeling after God.

The words of our text imply that our sun does now go down, and then we know what night is. You may have trials both in providence and grace, and perhaps it may now be with some of you the time of Jacob's trouble, and you feel your troubles are different from those of anybody else. A child of God cannot have trouble without God having something to do with it, and him having something to do with God. Are you sorely oppressed by something? A child of God must, of necessity, be exercised, more or less; but he will prove his troubles to be blessings in disguise. The Word 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.) Is your trial grievous? Does exercise under it bring you into close contact with God? If not, they are not right exercises. Gracious exercises are the effect of the Spirit of God. Life is but a span. Your trouble will not last for ever and ever; that would be unbearable. Trials now bring tears into your eyes, but God will come in a time of mercy and wipe them all away, and you will say, "I would not have been without the trouble for anything." Look at Jacob. Joseph was taken from him, and he believed him to be dead. Then another trouble came. Presently Benjamin is wanted, and poor Jacob cries out, "Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me. . . If mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave." (Gen. xlii. 36, 38.) Have you cried out like this, and thought the trouble was for your destruction and ruin? No, dear child of God, it cannot be that. Afterwards Jacob saw that all was right.

You may feel it to be mysterious concerning your dear minister being taken from you. Wait a little. If you cannot see it right now, you will see it all right in the light of eternity; that will make all clear. The church here has lost their minister, and the widow has lost her husband; and for the present things may seem dark; but wait a little. The bud may have a bitter taste, but presently the flower may burst forth with a fragrance so sweet that nothing can compare with it. When the clouds obscure the sun we might think there was no sun at all; but, if it were possible to be lifted up beyond those clouds, we should see the sun in all its splendour. So, if it were possible for us to be lifted up beyond the clouds of trouble which obscure the Sun of righteousness, we should see everything right and plain. Perhaps Satan tempts you by saying, "Where is now thy God? Does this look like God's love and mercy? Does this show his care for you?" Child of God, if you could see light in God's

light, you would see it all working for good. For the present your Sun may be behind the cloud; but it is only for the present. It will rise again, and finally an end will be put to thy Sun's going down; for the text says: "Thy sun shall no more go down; neither shall thy moon withdraw itself." We do not need to go into the world to know what the spirit of the world is; for the child of God finds the spirit of the world in him. There are hundreds and thousands in the present day of professed Christians more like infidels. Why? Because such floods of light, or rather darkness have come into the world, and there is much learning now, and men are learned fools. Wisdom and light, when set up against the truth, come from the devil. So far as science is in accordance with Scripture, it is all very well; but what does not correspond with the Word of truth we will not have.

The world is flooded with false teaching by which men would overthrow the faith of God's elect. At times there does not seem to be a single evidence of life in our souls, and then Satan says, "Where is your faith? Where is your hope and love?" And you concluded if you have no faith, it is a black mark indeed against you. Faith, hope, and love are three blessed graces which are given to and abide in the children of God. "And now abideth faith, hope, charity," which is love. Sometimes you cannot see a single evidence except this,—love to the brethren. You know what it is to love them for what you see of the image of Christ in them. Naomi told her daughters-in-law to go back to their people, and to their gods. Ruth kept her feelings pent up for a time, but presently she burst out, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go." Naomi might have said, "But I may be going into poverty and affliction." "Whither thou goest, I will go." "But I don't know where I may be going." "Whither thou goest, I will go. Thy people shall be my people, and thy God my God." The children of God are sometimes brought to the same point as Moses: "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 recompense of the reward." (Heb. xi. 25, 26.) Every child of God is at times made willing to embrace all the trials, afflictions, and temptations peculiar to the Lord's people. The love of Christ in the souls of his dear people brings them to the point to which Ruth was brought: "Whither thou goest, I will go." If in a ditch, a barn, or a hovel, Whither thou goest, I will go.

I felt on Friday I should not mind if my dissolution took place and I could be laid in the grave with our departed brother. The grave of a child of God is a sacred spot, for the great Bishop of souls has lain there, and angels looked into his grave and said, "Come, see the place where the Lord lay." The saints fall asleep in the Lamb, and it is a blessed sleep; and when they wake the

first object they will see will be the smiling face of their eternal Lover, who bought them with his blood; and he will say, "Come up hither, and dwell with me for ever." Night will be over then; and all the troubles that you may have had with your families, wives, husbands, or business will be past for ever. You may now be tried about getting through this world honestly, for it is a trying day with honest people. The world gets worse and worse, or rather the people in it. There is so much cheating in business, that it makes it a most trying day for a child of God who tries to be honest.

"Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light." Everlasting light begins in the soul with conviction for sin; it begins when the soul is born again. We don't wait till we get to heaven for the light of the Spirit to illuminate our hearts; and it is not a light for time only, but for ever. You may ask, "Then do you mean to say if a ray of light has ever shone into my soul, and discovered to me a beauty in the work of Christ, and the blessedness of the Son of God, that it is everlasting light?" I answer, "Yes." Christ says, "I give unto them eternal life." (Jno. x. 28.) You may say, "Does life begin when we put off our bodies and our spirits mount to heaven?" No; this blessed life begins when we are quickened by the Blessed Spirit into life. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. vi. 23.) The tenderness of all hearts put together is not to be compared to the tenderness of the heart of God's dear Son; and it is always the same through time and through eternity.

"The Lord shall be thine everlasting light." He will lead you from stage to stage into the mysteries of his grace, and he will make you strong in grace, make you "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He will give you grace to stand against temptations. If you have nothing more than what is human, you must fall. He says of his own people, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." (Isa. xliii. 2.) Bunyan, in his "Pilgrim's Progress," speaks of a fire which Christian saw when he was at the house of the Interpreter, and someone kept throwing water upon it continually, and yet the fire kept burning; but presently the Interpreter showed Christian the reason of this;—someone was secretly pouring oil into the fire all the time; and so the water could not quench it. God puts a divine fire in the hearts of his people,—fire from heaven; and it can never be put out. The love of God is a fire in the soul which cannot be put out. God says, "He giveth more grace." This constant communication of more grace keeps the fire burning within, so that it cannot be put out. God will keep you. There is no danger, though you may feel danger. You are afraid some strong temptation will come with such force that you will fall away; but you never will. "Your life is hid with Christ in God. When Christ,

who is our life, shall appear, then shall ye also appear with him in glory." (Col. iii. 3, 4.)

Ye fearing, tempted ones, the Lord looks down upon you, and says, "Because I live, ye shall live also." (Jno. xiv. 19.) We live because Christ lives, and it is a life Satan cannot touch. He could touch our life in Adam; but if Christ is your Life, nothing is to be compared to him in your estimation. The Israelites were in the wilderness forty years, yet their clothes did not wear out; neither do the things of Christ's kingdom. The Israelites were fed with manna, but they were only to have sufficient quantity for one day at a time; and you sometimes, because you have so little of the heavenly manna, fear it will not be enough to last, and that you will not hold out to the end; but you will, for God has got enough to supply you to the end. There is in Christ an ocean that never dries up. If the springs dried up in the wilderness, God could give the people water from a rock. They did not have to wait till they came into Canaan for water, and when they did get to Canaan all was ready for them. There was everything their soul could wish. The great question is: "Is the Lord my light?" If so, it will last for ever. Dead faith will wear out; but that faith which is of the operation of the Blessed Spirit will never wear out. What is it keeps you seeking Christ? A sense of your sinnership. You say, "None but Christ for me."

"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." One of the greatest men and one of the greatest saints that ever lived said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18.) While we are in this world we must experience the sufferings of this present life; but Paul was a good reckoner, and he reckoned that they were not worthy to be compared with the glory that shall follow. In another place he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) When in trial you might say, "O Paul, can you be right to call these things which are so oppressive 'light affliction?' These trials that seem as though they would crush the life out of me?" Yes, it is "light affliction," for God himself inspired the apostle to write it.

O what a bright and glorious resurrection it will be for the people of God! I thought the other day when our dear friend's funeral took place, if you could see him around the throne, you would not know him, for he would look so grand, so beautiful, so glorious. He would not now think all his troubles too many, for he can see they were like the waters underneath Noah's ark, which as they increased kept lifting it higher. God does not send the same trouble to every one; but he 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.) Jacob would not say now that all things were against him. Joseph and Moses,

with all the blessed saints, are well satisfied now with all the trials they had while here. When you have been one moment in heaven it will make up for all you have suffered on earth. If it were possible for you to ask your dear friend to come back, he would say, "No; I could not come back now. My mourning is all over. There are no enemies here; nothing to fight with. I am for ever with God in glory." He is now looking back on the way God led him, and how he brought him through all his trials; and he is praising God for them. Did you love your pastor for Christ's sake? Did you love him for the glorious gospel he was enabled to preach? I would say to you, "Fall on your knees day by day, and ask God to send you a pastor after his own heart; and all of you, as much as possible, seek to take the lowest place. Who is really the greatest? He who is willing to be the smallest. He for whom no office is too menial; he who would lay his body down for his brethren to walk over; such a one is truly exalted. May God bless you with much of the Spirit of Christ, much of the humility of Christ; and may your eyes be kept on him.

THERE is stamped on the heart of a Christian some secret hint or whisper of mercy to him; I do not say it riseth to assurance, for then it would quell all doubtings; but in every one that God takes to himself, as he lets him see the readiness that there is in Christ to receive sinners indefinitely, so there is some secret kind of whisper of mercy and grace to him; a secret hint, as I used to call it.—*Goodwin*.

SEE, poor wretch, what need thou hast of God's power and mercy every day, need of his strength, and need of all mercies to thy soul. As for sanctification, holiness, and faith, and helping us to believe, they are from strength, and depend upon the strength of God.—*Goodwin*.

THERE is no condemnation to them that are in Christ, no more than there was destruction unto them that were in the ark, for they were brought to land. As we thus enter into Christ by faith, so we dwell in Christ, and continue in Christ.—*Goodwin*.

THE prayers of saints are the keys that open and shut the natural clouds, and cause them either to give out or withhold their influences. (Jas. v. 18.) God hath subjected the works of his hands to the prayers of his saints. (Isa. xlv. 11.)—*Flavel*.

OUR vile bodies shall be changed, and made like unto Christ's glorious body; which is the highest pitch and ascent of glory and honour that a human body is capable of.—*Flavel*.

THAT He who convinces the people of God of sin, of righteousness, and of judgment; He who hath been their Comforter, and is the Spirit of faith in them, the Spirit of adoption to them, and the earnest of their heavenly inheritance; that he should be grieved by them, is grievous to themselves.—*Dr. Gill*.

CHRIST alone is Head of his church, and can have no other partner to share with him in this dignity. He doth not only by his authority govern it, but also by his grace quicken it; so that we live not, but Christ liveth in us.—*Adams*.

THE TESTIMONY OF ONE LONG DEPARTED.

I WAS born at a village called Longford, near Colnbrook, Middlesex, in the year 1765, of creditable parents, who at that time were in pretty good circumstances as it respects worldly things; but through their extravagance in living, the increase of their family, and their losses in business, their income, in a few years, was reduced, and they became very poor. They gave me about three or four years schooling, but for want of more education and better teaching I improved but very little. However, I bless God I have learning enough to read the Bible and to understand the English tongue.

My parents being strangers to the foundation, materials, and building of God's house, they gave me but little correction for sin, in consequence of which I soon became a town-swearer and the subject of all manner of wickedness. I pursued this course of life for some years, yet not without checks of conscience that such conduct was not right. However, I could not leave it off, for I had an idea that swearing and lying were very becoming in a man, therefore I strove to imitate the most profane, for the sake of being thought a clever person in the world.

I went on in this dismal way for some years, during which I experienced several deliverances from death. One time, coming home through the crowd from Egham races, my horse threw me and the saddle both off. The night being dark, and the road thronged with horsemen, my nag soon got out of sight, and it was a mercy that ever I saw him again, for I fully expected to have been killed before I could have got clear of the horsemen; but pressing forward with the saddle in my arms, I at length overtook him, and in my attempting to put it on, he kicked at me most violently with both his hind legs, but I narrowly escaped the blow, which I consider a greater mercy. Another time when I was riding across Stanwell common my horse made a stumble, and going very fast he fell completely over, and lay on his back in a plough-furrow with which commons generally abound; but how I got my feet from the stirrups or myself from his back I cannot tell. I escaped with my life, but God preserved me from death. Another time I was coming to London with a load of hay, and when I arrived at Hounslow Heath I threw my arms round the cops of the shaft directly before the wheel, and it being night I travelled in this manner, walking on with the horses, fast asleep; and it was of the Lord's mercy that I did not fall under the wheel, and awake in hell. Since my coming to London I fell into the Thames at the time it was high water, and here it was of God's kind providence that I got safe to shore, that the waves did not become my tomb and the bottom thereof my grave.

But to return. There were two of my fellow-creatures, one of whom was a companion of mine, on whom the judgment of God was inflicted, for one was killed on the spot by the fall of a tree and the other was run over by a waggon, the wheels of which

going directly over his head, killed him instantly. But neither judgment nor mercy made any impression on me. At length I began to think about a wife. There was only one I could fix my affections upon, and she was what they called a Methodist; therefore the only way I thought likely to get acquainted with her, was for me to turn Methodist, which I had a great aversion to; but for the sake of her I went to the chapel, thinking that as soon as I had gained my point, I would bring her away from that deluded sect, as I imagined them to be, to enjoy the pleasures of sin. But after I became a professor she became a deserter, and went back to Egypt; but I was so entangled in the gospel net by going after her, that though Miss Pliable went back again, I kept on my way, yet not without much opposition from the world, and particularly from my father, who strove very much to prevent my progress; but in vain. Indeed, he was so embittered against me for becoming religious that he frequently drove me from home, forced me to quit my bed in the middle of the night, and sometimes refused to admit me in the house at all, so that I was obliged to sleep in the barn or stable, or anywhere to get out of his way, his oaths being so very horrid and frightful. I remember also that one time I was dragged by the devil's children into an Inn-yard, where, in the midst of a company of soldiers, they attempted to laugh me out of my religion. However, their purpose was defeated; for the more they laughed at, persecuted, and ridiculed me, the more zealous I was in the cause of God, for my affection for the Word so increased that I thought I could wade through almost anything for the gospel's sake. Yea, I had such love, zeal, and delight for the same, and such concern for my soul's welfare that I made no scruple of going six or seven miles of a cold winter's night across the country through bye-roads, commons, and fields, to hear a sermon; and that time after time.

In this love I continued I think about four years, from 1783 to 1787; and about this time I commenced to be a great advocate for good works, and for the work of charity in particular, little aware that all this time I was living a Pharisee. Therefore I began, as God prospered me, to lay by something every week, which I continue to do to this time, and hope to do so till my dying day; and having undertaken the work of almsgiving I gave a narrow look out amongst the followers of Jesus, and was very glad when I found an object that I thought stood in need of assistance; and in my choice I make no doubt I often erred, for I imagined all were the poor followers of Jesus that made a profession of religion; therefore I gave to all that I thought stood in want; and as the Lord seemed to prosper my new undertaking, I laid by pretty bountifully, and in the course of a little time distributed between thirty and forty pounds, and it is very probable not one third was bestowed upon the household of faith or to the needy in Zion. This was work without prudence and zeal without knowledge. About this time also I was taught to believe that

the Christian obtained his greatest peace and pleasure in doing God's commands; therefore I strove day after day to keep the commandments, and so attached was I to the preachers of the law that I used often to wish I had it in my power to erect places for such as thundered most about hell and damnation to preach in. However, as this was not the case, I determined where they held forth their doctrine I would be, and that naught but death should part them and me; yet notwithstanding, I could not rest long under any of them. Blessed be God for that. The motive which led me to ramble about was not curiosity, but it was an appetite which God himself had created in my soul for heavenly bread, which could never be satisfied with the husks of human invention, and the dry doctrines of men. Many times my poor soul has been to these bewildered places hungry, thirsty, and almost fainting within me for the Bread and Water of life, watching almost every sentence that has dropped from the preacher's lips, hoping that a few crumbs of the children's bread might fall therefrom, that I might be replenished, and enabled to go on my way with joy. But, alas! That service terminated and I had received nothing profitable, and then I began to fret for the loss of my time, and would set off to some other place, where I knew service would not be over, to see what I could get there, and frequently I have gone at the end of one sermon half a mile or a mile to hear ten or twenty words at the end of another, the cause, perhaps, being because there was no food at either.

The places at which I have constantly attended the ministry of the word in London are the following: On my first coming to town I went to Dr. Rippon's; from thence to Westminster, where I sat under Dr. Packwell, and where I first received the sacrament, though I believe I knew no more what for, than if I had been taken to the stocks and flogged. From thence I went to Surrey Chapel, and sat under Rowland Hill; and I continued nearly two years a member of that church, though still ignorant of what it was to be a member of the church of Christ. From thence I went to Mr. Aldridge's, Jewry Street, and joined in church-fellowship there. From thence I went to the Tabernacle in Moorfields, and there I continued nearly three years. From thence I went to Mr. Canner's, Grub Street, and backward and forward to many other places to see if I could find rest for the sole of my foot, but on all this earth (if I may be allowed the expression) the water of error was not abated nor the mud of confusion dried up; therefore I could find no rest to the soles of my feet, nor get them shod with the sound of gospel peace from that quarter.

Now as I thought the believer's chiefest plea, and greatest peace was derived from or obtained by his walking in the commandments, or his love to the law, I began with all my might and power to *do and live*, and for this purpose I wrote those commandments which I was most given to transgress or break on slips of paper to carry about with me in my pocket, that I might the more often see what I was commanded to do, and oftentimes I

would write some of them in a morning on the palms of my hands, that I might not fail to keep the same in the course of the day, and in so doing I used ignorantly to imagine that real comfort, peace, and pleasure would flow from that quarter; and the text I had to justify my procedure was this: "Great peace have they which love thy law, and nothing shall offend them." (Ps. cxix. 165.) The law there spoken of I took to be the law of Moses, or the ten commandments, being entirely ignorant of the law of love, the law of faith, the law of liberty, and the law of a sound mind, nor did I feel any concern about such laws as these; but those that err in spirit, if they are God's elect, shall come to understanding. Yet notwithstanding my ignorance I had such a law of love, and delight, and pleasure in reading and hearing the Word, also in meditating upon it, as often led me to pray (as I knew everything was possible with God) for an independency, in order that I might retire from the bustle of the world, and devote the whole of my time to God; for then I imagined I should walk so uprightly in the law, and live so divine, so holy, and pure as that the Lord himself would take delight in my holiness, and be well pleased for my righteousness' sake; and that this might be the case I prayed both night and day for some time together for an independency, but the Lord's thoughts were not as mine, neither were my ways his ways. I often used to deprive myself of natural rest, and frequently prayed that God would enable me to do with less sleep, and let me have by so doing more time to spend with him in the exercise of religion. Yea, I have sat down and numbered the hours which I supposed I had lost in the course of a year in sleeping and eating, and then have mourned over them, and night after night for months together I have gone to bed with a sorrowful heart on account of my sin.

About this time I attended the ministry of the word at the Tabernacle, Moorfields, and there I was beat about almost every Lord's Day with the rod of Moses, and that excited in me a strong desire and will to continue in all things written in the book of the law to do them; and that I might be the more diligent and fervent in my obedience I collected together almost every command I could find in the Bible and put them in a book by themselves, which I termed the Rule of Life, to the end that I might square my life by this rule, and in so doing I ignorantly imagined that I should merit the approbation of the Almighty, not knowing that the Father is well pleased in the Person of his dear Son, and with all the elect in him, or for his sake; and in no other way whatsoever. About this time I felt a great desire to become a minister, and spoke to one of the Tabernacle preachers concerning it; but I believe pride stimulated me, and the devil urged me, for I was more fit for the rod of correction than to be Israel's guide. However, I kept close to my work of keeping the commands of God, labouring for life, and pleasure with all my might, and whatsoever I was commanded to do in the book of the law, I strove hard to do it; yea, I refused to drink all manner of strong

drink, nor would I take so much as a pin of the property of another without their knowledge and consent; and every morning I made a covenant with my eyes that they should turn neither to the right hand nor to the left all the day, except on some very particular occasion; and by this conduct I thought my obedience was answerable to what the law required; such vanity and folly did I possess.

However, I shall now show a little of what I experienced in being *detected, pursued, taken, tried, cast, and condemned* by the law.

First, I was *detected*; that is, the law and I took sweet counsel together and walked as it were hand in hand, and every now and then it would whisper in my mind, "Do this, and refrain from that which I command thee, and thou shalt have peace and pleasure; yea, thou shalt live evermore; for 'he that doeth these things shall live in them,' and he that respects the law, happy is he; and for your doing all these things which I command, the Lord thy God will set thee on high above all nations of the earth, and all the blessings promised in Deut. xxviii will be your reward for so doing." And for these promises of the law, though it promised what it could never give, I would often lift up my voice to God and say, "O how love I thy law," meaning the covenant of works; for at that time I was unacquainted with any other law; and my love to the law of works did not flow from anything I knew of the satisfaction it had received from Christ, my Surety, but rather from what it had promised to give me for my obedience; namely, everlasting life. Now this it never could give, it being the ministration of death to all that lay under its curse, as I did; therefore "sin taking occasion by the commandment deceived me, for I thought that righteousness came through obedience to the law, and that this righteousness would produce peace and procure to my soul eternal life. However that which I thought to be unto life, I found to be unto death; namely, whereas I thought to obtain life by the works of the law, the law condemned me for the imperfection there was in the works I performed. Pride and ignorance were the most predominate; pride, in thinking myself to be something when I was nothing, and ignorance in going about to establish a righteousness of my own, instead of submitting to the righteousness of God, which is by faith in Jesus Christ. Thus I was *detected* by the law.

In the next place I was *pursued* by the law, and its language was, "Pay me that thou owest," to which I replied (in effect, for I do not remember using the words), "Have patience, and I will pay thee all," intimating that when I arrived to an independency in life, when I should be free from the encumbrances of time and sense, I would pay the law its full demand by being perfectly obedient thereunto. But it pursued me still further with its own language: "Thou shalt not take the Name of the Lord thy God in vain. Remember the Sabbath-day to keep it holy. Honour thy father and thy mother," &c. (Exod. xx), to all of which I re-

plied, "Have patience with me," or, "Wait till I arrive to such and such a situation in life, and then I will pay thee all;" though in reality if I had had my desire gratified in respect to the things of this life I should never have been able to have given satisfaction to any one point in the whole law.

After being thus *detected*, and *pursued*, I was *taken*, and held in captivity, I believe, nearly three years, and knew not whether I should live or die, be saved or lost. My sins and transgressions would often rise in such a dreadful view to my mind, that they made me often cry out, "Save, Lord, or I perish;" and what made them appear so horrible was this text of Scripture which continually occurred to my mind: "Without holiness no man shall see the Lord" (Heb. xii. 14); and the holiness required I judged must be wrought out by the creature's obedience to the law; and being convicted in my own conscience that I was a daily transgressor of it, I was as miserable and unhappy in my own mind as any creature could possibly be on this side of hell, except one that was altogether in despair and without hope, like Judas, who, despairing of life and mercy, fell a prey to everlasting misery and eternal condemnation.

Thus being *detected*, *pursued*, and *taken* by the law, now comes on the *trial*. I have been arraigned at the bar of conscience and brought in guilty times innumerable. I think the principal evidences that stood forth against me in my trial under the law were these;—the justice, holiness, and the truth of God. Justice stepped forward and declared the Almighty to be a just God, and I, being convicted of having sinned both against law and conscience, justice replied, "God will in no wise clear the guilty." (Exod. xxxiv. 7.) Holiness came forward and declared that "without holiness no man should see the Lord;" and I being convicted that I was far from righteousness, as touching the law to which I looked for holiness, I therefore doubted whether I ever should see the Lord or not, except as an angry Judge to condemn me for my disobedience. Holiness further stood as an evidence against me, declaring by the law that nothing should enter into the kingdom of God that defileth, that worketh abomination, or maketh a lie, or, as I understood it, that "tellet a lie;" therefore whenever I had told a lie knowingly or innocently, my poor soul was filled with horror, and trembled for the consequence; as it is written: "All liars shall have their part in the lake that burneth with fire and brimstone." (Rev. xxi. 8.) Therefore in this respect I saw myself a transgressor, and the holiness the law required completely against me on account of my transgressions.

Then came *truth*, or the Word of God as another evidence against me, by confirming what justice and holiness had advanced; and to make it more conspicuous he declared that God cannot lie, and that he will never alter the thing that is gone forth from his lips. Likewise that "the soul that sinneth it shall die;" and with many more Scriptural proofs did *truth* give evidence against me; in consequence of which I cried in the distress of my soul,

“What shall I do?” and it followed from the force of the evidences *truth* brought against me, that my conscience was obliged to give testimony to my condemnation; so that having been tried, and found guilty, the sentence was passed for death, and I experienced the truth of the apostle’s assertion when he said, “The commandment which was ordained to life, I found to be unto death.” (Rom. vii. 10.) Then sentence of death being pronounced upon me, the executioner came (by the executioner I mean the *spirituality* of the whole law which demands perfection and holiness to the uttermost, and that from first to last;) for if I offended in one point, I found the curse of the whole would fall on the offender, and likewise I saw it would by no means clear the guilty, and that I had transgressed it in the loins of Adam before I had ever acted good or evil, and had I never sinned in the whole course of my life, I must fall under its condemnation; for “in Adam all die” (1 Cor. xv. 22), and all, by nature, are branches of the same corrupt tree, and as much worthy of death as Adam was when he fell, if they were never to commit one sin during their existence. This I perceived, and paid my life for the sight; I mean, the life I lived without the spirituality of the law being brought home to my conscience, having made a profession eight or ten years before this took place, and seeing no further than the letter of the Word, and yet I thought I was all life and action; but now I see “I was alive without the law once, but when the commandment came, sin revived, and I died.” (Rom. vii. 9.)

Thus I was *detected, pursued, taken, tried, cast, and condemned* by the law, for that which I thought was unto life, I found to be unto death; and what I imagined to be the only foundation of all my present peace, happiness, joy, and comfort, I have since found to have been the chief cause of all my grief and dissatisfaction; because as I thought holiness came by obedience to the law, and “without holiness no man shall see the Lord,” I was led, by experience, to see myself a transgressor of the law, and this caused me pain, grief, and dissatisfaction; and by this means (sin being the cause) it proved a foundation for discontentedness instead of a spring of peace and happiness, so that I found grief and sorrow, and became dead to all hope of obtaining salvation by the works of the law, and I was constrained to cry out, in soul-distress, with the poor, trembling jailor, “What must I do to be saved?”

(To be continued.)

A BELIEVER may, like Samson, lose his present strength while he retains his life. Christ’s prayer propped up Peter’s faith from failing, when there was as little appearance of faith in him, at one time, as of life in a dead man; yet all that time there was a pulse of faith beating in him, which was made sensible by his Saviour’s look.—*Charnock.*

COME, poor tempted souls, trust in the Lord, for ye shall never be confounded. God help you to be strong in the grace that is in Christ Jesus, and in the power of his might, that ye “may be able to stand, and having done all to stand.”—*W. Gadsby.*

THE EVERLASTING BREASTPLATE.

THE very kind, savoury, and affectionate epistle of my well-beloved friend ought to have been acknowledged long before this, but your poor correspondent is of himself both weak and insufficient in the performance of every good work, and feels that when he would do good, evil is present with him. I often wonder that any who love and fear God should ever take the least notice of one so unworthy and nothing worth, but the wonder increases when I am told, as in your last, that the good Lord hath condescended to bless the feeble communications of such a feeble one; but it is a fresh confirmation of the apostle's assertion: "For 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 likewise the "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.) This blessed portion of Divine revelation is for us despised ones an answer to all the attacks of the worldly-wise; but this is not all, for when assaulted and opposed by our enemies, we are not overcome, because we have ever found in times of trouble and conflict that "the Name of the Lord is a strong tower;" yea, to us "the Lord is good; a stronghold in the day of trouble;" for he hath known our souls in every adversity, and will never forsake the work of his own hands.

The wise man's observation is, I think, applicable to us weak ones: "The conies (*i. e.* rabbits) are but a feeble folk, yet make they their houses in the rocks." (Prov. xxx. 26.) Nothing so helpless as these creatures, nor any dwelling so strong as their's. We also feel ourselves the weakest of all things, yet having for our defence the "munitions of rocks," we abide in safety; and though now we are lightly esteemed by many whose shining abilities and earthly possessions are "their strong city, and as a high wall in their own conceit," nevertheless "their rock is not as our Rock;" for the period will soon arrive when all uncertain riches and every refuge of lies will be entirely swept away. Nothing short of the house built upon the Rock, Jesus Christ, the Righteous, can stand the storm of temptation, the hour of death, and the judgment-day.

It is to be feared many that stand high in their profession are unacquainted with the meaning of the apostle: "The time is come that judgment must begin at the house of God." (1 Pet. iv. 17.) They go on in a smooth path without any changes. They take the lamp of profession, but are destitute of a new heart (the vessel) and the Holy Spirit's inhabitation, which is the oil in the vessel with the lamp of the wise. It is not so with the vessel of mercy; such a one is arrested and brought to the judgment-seat of Christ at the beginning of his profession, under the quickening operations of the Holy Spirit; and this poor soul finds

trouble and sorrow, and begins to pray in earnest, as Paul did when the Lord Jesus met him in his way to Damascus, and rent the caul of his heart, discovered to him the awful state he was in, and the fallacy of all his former profession. The voice of the Son of God aroused him from the sleep of death, as he himself describes: "When the commandment came, sin revived, and I died." (Rom. vii. 9.) This poor persecutor of the saints, when the Lord met him by the way, felt the truth of the Saviour's declaration: "The words that I speak unto you, they are spirit, and they are life." (Jno. vi. 63.)

Every elect sinner in his natural state is dead in trespasses and sins, and these spiritually dead ones "shall hear the voice of the Son of God, and they that hear shall live." Thus whenever the Almighty comes near to judgment, however various the manner of his operations with his chosen ones may be, divine life always attends his voice. Life in us produces motion and sensations of soul-trouble: "Lord, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them." (Isa. xxvi. 16.) Thus judgment begins at the house of God. Before a spiritual birth can take place there is a begetting with the word of truth; spiritual quickening and soul-travail succeeds, and then follows spiritual birth, when perfect love casts out tormenting fear; the atoning blood of Christ is sprinkled on the conscience, speaking peace, and his complete and everlasting righteousness is apprehended and put on by faith. When this takes place, we are justified freely from all things, and are delivered from all condemnation. Now we come into the experience mentioned in Isa. liv. 14: "In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me; who-soever shall gather together against thee shall fall for thy sake . . . 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." In this cluster of precious promises faith finds a strong consolation, and the soul is assured of its perfect safety; although in the present state of probation we are still exposed to the assaults of many enemies,—oppression, fear, terror, some that gather together, weapons, and tongues, &c. These we must expect to be exercised with, more or less, which constitutes the present time-state of warfare; but notwithstanding all the oppositions we may meet with, "there is now no condemnation to them which are in Christ Jesus;" for his everlasting righteousness is an everlasting breastplate through which no weapon can ever pierce; and though a host of foes should encamp against us, not one shall ever finally prevail; for we are kept by the power of God, through faith unto salvation.

The church of God is likened unto a vineyard, and no tree is so weak and feeble as a vine, or requires so much care; there-

fore, to comfort such helpless ones, the promise is made: "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day. The Almighty hath engaged to keep us as the apple of his eye, and we are sensible of his gracious care. How often when, according to our own feelings, we have been pressed above measure, when all things appeared to be against us, when, like Hezekiah, we have concluded that we should not see the Lord's delivering hand again in the land of the living, or like Jonah, who said, "I am cast out of thy sight,"—how oft at such seasons hath he come in with a "Fear not, 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."

We are conscious that in many sore conflicts we have cried, and the Lord hath heard us, and delivered us out of our distresses; and even in the worst of times faith assures us that he is "able to do exceeding abundantly above all that we can ask or think." But after all how apt we are to shrink at the appearance of the least difficulty,—to despond and partially to cast away our confidence which hath such a great recompense of reward. These exercises have their usefulness, and they teach us many profitable lessons. We learn that we can do nothing without faith, and that faith can do nothing without Him who is its Author, and who ever maintains the work of his own hands. I often feel myself to be one of the most helpless, the most insignificant beings upon the face of the earth, full of wants and necessities, perplexed, discouraged, and cast-down; yet at the same time utterly unable to move a single step, or cast a single look towards Him who is my Life and the length of my days, if I might thereby gain a world. Sometimes, like Issachar, I am as a strong ass couching down between two burdens (tribulation on one side, and temptation on the other), yet even then, if a beam of heavenly light darts into my soul, like him I can see that rest is good (though not at present enjoyed), and the land of promise to be pleasant (though not in present possession); and when favoured with a glimpse of the goodly inheritance, though at a distance, the vision produces a sweet submission; and with him I bow my shoulder to bear, and become a servant to tribute, willing to bear the daily cross, to bow to the sovereign will of God, and ardently desire to reach the dear Redeemer's standard of obedience, so as to say from the heart, "Not my will, O Lord, but thine be done."

There are seasons now and then when the Sun shines upon my soul and upon my faith, so that I can rejoice in the midst of tribulations. When the Holy Spirit condescends, in his blessed operations, to blow upon his own plantation, and put his own fruits in motion, then faith, hope, love, joy, peace, humility, and patience come forth and show themselves; and when this is the case every burden becomes comparatively light, and the trial, be it what it will, loses its keen edge. If sickness invades the ta-

bernacle, the pillow is made soft, and I am strengthened on the bed of languishing; if, in the dispensations of providence, I am straitened in outward circumstances, faith prophesies "my God shall supply all my need according to his riches in glory by Christ Jesus;" "The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly;" if troubled and hated by the ungodly, "though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." If the enemy of souls comes with his cruel taunts to add to my load of sorrows, the Spirit of the Lord lifts up the standard against him, and enables me to repel his vile insinuations: "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."

Thus, my dear friend, in every perplexity and trial of whatever kind that may befall us, we have a covenant God for our Refuge. The present life is a state of probation and trial to the children of God, in which we are called to do and suffer according to the will of God. The bounds of our habitation, the period of our time on earth, the calling in which we are to abide, the station in life, and the connections that we are to form in society, are all appointed by the unerring wisdom of the Most High, whose superintending care and mercy run through every minute circumstance, and attend us from the moment we begin to exist until we quit the stage of time. "My times (saith the sweet singer of Israel) are in thy hand" (Ps. xxxi. 15); and if my dear friend reads to the end of the psalm, I presume she will see that which will throw a light upon my imperfect hints on the subject.

I cannot tell whether any sentence in this sheet will prove suitable or seasonable to my sister in the Lord. I would most willingly communicate whatever might be conducive to edification, or profitable in the perusal; but at present I am in a low place, and not a little tried in various ways; and with respect to spirituals I have to lament my unfruitfulness. It would be pleasant and desirable to my mind when I address myself to one of my fellow-pilgrims, to make my appearance in my court dress, to feel my heart warmed with a live coal from off the altar, to be enabled with joy to draw water out of the wells of salvation, so as to convey refreshings to the souls of my friends, to get a fresh supply from the Fountain-Head to fructify and warm my own soul, in order that I might, instrumentally, cheer and encourage such as are weary.

I sometimes ponder over that sweet word in Ps. cxlv with a pleasing sensation of soul: "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness," &c. When the heart is enlivened, when the Holy Spirit anoints us with fresh oil, when the heavenly Bridegroom leads us into the banqueting house, and his banner over us is love, when

he stays us with flagons and comforts us with apples, the precious fruits of his dying, rising, reigning love; this is enough to make the lips of those that are asleep to speak; and when thus indulged we rejoice indeed, and understand what David means in Ps. cxi: "The works of the Lord are great, sought out of all them that have pleasure therein." These things experienced and enjoyed are the blessed earnest of our future inheritance; and whether it be in public ordinances, social conversation, meditation, or epistolary correspondence, we prove that a day or an hour spent in such delightful employ is better than a thousand spent in sublunary pursuits. In the ordinances of God's house and in the communion of saints I believe there is much lacking of that life and energy, that refreshing dew, that sweet savour, and that heavenly fire which we have found in the seasons that are past, at least I find it so; but this is our consolation, "Having loved his own which were in the world, he loved them unto the end;" yes, to the end of every affliction, temptation, and tribulation, to the end of every conflict, to the end of our lives; and the end of our faith will be the salvation of our souls.

May the Lord bless my beloved friend with much of his gracious presence, many firstfruits of the heavenly country, many sweet glimpses of the King in his beauty, and of the land that is very far off. This will wither you to the spirit of this world, discover more clearly the vanity of all things beneath the sun, and cause you to join with the psalmist in his holy aspirations: "O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles; then will I go unto the altar of God, unto God my exceeding joy." (Ps. xliii. 3, 4.) My heart's desire and prayer is that every covenant blessing may be found in the lot of my esteemed correspondent, in the lot of her beloved children, and in the lot of her affectionate brother, friend, and servant

J. KEYT.

March 6th, 1822.

KINDRED SOULS.

A LEISURE hour or two being given me, I cannot employ it more to my satisfaction than in writing to my dear and highly-valued friend, and thanking him for his last kind letter which has proved a treasure to me. Oft-times when oppressed and cast-down on account of the roughness of my way, I go upstairs and read some of your letters, and usually find a renewed sweetness in them, for the highway is cast up, and I find I am treading in the footsteps of the flock. Of late I have been brought into unaccustomed paths, yet I find it to be the road that poor pilgrims have trodden before, and I know by experience that it is through much tribulation we must enter the kingdom.

You say in your last you wonder that any of the Lord's people should take notice of you. What, then, am I to think, or how

can I reconcile it that you find a place for me in your esteem, who am held by some, who are high in profession, in such light estimation? The only way I can account for it is this,—we are kindred souls, have one Father, and are taught by the Spirit to love one another. I believe also that as we grow in the knowledge of our Lord Jesus Christ and of ourselves, we feel ourselves less than the least of all saints, know more of the plague of our own hearts, and feel enough within to prevent our casting the first stone at another. The Lord takes me from chamber to chamber of imagery, and shows me more and more of the abominations of my heart, as he enables me to bear it. I often think of the children of Israel being led such a round-about way that they might not immediately enter into war. Exactly so is it with us; for if we knew at our onset the many conflicts we had to endure, like them we should be ready to say, "Let us make a captain, and let us return into Egypt;" but blessed be the God of our salvation, he never slumbers nor sleeps, but watches over his sheep like a kind Shepherd, and has declared none shall ever pluck them out of his hands. He keeps us night and day, and waters us every moment. In my right mind I would not have had one trial less than what has fallen to my lot; for though often weak in body and sick in soul, yet I feel a persuasion that all is appointed in infinite wisdom. An untried faith is at best but an uncertain faith. It is very easy to talk, but I believe you and I both know that to be brought into straits and difficulties, both in spirituals and temporals, is no light matter.

Not long ago a person told me my religion was all a delusion, which at the time did not seem to have any effect on me, yet afterwards brought on a severe trial, great searchings of heart, and much importunity to know whether I had deceived myself. I laboured under much darkness for some time, yet not without some sweet revivals. One word which was applied with power was this: "If thou faint in the day of adversity, thy strength is small" (Prov. xxiv. 10); and the sweet promise the Lord made to my soul in a previous conflict returned again: "The Lord will maintain the cause of the afflicted, and the right of the poor." (Ps. cxl. 12.) In meditation one evening I felt assured the Lord had wrought all my works in me, and that he would ordain peace for me, because what he has done is done for ever; nothing can be added to it, or taken from it. Thus the snare was broken, and I was delivered. Blessed be the Lord, by these things I prove his faithfulness, and that he is the same yesterday, and to-day, and for ever.

Mr. Burgess was very sweet last Sunday evening on the providence of God. I am led sometimes to think there are very few, if any, tried in that respect so much as myself, though perhaps I am wrong; for the motive which induces me to keep these things much to myself may induce others to do the same; but, however, be that as it may, hitherto the Lord, in tender mercy, has supplied me, and made a way for my escape when at my wits' end; and

when I have not known which way to turn, then my eyes have been lifted up to Him from whence cometh my help. I was much struck the other day with a passage in Numb. xi: "Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not." I fell under the reproof, knowing and feeling what an unbelieving creature at times I am, and have need to cry out, "Lord, I believe; help thou my unbelief." O what a mercy we have such an almighty Saviour, who knows our feeble frames, and remembers we are but dust, and that "we are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God," who has appointed the bounds of our habitation, ordered every trial that we are to pass through, and will never lay upon us more than he will enable us to bear. When we can realize these things, as you justly observe, the burden becomes light, and we bow to the sovereign will of God. O that it was so with me at all times; but I find another law in my members warring against the law of my mind; so that I cannot do the things that I would, and groan being burdened.

However, by these exercises I experience the preciousness of an all-sufficient Saviour, so exactly suited to my need, and find him a Brother born for adversity; and when I am afflicted, cast-down, and despised, that is the time when he generally visits my poor soul. I have of late found the preached word sweet to me, particularly the ministry of Mr. Burgess, who has been as the mouth of God to me. If he had known all that had passed in my mind for some time past he could not have spoken more exactly to my case, which to me is one of the strongest evidences that he is a minister of the Spirit; for "the Spirit searcheth all things, yea, the deep things of God;" and the Lord has declared his word shall not return unto him void, but shall accomplish that which he pleaseth. The afflictions of various kinds which we pass through, when they work the right way, create in us an appetite and give us a relish for the things of God; for our earthly pursuits are blasted, and the idols we are so prone to set up in our hearts are productive of the cross; for so it is that I find the Lord deals with me. The desire after a better inheritance increases, and I long to be gone, for, like Job, I can say, "I loathe it; I would not live alway; let me alone, for my days are vanity;" and I find that this is not my rest, because it is polluted.

But why do I thus run on? I fear I shall quite tire my friend, which I would not willingly do; but *self* is at the bottom of it all. I find a secret pleasure in writing, or speaking of these things; and as I trust I am addressing one who will not make his sister an offender for a word, I have found great freedom of speech; and I hope the Lord has thus far humbled me as to take reproof kindly; so I beg if my brother finds anything wrong in this, that he will candidly tell me, for faithful dealing with each other is most desirable; and I am persuaded if many professors in this day spoke more honestly to the children of God to their face and said less behind

their backs, there would be a great deal more union than what in general is to be found.

It is but very few, indeed, I do not know any one, I could write to in the manner I do to you; but the Lord seemed to raise me up a friend in time of need, to whom he has given the tongue of the learned, and who has been enabled to speak a word in season to her that was weary; therefore I hope our correspondence may not drop at present, as it seems so much to my edification and comfort. I am the subject of many changes, but am more often cast-down and oppressed, than lifted up; but blessed be the God of our salvation, though my frames may change, he is always the same. Hitherto he has supplied my every need, and oftentimes when in the greatest extremity, I have found it has been the Lord's opportunity, and when almost ready to give all up, he has sent his word and healed me. I find faith to be a persuasion of the mind, and where it is wrought in the soul by the operation of God, the Eternal Spirit (as you say in one of your letters), neither men nor devils can root it out; for we are kept by the power of God, through faith unto salvation.

I am pleased to hear Mr. Chamberlain is coming to town; but the Lord, in mercy, has of late so blessed the ministry of Mr. Burgess to me, that I think I shall ever feel the sweetest union to him. I must again repeat that I would not have been without the many soul-conflicts I have of late passed through on any account, for though, when under them, they are very painful, yet they afterwards yield the peaceable fruits of righteousness, and we prove the faithfulness of our covenant God. May he give us that frame of mind that will be most for his glory and our eternal good.

And now, my dear friend, farewell. May the good Lord bless you and yours, yea, doubly bless you for your kindness to me; and if a cup of cold water given in the name of a disciple is not to lose its reward, the many encouraging things you have written to me, I am sure never can lose their reward. My family desire to be kindly remembered to yourself, and Mrs. Keyt, and believe me to remain,
 Your very sincere Friend, M. C. DRURY.

THE bodies, as well as the souls of the redeemed, are alike the purchase of Christ's blood, and Jesus will have them all with him.—*Dr. Hawker.*

HE who is the Author must be also the Finisher of faith. This we are well persuaded of in our judgment; but we have to learn it in daily experience. And, I believe, it is often to us a cause of inward condemnation that we are what we are; that we have not more life and feeling, more prayerfulness and watchfulness, more knowledge of and communion with the blessed Jesus. We condemn graceless professors, and would rather open our lips no more upon religion than speak like them; and yet how much we really resemble them. Indeed, we differ from them only as far as our souls are kept alive by exercises, and gracious influences and operations.—*J. U. Philpot.*

INQUIRY AND ANSWER.

Dear Mr. Editor,—I lately heard a minister preach who stated that Calvin said salvation was an offered salvation. Can you tell me if he ever made such an assertion? The minister also said the gospel should be preached to every creature, and Christ would make the division. He likewise stated that ultra-Calvinism was the cause of our churches being in such a low condition, and that God would not bless such a doctrine. He further said that the old system of preaching was wrong; and that ultra-Calvinism was a house without a door, and Freewillism was a door without a house. He preached twice, and I never heard two such sermons in our chapel before; they made me miserable. He brought to us quite a new doctrine, and said he was determined to preach these things. Is divine teaching in the soul wrong? If this man be a sample of the future preachers in our churches, I say with dear Huntington, "He to his chase, and me to my plough."

A LOVER OF SOUND DOCTRINE.

ANSWER.

Nothing is more calculated to produce bondage and death in the souls of the Lord's people than to hear a man preach a mixture of grace and works, and contend that there is something that God will do, if the creature will do the rest. To try and unite the work of God and the work of man is like attempting to unite Christ and Belial, and to make flesh and blood and the carnal mind co-workers with the Holy Ghost; but the people of God feel that "the flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other; so that they cannot do the things that they would." (Gal. v. 17.) When persons who have been humbled by grace, and who feel true poverty of spirit hear a preacher talk about working out their own salvation, and exhorting creatures to acts of faith and repentance, they conclude that there is either something wrong in the preacher or something wrong in themselves; for if the preacher is led of the Spirit, and is sound in doctrine and experience, then they conclude they are not led of the Spirit, and their experience must be altogether wrong. But on comparing spiritual things with spiritual; that is, the spiritual things which God has wrought in their souls with spiritual truths revealed in the Scriptures, they find that such preachers, if they have any gracious experience, are unsound, and also unsound in doctrine. A preacher may safely be followed who has been well-taught his own helplessness, and been sovereignly and unctuously blessed with grace from Christ and the Spirit of adoption from the Father of all mercies and the God of all comfort. (2 Cor. i. 3.)

But there is in the present day a class of young men rushing into the ministry who can scarcely tell what the first work of grace on the soul is, much less give a satisfactory account of the Holy Ghost calling them to the solemn and important work of preaching

the gospel of God; and there are those who would like to overthrow the teaching of such gracious men as Huntington, Gadsby, Warburton, Tiptaft, Philpot, and others, whose ministry was so signally owned of God and blessed to the souls of thousands of his people; but the efforts of this new class of ministers will prove as futile as would an attempt to scrub the skin of an Ethiopian until it became white.

But we will try and answer our correspondent as briefly as possible:

First, respecting preaching the gospel to every creature.

Second, what is meant by ultra-Calvinism.

Third, ultra-Calvinism as a house without a door, and Free-willism as a door without a house.

First, respecting preaching the gospel to every creature. Christ did not offer, but preach the gospel to all who heard him, yet the comfort of it was not made known to any except the mourners in Zion and the poor in spirit (Lu. iv. 18); for to many who heard him he said, "Ye believe not, because ye are not of my sheep" (Jno. x. 26); and again he 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." Christ commissioned his apostles to extend their labours, not in offering, but in preaching the gospel to all nations, and not to confine it to the Jews only; therefore he said, "Go ye into all the world, and preach the gospel to every creature" (Mark xvi. 15), that is, to all who came under the sound of it; and again Christ said, "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) This the apostles did, and the Spirit through the preached word quickened those whom God had ordained unto eternal life, and gave them faith to believe in Christ. But where there is a Freewill foundation in the heart of a preacher, though he may try to disguise his doctrine, he will be endeavouring to raise a superstructure of the same materials;

"But though they own the Saviour's Name,
From him such doctrine never came."

Second, what is meant by ultra-Calvinism. The word "ultra" means *extreme, extravagant*. So we suppose the preacher referred to by our correspondent contends that the doctrines of John Calvin, which are, we believe, most strictly and blessedly founded upon the great and grand cardinal doctrines of the gospel, are extreme, or extravagant, and consequently dangerous to preach; but having been preached by so many good and gracious servants of God, and being still preached, he asserts that this is the cause why the churches of Christ are in such a low condition; and therefore it would be well to modify the grand doctrines of God, and, as an antidote for this supposed evil which God's servants

are committing, the doctrines of Dr. Arminius should be preached; and so form a compound of the work of the Spirit and the work of the flesh; of the free-grace of God and the free-will of the creature; and make the sons of Sarah and the sons of Hagar, the friends of Christ and the enemies of his people all one delightful, happy family; and thus attempt to raise up a tower which shall reach to heaven, the name of which would, as in olden times, be called Babel, or Confusion.

But let us see what doctrine Jesus, the Son of God taught, and whether his servants in any age of the world ever preached more decisive and definite truths than himself. Christ said, "No man can come to me, except the Father which hath sent me draw him" (Jno. vi. 44); "Ye believe not, because ye are not of my sheep" (Jno. x. 26); "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (Jno. xii. 40); "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." (Jno. xvii. 9.) Was Christ *ultra, extreme, or extravagant*?

Again, was Paul's doctrine *ultra, extreme, or extravagant*; for he says, "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" (Rom. viii. 29)? and again: "The election hath obtained it, and the rest were blinded." (Rom. xi. 7.)

Third, what the preacher meant by *ultra-Calvinism* being like a house without a door, and *Freewillism* as a door without a house we know not. Possibly he thought something novel and startling might assist to make him a little popular. When Adam by his free-will opened his heart for sin to enter, we think there was then a door made to his house, and ever since that time free-will has gone in direct opposition to the way of Christ and his people; for of the false church it is written: "Her house is the way to hell, going down to the chambers of death." (Prov. vii. 27.) Many pervert the Scriptures and wrest them beyond their proper meaning. For instance, take the following Scripture: "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.) They will try to make out that "whosoever," whether he be a man with or without life and grace, may believe, and come, and be saved; and so endeavour to turn the work of grace into the will and work of those who are dead in sin and at enmity with the truth; whereas the Lord has shown in the preceding part of the chapter that none but those who are born again of the Spirit can see the Son of God, or his kingdom, much less believe on him to life everlasting.

CHRIST is the sum and substance of the Scriptures. Without him they are a dead letter, full of darkness and obscurity; but in and with him they are full of light and blessedness.—*J. C. Philpot.*

REVIEWS.

The Loss of All things for Christ, by the late R. W. Wilson.—Liverpool: R. Wilson, 56 Bridge Road, Mossley Hill.

The providential dealings of God with his people are so various, and often so contrary to reason, that nothing but faith, wrought in the heart by the Holy Ghost, can reconcile them. But that they are, in conjunction with his gracious dealings with his children, ordained, or permitted in love everlasting to their souls, must be admitted when we consult the Divine Oracles which say, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. viii. 28); and again: "The very hairs of your head are all numbered." (Matt. x. 30.) To some of his sons and daughters he gives, in addition to an interest in his everlasting covenant, a goodly share of earthly blessings, and power to enjoy them, whilst others, equally loved by him, are kept all their days in very humble circumstances, dependant in a very special way upon his promise: "Bread shall be given him; his waters shall be sure." (Isa. xxxiii. 16.) To some of his family he gives good health and grace in their souls, and to others he sends bodily sickness and permits much exercise of mind to make them healthy in soul, and that they may honour him in prayer and supplication. Long life is allotted to some, and few years only to others. Some are much favoured with the presence of God, and others are kept alive by seeking after what, for a season, it is the will of their heavenly Father to withhold, until the time, the set time to favour their souls is come. Some are suddenly and powerfully arrested in their downward course of sin and evil, and after a short, but sharp soul-travail are clearly brought to experience the comforting presence of God, the peace of Christ's cross, and the pardon of sin, whilst others, who are as much the sons of God, are gradually wrought upon by divine grace, and led on step by step in spiritual knowledge both of themselves and Jesus Christ, and often fear whether their spot is the spot of God's children, because they have not been brought so manifestly and clearly as others. But however various the experiences of the sheep of Christ may be, they are all sanctified to one end, and that is to bring them, one and all, as empty sinners, poor in spirit to the feet of Jesus, trusting wholly in his cross, his blood, and finished salvation.

In the case of the young man whose Memoir we are noticing, we may, in a remarkable manner, see the sovereignty of God, both in his providence and his grace. Before he had reached the age of 25 years he was, after enduring great and singular affliction, well laid in the grave. It is but seldom we have read of one so young, who, with bright, worldly prospects before him, met with such great disappointments and crosses, whose trials have been more graciously sanctified, than was the case with this young man, who, in the strength of God and in sweet submission to his

will, had limb after limb amputated, and was made joyful in this severe furnace of affliction. To those who are apt to grumble at every little cross, and fret under the smallest disappointment, we would strongly advise them, whether young or old, whether they possess the precious fear and faith of God or not, to read this little book, in which sufferings, and patience with suffering are commended to the mind with great reality; as it may, with God's blessing, prove a wholesome antidote to murmuring at little trials, of which, alas! we are all too guilty.

On page 43 the afflicted one says,

"The Lord continued to give me patience under and resignation to the notable and peculiar crook in my lot. I was enabled to trust in the Lord, more or less, at all times; to remember such persons whose lot I regarded as more crooked than my own, and with whom I would not exchange conditions for this life alone; which is a most effectual way of soothing the discontented spirit. But, above all, to look by faith above and beyond all the harrowing and distressing circumstances and conditions of this present state; to muse and meditate upon the grand, the glorious fact that yet a little time, a few more summers and winters, and the harrowing temptations, the distressing afflictions, and the cutting trials of this life will be 'as streams that fail,' and as things of the past."

Again, on page 57, evidently out of a humbled and chastened spirit, he writes as follows:

"It has taken a great deal to wean me from the world. Stroke after stroke, affliction upon affliction, trial upon trial very grievous and fiery, have been required to sever the chord which bound my heart to earth and earthly things, to effectually teach me that this is not my rest, and that I have no abiding city here; but I feel I can now sit down and rejoice under the loss of all these things, that Christ may be unto me All and in all. 'What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.' (Phil. iii. 7, 8.) Yet how unpleasant and grievous to flesh, how mortifying to an unsubdued spirit, and opposed to the carnal mind have all these humbling circumstances been."

With the following extract we conclude our Review, and commend this little work to the perusal of those who may think well to purchase it. On page 70 he writes:

"O that my past life could be consigned to everlasting oblivion. How I wish it could all be blotted out and forgotten for ever. The wrong steps I have taken, the evil things I have done, all, as it were, rise and condemn me. I seem to have almost invariably chosen the evil instead of the good. I have been full of self-righteousness and pride, which, perhaps, are greater sins than all besides; but it has pleased thee, O Lord, at length by thy Holy Spirit, to make me a sensible sinner; thou hast made

me to acknowledge and confess all my sins; for I would hide none from thee."

Bible Reading. A plain Tract for the Consideration of Honest Bible Readers.—London: Houlston & Sons, 7 Paternoster Buildings.

The author of the above Tract has, in a clear and admirable way, shown the difference between the covenant of works, or the law of Moses, and the covenant of grace, or the gospel of the Lord Jesus Christ. It is written in a clearly scriptural and experimental style. It separates between the chaff and the wheat, between head-knowledge and heart-experience. In writing of the two covenants the author asks:

"Which covenant best suits us? The poor law-condemned sinner will answer, 'The covenant which gives and forgives. Let me live and die too, under the gracious and inspiring words, as applied by the Holy Ghost to my soul: 'I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.' This covenant does not, however, pardon sinners and leave them in their sins; but the Lord provides by one of its clauses, that 'he will put his fear in their hearts, that they shall not depart from him.' (Jer. xxxii. 40.) This covenant, then, is no teacher that men may 'sin that grace may abound,' though it sweetly proclaims that 'where sin abounded, grace did much more abound.' (Rom. v. 20.) The 'fear' implanted is the antidote to indulgence in sin. It is

"An unctuous light to all that's right,
A bar to all that's wrong."

This 'fear of the Lord' is to 'hate evil' (Prov. viii. 13); and the effect produced in the sinner, under its influence, is to cause him to 'depart from evil.'" (Prov. xvi. 6.)

In treating of spiritual life he writes:

"The Bible says that man by nature is 'dead in trespasses and sins' (Eph. ii. 1), which phrase would seem to denote that he is dead and buried in sin. (1 Jno. v. 19.) He may have a great deal of fleshly religion, as Saul of Tarsus had (Acts xxvi. 5; Gal. i. 14); yet he has not, nor can he have, as one spiritually dead, any choice of, or delight in, things spiritual. (1 Cor. i. 2.) Before anything of a spiritual kind can be loved and chosen, there must first be the Lord's commanding voice of 'Live' (Ezek. xvi. 6), accompanied with the same power which raised Lazarus from the dead. The valley of dry bones illustrates this: 'Can these bones live?'" (Ezek. xxxvii. 3.)

He who writes a book for the good of God's people should know, from divine teaching in his own soul, what he advances to others, and be able to confirm the same from the Scriptures of truth, as does the author of this Tract, where, in showing the difference between the mere formalist and the spiritual worshipper, he says,

"A round of formal, heartless duties, just to appease a natural conscience, is all that men, without spiritual life, want. But not

so the spiritual worshipper. He wants not only the blood seen, but the blood sprinkled,—*applied*; he wants not only to *see the doctrine* of pardon through blood, but to *feel*, by the Spirit's power, his pardon through blood. He wants not so much the form as the power; not alone the outward attendance upon ordinances, but the inward realization of interest in covenant grace. A *spiritual* religion always makes its possessor so spiritually poor that he feels his constant need of the Holy Spirit."

We heartily agree with another part where the author shows that the church of God is not responsible for her sins. He says on page 25,

"There is no uncanceled sin for which the church of God is left responsible. This only is left to her,—a vast, vast debt of deepest gratitude which it will be her everlasting joy to attempt to pay off in praise, but in the attempt, only to find and sweetly realize that she still owes him more and more."

The utter helplessness of the sinner to come to Christ is clearly set forth in another part of the Tract, from which we will give a further extract:

"What will had you,—real, hearty will, for Christ, or things spiritual until the Lord arrested you by his power, and called you by his grace? Or what desire have you ever found in your *flesh* to lead you Christwards? Does not your experience verify Christ's remark: 'The flesh profiteth nothing?' (Jno. vi. 63.)

In speaking of a counterfeit religion he says,

"A man appearing in a counterfeit religion, led on by those who cry, 'Peace, peace, when there is no peace' (Jer. vi. 14; Ezek. xiii. 10), takes all for granted, 'cometh not to the light lest his deeds should be discovered' (Jno. iii. 20), shrinks from the proving. Conscious of his not having been the subject of a supernatural work, he fears detection. Like a man issuing base coin, he does not mind its being seen, as long as it passes as genuine; the more the better then; but what he dreads is the suspicion which leads to the proving. This apprehension makes the counterfeit Christian shun the company of those who contend for the Spirit's work in the soul; causes him to look upon them much in the same light as the forger would look upon a suspected detective; and to cast out their name as evil. On the other hand the Lord's people are often very suspicious of their religion, and, in their dark seasons, will question its reality; will wonder whether it is genuine or not. They fear above all things, deception, dread a sham, tremble at the thought of going the too well beaten track,—the religious road to hell."

Although we Review works like this with approbation, because they are manifestly founded upon the Word of God, and indeed contain parts of it; yet we can, from experience, testify that there is nothing like the Bible itself, every word of which was written under the Spirit of inspiration; and therefore is a fountain free from pollution, a lamp that ever burneth clearly, a fire that never goeth out; for it is truth itself: "The word of the Lord that en-

dureth for ever." It is the law of life, the law of love, the law of liberty, the law of faith, the law of peace and truth; in short, it is the law and word of God, Father, Son, and Holy Ghost, in which the way of salvation is revealed, and by which millions of sinners have been instructed, and through its gracious power on their hearts have experienced the secret set forth by James: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. i. 18.)

Obituary.

WILLIAM HUBBARD.—On July 10th, 1887, aged 67, William Hubbard, of Pakefield, Lowestoft.

He was born in Bourne Fen, Lincolnshire, on May 2nd, 1820. His parents were very worldly people, and he was brought up in ignorance of the truths of the everlasting gospel. When quite a boy he had a very narrow escape of his life. Early one morning he went into the stable and was kicked down by one of the horses. He was picked up and carried into the house quite insensible. His head was severely cut, and the doctor remarked that had it not been for a thick felt hat he was then wearing, it must have been instant death. Later on in life he suffered much from the effects of this wound.

He lived in a state of unregeneracy until he was about twenty-six years of age, when it pleased the Lord to call him by his grace. At that time he had just entered into business for himself, and lived in a farm in the parish of Wytham. During the spring he had an attack of ague, and one Lord's Day morning, feeling very ill, he began to be distressed about his soul, as he feared he should die. He was fully convinced of his state as a sinner in the sight of a holy God, and said that all his sins from childhood rose up before him; so that he was greatly troubled, and knew not what to do. He made many vows and resolutions to amend his ways if restored to health again, which after his recovery he laboured hard to fulfil. At this time there was a marked change in his manner of living. He now attended church, and was obliged to give up card-playing, and other wicked sports; for he found that the eye of the Almighty was continually upon him. He was married on May 25th, 1847. He was now obliged to leave his former companions, for the arrows of the Almighty stuck fast in him. Three months later his convictions were deepened through the death of a married sister; and he was much distressed in his mind.

In the month of August a brother of his who feared and loved God came to see him, and asked him to accompany him to Stamford, a distance of six miles, to hear the late Mr. Philpot. When they reached the chapel they found that Mr. P. was from home, and Mr. Tiptaft was supplying the pulpit. There was a baptizing, and the late Mr. Peake, of Oakham, was one of the candi-

dates. The service throughout made a deep and lasting impression upon his mind, and his ears were nailed to the door-posts, so that never afterwards could he be induced to go to the Established Church, which was quite a trouble to his wife, and many entreaties did she use to persuade him to go there with her on the alternate Sabbaths when there was no preaching at Stamford, she promising to go to chapel with him in return; but all her efforts were in vain. However, they both became regular attendants at North Street Chapel, Stamford, and three years after he was greatly encouraged by witnessing his wife's call by grace. He was much helped and encouraged in his soul under the ministry of Mr. Philpot, and other good ministers who supplied for him from time to time.

He was brought into the full liberty of the gospel under a sermon preached by the late Mr. Godwin at Stamford, from the words: "And yet there is room." (Lu. xiv. 22.) This caused him to feel a sweet union of soul to Mr. G., and he always regarded him as his father in Christ. The next time he went to hear Mr. G. fully expecting another blessing he was disappointed, for he felt as hard and lifeless as the seat he sat upon. He now became exercised about the ordinance of baptism, and in May, 1857, he was baptized by Mr. Philpot, and joined the church. On one occasion, being much cast-down on account of the depravity of his heart and the barrenness of his soul, these words were applied to him: "From me is thy fruit found." (Hos. xiv. 8.)

As the Lord prospered him in business he was afraid he was having his portion in this life, which he inwardly dreaded, and asked the Lord to take it all away rather than let such be his lot. His mind became too much taken up with his business, but he was rebuked by the words: "Seekest thou great things for thyself? seek them not" (Jer. xlv. 5); and on the last day of harvest, while thrashing corn, a spark flew from the fire under the engine which set fire to the stack, and the stack-yard was soon reduced to ashes. The loss was estimated at sixteen hundred pounds, which was only partly covered by insurance. The clergyman offered him all the hay and straw he required and a house to live in rent free, requesting in return that he would attend church once on a Sunday, which he declined to do, and was helped to commit his trying case unto the Lord. A friend felt the case so laid upon his mind that he sent him a cheque for one hundred pounds, and the morning he received it, he had been led to ask the Lord to undertake for him, and felt sure this gentleman would send him the above amount.

Trial after trial befel him both in things temporal and spiritual, which all worked together for his good. About this time the Lord gave him the words with power: "Son, be of good cheer; thy sins are forgiven thee." The Lord smiled upon him again, and he was enabled to build himself a new house, which he named "Providence House," where Mr. Tiptaft, Mr. Godwin, and other ministers have preached. In the spring of 1871 his

eldest son went to America, which was a great trial to him, and he sunk into a low, desponding state of mind; but on receiving good tidings from him, he had some thoughts of going there himself, but the Lord very suddenly overturned his project by removing by death his little girl about twelve years of age, which circumstance removed all thoughts of emigration from his mind.

His mind now became somewhat affected, and an eminent physician was consulted who said there were symptoms of softening of the brain, and advised rest and change of air. He sold his property, disposed of the lease of his farm, and removed to Lowestoft. He was of a hasty temper, but very forgiving. A few days before his last illness he said, "I know the Lord once spoke these words to me:

"I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand;"

but now my temptations seem more than I can bear." He was much tempted with Infidelity. He had been suffering from a cold for some time, but was taken ill the first Lord's Day in July, apparently with a bilious attack, and went to bed early in the evening. The next morning, not feeling any better, the doctor was sent for, who advised him to remain in bed, which he did. On the Thursday evening he seemed better, but the next day was not so well, and the doctor said his right lung was congested. He passed a very restless night, being troubled with a severe cough. At intervals he was very earnest in prayer, and desirous for the Lord to look upon him and give him a little rest. He remarked, "I have prayed for affliction, if no milder means would do; and I do not know if I shall get better." All fear of death was removed, which was remarkable, as in all former afflictions he had manifested great alarm. He talked calmly about the settlement of his affairs.

On the Saturday afternoon he became worse, and during the night had very little sleep, but was composed, and quite conscious, frequently quoting: "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.) He exclaimed, "The Lord hath done all things well," and said, "Some on boards, and some on broken pieces of the ship; and so they all got safe to land. O the ins and outs, the ups and downs, the sinkings and risings, and the many doubts and fears of the children of God! They are tossed to and fro, and often wonder where the scene will end; but it will all end well; for the Lord will bring them safe at last. We must all know these things for ourselves; nothing borrowed will do to appear in before God." One said to him, "Then you know the truth of what you have been speaking about." He replied, with much feeling, "Yes, I do. It has been with me storms within and storms without." He said something about being led forty years in the wilderness, and appeared to be taking a review of the way the Lord had led him, remarking, "All things have worked together for my good;

for my Jesus, has done all things well." He continued talking in this way until quite exhausted. On Lord's Day morning, in reply to a question, he faintly said, "I am too weak to tell you what I feel." Being asked if it was well with him, his answer could not be understood, but it was something about the righteous. After this he became unconscious, and quietly passed away to be forever with the Lord.

E. LEVESLEY.

EMILY F. B. SMITH.—On Oct. 10th, 1887, aged 57, Emily F. B. Smith, a member at Gower Street Chapel, London.

My sister had been subject to delicate health from childhood, and this, together with early instruction in the truths of God's Word imparted to her by an elder sister, probably, were the means used by the Holy Spirit to show her the vanity and worthlessness of the things of time, as she was one who had never been left to worldly associations. When spiritual concern first began we are not aware, but the work was carried on in a secret and gradual manner; "here a little, and there a little," causing her to love the people and house of God, although feeling her unworthiness to have a name or place amongst them. As she had not experienced those marked convictions and the measure of assurance that some have, she was often brought into bondage; but was favoured with a very special hearing time under Mr. Hemington, at Gee Street Chapel, in 1871. He took for his text: "And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation." (1 Sam. ii. 1.) He so described her case that she felt as if he was speaking directly to her. Also on another occasion when he preached from the sixth verse of the same chapter. She told her niece that many times when Mr. Hemington has preached the tears have run down her cheeks.

She was led to join the church at Gower Street about eleven years ago, and was baptized by Mr. Dennett. At the time of her death Mr. Dennett was supplying the pulpit, and he then stated what a sweet persuasion he had felt that she was a child of God at the time he went down into the water with her. She was compelled to take to her bed about the beginning of August, and from that time she little expected to recover, as she felt the Lord to be taking down her earthly tabernacle. In the early part of her illness she experienced no great joy, but a calm resting upon the finished work of Christ. The words: "Come, ye blessed of my Father," &c. (Matt. xxv. 34), were sweetly and powerfully applied to her mind, and she was much supported by the promise: "I will see you again, and your heart shall rejoice." (Jno. xvi. 22.) These words were a stay to her mind throughout the trial which she had to endure. Also the following: "The end is at hand." (1 Pet. iv. 7.) From this time she seemed confident she should not recover. At another time these words were a support to her: "For we know that if our earthly house of this ta-

bernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1); and: "When thou passest through the waters, I will be with thee," &c., which she much dwelt upon, saying, she was sure the Lord would be her support while she was passing through the deep. She was constantly saying, "Do come quickly, dear Lord, and give me patience to bear this pain."

On one occasion when her niece placed a down pillow under her head, she burst into tears, saying, "The dear Saviour did not have this comfort, and why should I?" At times when the pain was easier she felt rebellious, fearing she might get better. As her strength of body declined the enemy was permitted to distress her soul about the sins of her childhood and early life, which she had almost forgotten; but the Holy Spirit was pleased to remove the burden by showing her that they were all forgiven. About a week before she died he was again permitted to assault her by telling her she was a lost soul, which indeed brought her into anguish of mind. While she was under this conflict one of the deacons came to see her. As he entered the room she addressed him with the words: "O Mr. Link, I am lost!" Mr. L. told her she was not lost, for the temptation was a proof to the contrary. After further conversation he left her much comforted, and when he called a few days after he found her under the feeling that her feet were resting upon the Rock of Ages, proving that Satan was a liar from the beginning, as she had previously expressed to a friend in the earlier part of her affliction.

She frequently asked the friends around her to beg of the Lord to give her submission and patience to wait his appointed time, and would express how good the Lord had been, often comparing her sufferings to the dear Redeemer's, and saying,

"His way was much rougher and darker than mine,
Did Christ my Lord suffer, and shall I repine?"

As the end approached her sufferings were intense, and she became so weak as often to prevent those about her hearing what she tried to express with her lips. A dear friend who was frequently with her asked her if she was realizing the fulfilment of the promise: "I will see you again," &c. Her answer was: "Waiting, waiting." This was about the last expression which could be distinguished. Many times she asked the friends who came to visit her to read the Word, particularly the Psalms, or to engage in prayer. She often repeated the hymn commencing,

"Gold in the furnace tried."

At one time hymn 356 was a great comfort and support throughout one of those weary nights she was called to pass through, feeling, as she said, to be like the weary dove, and longing to enter into rest. On the Sunday before her death she said, "O how I love the Lord! Help me to praise him for his goodness. He always gives me ease in one part of my body, so that I do not have too much to bear." On the Monday morning she said, "Another Monday morning in the flesh. Do come quickly, Lord." Thus passed away one waiting the appearing of her Lord. A. R.

THE
GOSPEL STANDARD.

FEBRUARY, 1888.

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

A SERMON

PREACHED BY MR. ASHDOWN, OF ZOAR CHAPEL, GREAT ALIE STREET,
LONDON, AT THE DICKER, SEPT. 22ND, 1887.*

“And I will set my tabernacle among you, and my soul shall not abhor you.”—LEV. xxvi. 11.

THIS tabernacle, which the Lord instructed Moses to set up in the wilderness in the midst of Israel, was a type of the Lord Jesus Christ. (Heb. viii. 2.) It shadowed forth that relationship with God and glorious meeting-place his people have in Christ where he will meet with and commune with them. When Moses pitched the tabernacle among the tribes of Israel, he did not set it in the kingdom of this world; for “the whole world lieth in wickedness” (1 Jno. v. 19); and not having this meeting-place, God never comes there, and his fear and reverence will never be found there. But the Lord, in his mercy, has made a place where his people can meet with him; and if he has done so for you and me, dear friends, it is grace indeed. Wherever God’s kingdom reaches, there is his tabernacle, and he is worshipped.

This is your jubilee, it being fifty years since this chapel was built. Since then the Lord has had a people here to meet and worship in his holy Name. Many has he met with and convinced them of their sins, and brought them to a knowledge of himself through his preached word in this place. Some he has gathered home to praise and bow before his throne, where sin and sorrow no more distress. The kingdom of the Lord Jesus is not of this world, for it is a spiritual kingdom set up in the hearts of his elect. God is their King of old, working salvation in the midst of the earth (Ps. lxxiv. 12); and his time comes to quicken the poor, dead sinner into life (for there is a set time to favour Zion), and to open his eyes to see the awful state sin has brought him into before God. Then the holy and Blessed Spirit, as a Spirit of grace and supplications, leads him to cry, “God be merciful to me, a sinner,” and begets an earnest desire to know the Lord for himself and a longing to fear and serve him; for “the fear of the Lord is to hate evil; pride, and arrogancy, and the

* On the occasion of the jubilee of the opening of the chapel at the Dicker, Sussex, three sermons were preached. We now give the morning sermon, preached by Mr. Ashdown, and hope to insert the two others in our March and April Nos.—ED.

evil way, and the froward mouth, do I hate." (Prov. viii. 13.) Thus the Lord gathers his children into one, and he will put away their sins; as he says: "They shall call his Name Jesus; for he shall save his people from their sins." (Matt. i. 21.) "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." (Micah vii. 19.)

When he set his tabernacle amongst his people, they were sinners. Hence there were sacrifices to be offered and blood to be shed to make atonement for sins. Paul says, "While we were yet sinners, Christ died for us." O the exceeding riches of his grace in his kindness toward us who believe! "What can we render unto the Lord for all his benefits toward us?" How often the power of indwelling sin sinks the poor soul down with unbelief, hardness of heart, carnality, and pride, which is brought to light under the Holy Spirit's teaching. When the commandment is brought home to the heart, sin revives, and we, sooner or later, die. So Paul says: "Sin revived, and I died;" and all hope in a covenant of works is destroyed; for sin brings forth death. "Ah!" say some, "we are not so bad as that. I should not like to believe what you say." I tell you, you have all that evil in your heart by nature, and so have I. Well, if God has saved and called us, is not that a mercy? Thanks for free-grace. We are miracles of grace. God cannot but abhor sin. You can no more reconcile a holy God and sin than you can light and darkness. One will drive out the other. So where God is there is holiness, and sin cannot reign in his presence. Wherever the true God dwells, there is holiness; and the holy anger and wrath of God revealed in a broken law make the sinner tremble. When he appeared to Moses in the bush, Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt." And the Lord spoke to him out of the bush, saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Then Moses trembled, and durst not behold; he was full of awe and fear at the presence of God; and that is the effect of God's felt presence. Have we felt it, and stood in awe before him? I mean in the secret feeling of our souls. "Without holiness no man shall see the Lord." (Heb. xii. 14.)

Therefore when the Lord gave Israel this promise: "And I will set my tabernacle among you, and my soul shall not abhor you," it was in his great love wherewith he loved them. You know it is written, "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) Thus, as Hannah says, "By his actions are weighed." And the prophet Malachi: "And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's

fire, and like fuller's soap." (Mal. iii. 1, 2.) So a gospel ministry which you have been blessed with for many years, and which you have in your present dear minister's preaching, is searching and separating. How searching was the late William Cowper's ministry in your midst, and how the Lord owned and blessed his labours; how he would show the emptiness of talking professors without the fear of God in the heart, and the teachings and leadings of the Holy Spirit. Mr. Tiptaft and Mr. Cowper were two of the most searching ministers I ever heard; and my soul cleaved to them for the truth's sake. I trust we love discriminating truths which separate between flesh and spirit, sin and grace, according to his Word.

Moses had the pattern of the tabernacle given to him in the holy mount, and the Lord said to him; "Look that thou make it after the pattern, which was showed thee in the mount." So Moses commanded the children of Israel, and they made curtains, and the loops and couplings to couple them together, to show the unity in the teaching of the Spirit of God, and the fellowship and oneness in the church. And when it was complete, the day came to set it up in the midst of his people in the wilderness. The first tabernacle, "wherein was the candlestick and the table and the shewbread," typical of spiritual light and the bread of life revealed in the gospel for poor, dark, needy sinners; "and after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer," from which the incense was offered, shadowing forth the merits and intercession of the Lord Jesus on behalf of his people; "and the ark of the covenant overlaid round about with gold," which shows the riches of his Person and grace in the salvation of his people; the gold setting forth his eternal Deity. And in the ark was "the golden pot that had manna," to keep his people in remembrance that he can and does open the windows of heaven to supply their needs. What encouragement for Little-Faith to trust in him: "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom?" (Jas. ii. 5.) Then there was "Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat." (Heb. ix. 1-5.)

Now when these things were thus ordained, Aaron, the high-priest, went into the Most Holy once a year to make atonement for the people, arrayed in holy garments, which typified the spotless humanity of the Lord Jesus; and having on the breastplate in which twelve stones were set, whereon the names of the twelve tribes were engraven; also on the shoulder-pieces of the ephod, that he might bear the names of the children of Israel before the Lord for a memorial. This shows that the compassion, love, and power of Christ are engaged to redeem and save his people out of all their trials, temptations, and sorrows, and that he will carry them through them all; as the high-priest bore the names upon his shoulder and his heart.

Those priests were made without an oath, but the Lord Jesus not without an oath, to confirm the covenant of his people, which he sealed with his own precious blood; that "we might have a strong consolation who have fled for refuge to lay hold of the hope set before us" in the blessed gospel; "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, whose "glorious high throne from the beginning is the place of our sanctuary." (Heb. vii. 21; vi. 18-20; Jer. xvii. 12.) In a long illness I had some years since, the priesthood of the Lord Jesus was made very precious to my soul, in condescending to enter into it by oath, which secures all the promises and blessings of redemption to his people; and a poor, helpless sinner by precious faith being enabled to lay hold, what peace it brings into his soul. I trust also that many of you, my dear hearers, may have some entrance into the same blessing, by faith in him who is our all in all. "He will bless them that fear him, both small and great." (Ps. cxv. 13.)

Again. The sacrifices were offered and intercession made by the high-priest under the holy anointing oil, for Israel in the wilderness, and delivered them from death and destruction. Christ is "made of God unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.) What longing desires there are at times in the heart of a poor, convinced sinner to realize and to receive from his blessed fulness grace and deliverance from his guilt and bondage; and what suitableness and blessedness he sees in the Lord Jesus and his finished work. Many of you here have been some years seeking, but have never had the atonement applied to the satisfying of your souls; but "blessed are all they that wait for him;" and "blessed are they which do hunger and thirst after righteousness; for they shall be filled." "Though the vision tarry, wait for it." "He hath not said to the seed of Jacob, Seek ye me in vain;" but the promise is, "Your heart shall live that seek God." But "the captive exile hasteneth that he may be loosed, that he should not die in the pit; nor that his bread should fail." It is a revealed Christ, or Christ received into the heart by precious faith that will satisfy the longing soul.

The text says, "And I will set my tabernacle among you; and my soul shall not abhor you." Those few of the Lord's people who first met on or near this spot for prayer and to hear the word preached, how little they knew of what the Lord was about to do in setting up his tabernacle among you, to raise up a people for his Name and praise. But children and children's children have been called by grace, and Christ said, "That they may be one, as we are." "I in them and thou in me, that they may be made perfect in one." What a oneness and harmony there is in all the service of the tabernacle; and so there is in all the leadings and teachings of the Holy Spirit; and all who are not brought to this holy standard of divine truth are not of God.

“But,” say you, “why do some depart from it?” Self-love, pride, and ignorance come in. “Make the tree good, and the fruit will be good also.” Except a man deny himself, and take up his cross, he cannot be a disciple of the crucified Redeemer. Trials and oppositions in a church spring from pride and self-love, and are of Satan. They said of old, “We will not have this man to reign over us;” and none will submit to the Lord Jesus until they are humbled by the teachings and leadings of the Spirit of God.

But when the Lord sets up his tabernacle among a people, he dwells with them. You may recollect that no sooner had Moses set up the tabernacle in the wilderness than the glory of the Lord filled the place, and Moses could not remain in it. Also when Solomon built the house of the Lord in the land of promise on Mount Moriah, mark, “the glory of the Lord filled the house of the Lord.” Yes, and he also dwells by his own blessed grace in a sinner’s heart. Solomon said, “Will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee, and wilt thou in very deed dwell with men on the earth?” Yes, my dear friends, he says, “And I will set my tabernacle among you, and my soul shall not abhor you.” “I will walk among you, and will be your God, and ye shall be my people.” Wherever God’s church is, there is his tabernacle. All that is spoken of in our text was contained in the ceremonial law, and pointed to better things. It was a shadow of good things to come; and it is all fulfilled in a precious Christ, who is “the fulness of him that filleth all in all,” however our faith may be tried by unbelief and the powers of darkness. “Though we believe not, yet he abideth faithful.” (2 Tim. ii. 13.) Do you know what it is to be tried by the power of unbelief? For where there is living faith, Satan will be sure to tempt. When God gave Jeroboam ten tribes to rule over, Jeroboam erected a calf at Dan and another at Bethel, saying, “These are your gods, O Israel. It is too far to go to Jerusalem; now worship at home;” and this became a sin unto Israel. So Satan will tempt, to turn the heart away from the Lord Jesus; but the Holy Ghost will lift up a standard against him in his own time, wherever there is faith. The elect vessels of mercy shall never be finally deceived, though sorely tried, as poor Job was; but the Lord will never finally depart from them; and this we by precious faith believe for our own comfort and for the honour of his Name. We read, “There shall be false Christs and false prophets.” Jeroboam’s sin was in setting up the golden calves, which led Israel to idolatry and worshipping the creature more than the Creator, who is blessed for evermore and to be worshipped above all gods. How we need self-examination in our worship and precious faith in him when we worship him in his house of prayer.

Mr. Cowper was the first minister I heard preach Believers’ Baptism; and I felt much rising against it in my mind, having been brought up to hear those who were followers of Huntington, some of whom I highly esteemed. But Mr. Cowper so confirmed

what he said about Believers' Baptism by the Word of God that it caused great exercise, and made me search the Word and seek the Lord for direction, having at that time an earnest desire to know the truth for myself. But then it was suggested to my mind how could it be possible that Huntington, Jenkins, Mr. Vinall, and other good men could be in the dark in this matter, till I resolved to cleave to these good men's teachings and those who followed them. In about a month after this Mr. Tiptaft came to preach in the same room at Cross-in-hand, and he also preached baptism with power, and showed from the Scriptures it was an ordinance of the Lord's own appointing; which destroyed all my false peace, and brought me into great concern.

He showed also what mistakes good men might make, as in the case of David, when he made a new cart to bring back the ark into the land of Israel, for instead of bringing it by the staves, as the Lord had appointed, David and the elders of Israel were all dancing and singing till God struck Uzzah dead, because he put his hand to steady the ark when the oxen shook it; but that stopped their singing, and David was afraid of God that day, and carried the ark aside into the house of Obed-edom. But afterwards David confessed his error, and said, "We sought not the Lord in due order;" and he sanctified the priests and Levites, that they should bear the ark with the staves. And when David perceived that the Lord helped the Levites, David and all Israel sang and praised God with great joy.

While Mr. Tiptaft was preaching these things, it was as if scales had fallen from my eyes. I could see if David, the man after God's own heart, erred in this, and Moses, the man of God, wrote a bill of divorcement for the children of Israel because of the hardness of their hearts, and not because it was of God, it was far better to follow good men as far as they followed the Scriptures; and it led me to search the Word and pray more earnestly; for I had a great desire to know the Lord's will and be found walking in it; and now I would thank the Lord for having shown me through his servants this part of the truth. What a blessing is a gospel-ministry to a poor, seeking soul.

This ordinance of baptism sets forth the sufferings, death, burial, and resurrection of the Lord Jesus, as saith the apostle: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" "That they which live should not henceforth live unto themselves, but unto him which died for them and rose again." (Rom. vi. 3; 2 Cor. v. 15.) And his promise is: "In all places where I record my Name I will come unto thee, and I will bless thee." (Exod. xx. 24.) When the Lord Jesus came to be baptized by John in Jordan, coming up out of the water, he saw the heavens opened and the Spirit, like a dove, descending upon him; and there came a voice from heaven, saying, "Thou art my beloved Son, in whom I am well pleased." (Mark i. 10, 11.) Thus in this blessed ordinance the Trinity of Persons in the glorious Jehovah is revealed, and how

many of his dear saints has he met with and blessed in keeping it. It is not the putting away the filth of the flesh, but the answer of a good conscience before God, in taking up the cross and making an open profession of his glorious and precious Name, in whom we have believed.

Many years since, when the late George Fears and the late Mrs. Pannett were baptized in this chapel, I was present to witness it; which was the first time I saw the ordinance administered, and the solemnity of the services that day had a great effect on my spirit, being fully convinced it was the order of the Lord Jesus and his apostles. You that "were enemies in your mind by wicked works" hath he reconciled, and made nigh through his precious blood.

But let us look again at the Lord Jesus Christ, who is "the true Tabernacle, which the Lord pitched and not man" (Heb. viii. 2); for his generation was not by man, but by the miraculous overshadowing of the Holy Ghost, as it was promised to Mary: "That Holy Thing which shall be born of thee shall be called the Son of God." Therefore the humanity of the Lord Jesus was perfect and sinless; but mark, it never was a person alone, but the Son of God took it in the womb of the virgin; and thus he has two natures in one glorious Person, Immanuel, God with us; "made in all points like unto his brethren," sin excepted. So John says, "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. And of his fulness have all we received, and grace for grace." Thus he took our nature as the great Mediator between God and man, being perfect God and perfect man in one Person, that he might lay his hand on both, and so make peace, having fulfilled all righteousness. So he magnified the law and made it honourable, paid down the ransom price, finished transgression, and made an end of sin; and in this precious Christ dwells "all the fulness of the Godhead bodily." In God's determinate counsel and grace all his people dwelt in him from everlasting; and by precious faith in the atonement they all enter into this tabernacle, Christ, and dwell there. So that God and the ransomed sinner meet in him, and sinners are "made meet to be partakers of the inheritance of the saints in light."

We inherit, so to speak, through a precious Christ all the covenant promises and grace of God that are treasured up in him. You recollect what Ezekiel said, "And I saw waters issued out from under the threshold of the house eastward" (Ezek. xlvi. 1); then the man came with a measuring line, and he measured a thousand. You mark! it is not said he measured *one*, but a thousand, to show the abundance of these waters, or the everlasting love of Jehovah, typified by this river. The first measuring of this river was a thousand; and then the man led the prophet further, and he said the water was up to the ankles. This shows when the waters of regeneration flow into the soul,

they will "turn the feet to Zion's hill." And he measured another thousand. How gradual is the work of grace! Then another thousand, and it was to the loins.

We may now pause a minute, and ask our dear friends, you that have been in this place seeking God for 50 years, how high up do the waters come? Can you say they rise up to the loins? that your loins are girt about with truth, and you walk with stability in his blessed fear? or are you sorely tried still with temptations and a body of sin and death? You read there are four things comely in going. The lion is one; he turns not away for any. (Prov. xxx. 29, 30.) Now in the midst of all, is your faith strong, that you can walk in the simplicity of the truth in meekness and self-denial, not being turned aside from the truth for anything? How many can put their hand on their hearts and say, "That is I!" However short we come, we must not lower the standard of divine truth.

Afterwards you read "he measured a thousand, and it was a river the prophet could not pass over; for the waters were risen, waters to swim in." I believe this increase of the waters four times sets forth the fourfold state of the church of God after grace enters the soul; and the poor man when he gets to the fourth stage enters into what the apostle desired the Ephesians to attain to, that they might be "able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge." When this is obtained, the sinner will say with Paul, "O the depths!" and begin to cry, "Why me, Lord, why me?" This grace, dear friends, gives us a title to enter the kingdom of God. The Lord Jesus entered in by his own blood, and is exalted far above all principality and powers, and every name that is named. And yet, "thus saith the high and lofty One that inhabiteth eternity, whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii. 15.)

See how he revived poor Hannah in her sorrows and bitterness, and David, when persecution and distress pressed him sore, said in his haste, "All men are liars;" yet through mercy and precious faith he said, "But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple." (Ps. v. 7.) Thus the Blessed Spirit "strengthens the spoiled against the strong," and the heart bows in humility, meekness, and contrition. David says, "He maketh me to lie down in green pastures; he leadeth me beside the still waters." (Ps. xxiii. 2.) The Lord help thee, poor sinner, to hold fast thy confidence firm unto the end.

"And I will set my tabernacle among you, and my soul shall not abhor you." God views his people as they stand in the Person, righteousness, and atonement of Jesus, and sees no iniquity in Jacob, nor perverseness in Israel, but says, "Thou art all fair,

my love; there is no spot in thee." The Holy Ghost rests upon Christ out of measure; for "God giveth not the Spirit by measure unto him." The Holy Ghost descended in a bodily shape like a dove upon him, and it abode upon him; but to the church the Spirit is given in measure; wherefore she is Christ's dove. God dwells in his temple, Christ, and the church dwells in him by precious faith; and "in his temple doth every one speak of his glory." David said, "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." The true believer has Christ exalted in his heart by faith. It is love which causes saints to "fly as doves to their windows." It is the church, the living, mystical body of Christ that is the spiritual house of God; as Paul says, "a habitation of God through the Spirit." Our friend, your senior deacon, has told us how his heart was broken one morning in this chapel under the pardoning love of God, when he was in sore trouble. The Lord that morning manifestly set up his tabernacle in his heart. The poor child of God often abhors himself; like Job: "I abhor myself and repent in dust and ashes." Well, the Lord says, "My soul shall not abhor you." Is not that grace?

We have two friends to preach in the after-part of the day, and I do pray God to help them. I am pleased to see so large a gathering of friends here this morning; may the Lord make it a good day. "We love him, because he first loved us." This you know, if God will not abhor you, you will be brought into that place that you really love God, love his ways, love his doctrines, and love his truth; and if you could, you would walk before him, and reverence him all the days of your life. More or less his Spirit works in every regenerate heart that God will not abhor. Well, we have these movings in our hearts towards God, because he had them first in his heart towards us. Our hearts would not have been in fellowship and harmony with God only through Christ having reconciled us to himself. God abhors the sins of his people. Iniquity cannot abide with him. And if you live in any sin, you cannot be enjoying God's presence, feelingly so; that you can't. You can't mix his love and sin; yet God says, "I will set my tabernacle among you, and my soul shall not abhor you." He will purge sin away, and come himself into the affections of the sinner; yea, he will come into the heart and mind; and when he shines into the soul with his reconciled countenance, the mountains of guilt depart, and O what reconciliation is felt! "A glorious high throne from the beginning is the place of our sanctuary;" and it is written, "Let the inhabitants of the rock sing; let them shout from the tops of the mountains."

The Lord add his blessing. Amen.

A GOOD old Scotch minister used to say to any of his flock when they were labouring under affliction, "Time is short; and if your cross is heavy you have not far to carry it."

LINES IN COMMEMORATION OF THE JUBILEE OF
ZOAR CHAPEL, DICKER, SEPTEMBER 22nd, 1887.

GREAT God, whose mighty pow'r alone
Didst form a people for thine own,
And in this favour'd place
Decreed thy truth should be proclaim'd,
And hast for fifty years maintain'd
The sound of sov'reign grace.

Inspire our hearts with grateful praise,
While we attempt our song to raise,
And mercies past review.
For thou hast kind and faithful been,
Nor dealt according to our sin.
O do thou pride subdue!

Thy Triune love thou hast display'd
When thou hast haughty sinners made
To tremble at thy word;
And when Christ's blood has been applied,
Or hope raised up that He who died
Our feeble prayer has heard.

Numbers are now in thy embrace
Who worship'd thee within this place,
From pulpit and from pew;
And living souls still gather here
Who find the Lord oft draweth near,
Their hope of glory too.

Oh! thou who art the same for aye,
Be with and bless us still, we pray,
And reign thou here supreme.
May thy sweet Gospel, full and free,
Unmix'd with error, ever be
The preacher's only theme.

We bless thee, thou didst honour here
His labours, whom to mem'ry's dear,
The fruits of which we see.
We bless thee, that in Zion's gate
We meet not in a widow'd state,
On this our Jubilee.

Not unto us, not unto us,
But to thy name, in whom we trust,
The glory shall redound,
For all thou art, and e'er will be,
In life and thro' eternity,
To souls in Jesus found.

M. B.

GOD himself is the stability of our spiritual strength. Were the stock in our own hands, we should soon prove broken merchants.—
Gurnall.

THE TESTIMONY OF ONE LONG DEPARTED.

(Continued from page 30.)

BLESSED be God I was led to see that I was nothing but weakness, sin, and corruption, and I cried out with sinking Peter, "Lord, save, or I perish;" and I was fully convinced that nothing could ever save me from destruction but the mercy of God in Christ Jesus; though I was still ignorant of what it was to receive the Spirit of adoption, to be born of God, and to fight the good fight of faith; and being ignorant of the way of salvation by Jesus Christ and the glorious mysteries of the gospel, I could not draw any delight or pleasure from things I knew nothing about, nor from the foolish vanities of the world, being weaned from them, and labouring under much affliction of body; therefore I could find pleasure in nothing. Such was my distress of mind that I remember lying down in a hay-field near Uxbridge and praying that God would take away my life, thinking it was better for me to die than to live.

But after this I was brought experimentally to know, divinely to feel, and happily to enjoy a resurrection from the dead, and I think the first beam of light and life that shone into my soul was caused by these words: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. iv. 6), which was manifested in answer to prayer in the following manner: I kneeled down before God, and was not a little concerned about the state of my soul. I began to address the Almighty as my Father, but suddenly I thought, "How do you know God is your Father?" This set me to the work of self-examination. "Alas!" said I, "I call God, Father, but what proof have I of being his child?" I read that "there is no condemnation to them that are in Christ Jesus," but what know I of having an interest in him? I therefore entreated that if I was really a child of God, I might have proof of the same before I rose up from my knees. I earnestly prayed, and watched unto prayer for some time; but no proof was given. I still continued on my knees waiting for an answer, but no answer came. "Alas!" said I, "I talk much of Christianity, but what know I of it? It is written: 'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear' (1 Pet. iii. 15); but what reason can I give of the hope that is in me, should any ask me of it?" I then prayed to God that if I was a child of his he would give me some evidence of it; and before I rose from my knees these words were fulfilled in my soul's experience: "Ask, and ye shall receive;" and, "While they are yet speaking, I will hear" (Isa. lxv. 24); and the evidence in answer to my petition was this: "He hath sent forth the Spirit of his Son into your heart, crying, Abba, Father;" which was a two-fold evidence in me. First: "If any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9); and the Spirit by which I was enabled to call God, "Father," was a knowledge of

his having begotten me to a lively hope by the resurrection of Jesus Christ from the dead. Secondly: "No man can call Jesus, Lord, but by the Holy Ghost;" and as from a knowledge of being espoused to his dear Self, and of being made willing to bow to his authority I could say, "My Lord and my God," by the same Spirit I could shout for joy in the face of all the powers of hell, believing my soul to be safe in Jesus Christ and out of the reach of all condemnation; as it is written: "There is therefore now no condemnation to them which are in Christ Jesus;" and none but his own children can be safe in him.

But another difficulty presented itself before me. How was I to know that I was safe in Christ Jesus? This was a matter of doubt with me for some little time, but was soon unlocked by this key: "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.) I was convinced of my being created anew in Christ, because I could no longer feed with swine, nor satisfy myself with the husks (I mean, the dry doctrines of men). I must now have heavenly Bread, even Christ Jesus, and the Water of eternal life (his Holy Spirit), to quench my thirsting after the vanities of this world, or I had no peace. I was certain of my new creation by what I had experienced of old things passing away, and in being begotten to a lively hope. Thus an experience of being a new creature convinced me that I was safe in Christ Jesus, which I will proceed more fully to show.

i. It is written: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. i. 3); and this hope to which I was begotten I judged to be a *lively* hope, because it was directly opposite to that which I had before, for that hope was an expectation of eternal salvation for my fancied hope of holiness of life in my strict obedience to the law; but this lively hope to which I was begotten by the resurrection of Jesus Christ from the dead differed very much from the other, it being a hope to receive salvation and the kingdom of glory, not for what I have done, can do, or ever shall do, but for what my dear Redeemer has done for me.

And touching his work, I believed, in the first place, that he had borne mine iniquities, suffered the punishment due to me on account of them, drunk the cup of his Father's wrath, finished transgression, made an end of sin, made reconciliation for iniquity, brought in an everlasting righteousness for me, paid every mite of the debt which I had contracted, and fully satisfied divine justice, and that for me; so that the Father is well pleased through what his dear Son has performed; likewise, that he ascended on high, led captivity captive, and is entered into the holiest of holies to appear in the presence of God for me, and I believed that where he was, there I should be to behold his glory; and thus believing the Redeemer was made to me un-

speakably precious; as it is written: "Unto you therefore which believe he is precious." (1 Pet. ii. 7.)

Secondly: I believed that I was chosen in him before the foundation of the world, and that I was (spiritually) in his loins when he left his glory and took upon himself my nature, when he was born of the virgin Mary, when he tabernacled on earth, suffered in the garden, was condemned at the bar of judicature, died on the cross, when he entered the grave and rose victoriously from the dead, when he ascended on high, led captivity captive, and entered into the holiest of holies to appear in the presence of God for all his elect; and I believed not only that I was thus spiritually in his loins, but I believe my soul to be safe in his hand now, nor is it in all the powers of earth or hell, sin or death to pluck me from thence. This I do believe, and God's Word is the foundation of my faith; as it is written: "He hath chosen us in him before the foundation of the world." (Eph. i. 4.) This I do believe, and I conclude that this faith is the gift of God, the fruit of the Spirit, and the substance of things hoped for; and as God has begotten me to a lively hope, he has sent forth the Spirit of his Son into my heart, crying, "Abba, Father;" for indeed after I was begotten to this lively hope I could with delight and pleasure call God "Father" from a heart-felt experience of his having begotten me to a lively hope by the word of truth; being assured that he which begets must be the Father of the begotten; and as I now felt God to be my Father, by the Spirit of adoption I could rejoice in hope and expectation of being blessed with all the blessings contained in the covenant which the Father made with his dear Son when he declared to him that "the Spirit which he had put upon him, and the words he had put in his mouth, should not depart out of his mouth, nor out of the mouth of his seed, nor out of the mouth of his seed's seed from henceforth and for ever;" and faith in this so endeared the Redeemer to my soul that he became unspeakably precious, for I was convinced that no good dwelt in me (that is in my flesh); therefore my hope and expectation of heaven and glory was founded on the perfections that dwelt in Jesus Christ; and blessed be God who has thus begotten me to a lively hope by the resurrection of Jesus Christ from the dead.

For some months I saw no further into the signification or meaning of the word "resurrection" than just the resurrection of Christ, who rose from the dead as an almighty Conqueror over death, hell, and the grave for all his elect, who were (I believed) mystically, or spiritually in his loins when he arose; but being one night in contemplation on the words: "That I may know him, and the power of his resurrection" (Phil. iii. 10), I thought there must be more contained in the word "resurrection" than I knew of; therefore I remember being full of desire to know, I broke out, "Paul, what did you mean when you said that you might know him, and the power of his resurrection?" Immediately this occurred to my mind, "Why do you ask Paul? Ask

Him who searcheth the deep things of God; but it must be by the Spirit, for it is he that must show you the things of Jesus, and lead you into all truth?" Then, instead of questioning Paul any more about the matter, I prayed to God the Holy Ghost to teach me what the apostle's meaning was, and that he would bless me with an experimental knowledge of the power of Christ's resurrection; and the blessed effect was that about two hours after I had such a delightful, clear, and conspicuous view of being raised by the power of Christ from a death in trespasses and sins, raised from dead works, and above the congregation of the dead to walk in newness of life, as I had never had before in all my days; and a sight and sense of being thus raised from the dead begat a lively hope with a witness.

Now, having treated a little upon what I experienced of being begotten to a lively hope by the resurrection of Jesus Christ from the dead, I will proceed to show a little of my experience in being quickened into life; as it is written: "And you hath he quickened who were dead in trespasses and sins" (Eph. ii. 1); and I am certain that once I was dead to all spiritual life, though at the same time, through ignorance and pride, I thought myself a Christian of no small stature; but, alas! I was dead in sin, dead in ignorance, dead in pride and rebellion, and under the curse of God's righteous law; consequently I knew nothing of it spiritually, nor was I acquainted with gospel liberty or spiritual worship, with quickening power or saving grace; neither had I ever tasted the streams of the water of life which flow from the Rock, Christ Jesus, to make glad the city of God. And why? Because I was dead in ignorance and insensibility; yea, so ignorant and foolish was I that if I performed any good work I thought the Almighty indebted to me for it; indeed, I thought I did a great many; and as for my home-spun cobweb, linsey-woolsey righteousness, I imagined that it would very well recommend me, completely hide my shame, and sufficiently justify me before God. What vanity and folly! Yet how could it be otherwise while I remained dead in trespasses and sins? But blessed be God, I trust that I experimentally know what it is to be quickened therefrom; and the first soul-satisfactory proof I ever experienced was when I was made to feel the plague of my heart, the starving condition of my soul, and my need of a covering to shelter and conceal me from the dreadful tempest of Sinai.

By the plague of my heart I mean the perverseness of my will, the alienation of my affections from God to the creature, and the proneness of my desires to wander after objects of folly and vanity which caused me many a day of grief and sorrow. By the starving condition of my soul I mean the want of that Bread which gives eternal life to them that eat it; for at that time I fed on husks (the dry doctrines of men), and filled my belly with the wind of human applause; but when, through grace, I was brought to myself, I began to think how many of my Father's children had bread enough and to spare, while I was feeding on

husks, and almost perishing with hunger; that is, I found such an appetite created in my soul that legality could never satisfy; consequently I was obliged to go home to my Father's house, and leave both husks and swine, of which I have never repented; for at home I have been fed to my soul's satisfaction, my brethren's joy, and my Father's glory; for he himself has rejoiced over me with singing.

I was likewise made to feel my want of a covering to shelter and conceal my soul from the dreadful and threatening tempest of Sinai; and being convinced that my home-spun garment would never preserve me from the danger of the storm, I cried both night and day for a better robe, even the robe of my Redeemer's righteousness, and exclaimed over and over again, "O that I may be found in him, not having mine own righteousness!" (Phil. iii. 9.) It was a matter of concern with me for some time as to how I should know that I was arrayed in this glorious attire, and wishing to come to this knowledge I prayed for it, and was answered in these words: "It is to all and upon all them that believe." (Rom. iii. 22.) "But then," said I, "how shall I know that I do in reality believe?" To which inquiry these words answered me: "Unto you which believe he is precious." I then broke out in the rapturous expression of the spouse, "Thou art the chiefest among ten thousand and the altogether lovely," and with David I could say, "Whom have I in heaven but thee? and there is none upon earth that I desire (in comparison with, or) beside thee." (Ps. lxxiii. 25.) Then in my mind I took a pair of scales, and in one I put all the glory and riches of the world, and a liberty from God of a thousand years to enjoy them, and in the other I put my dear Redeemer, to see which of the two would outweigh the other; but O the difference was more than I can describe! The world with all its glory and ten thousand years to enjoy its pleasures seemed like a scale full of feathers, while my dear Redeemer, like a wedge of gold, preponderated immediately; and thus my Saviour was precious. This was an evidence of my faith, and faith an evidence that his righteousness was the garment of my soul; and

"Midst flaming worlds in these array'd,
With joy shall I lift up my head."

As a further proof of my being quickened into life, my soul laboured for some time under the most bitter pains of a wounded conscience, and the spear of sin had made the stabs therein more in number than the hairs on my head, on which account the wounds were exceedingly sore, and continued to bleed with both grief and sorrow almost night and day for some years. I sought and applied to many physicians for a cure, but as Job says, "they were all physicians of no value" (Job xiii. 4); and so I found, for if with a plaister they appeared to have healed my wound for a time, it soon broke out again and was worse than ever; and many a plaister of my own manufacturing did I apply for the

healing; such as vows and promises, alms-giving and church-going, and likewise sacrament-attending; but, alas! All to no purpose, for it got worse and worse. However, as I bitterly felt the pain of the wound, so, blessed be God, I have sweetly felt the comfort of a cure by applying to the good Physician of Israel, even the great Jehovah Jesus; and O the melody of his voice when he spoke to my soul and said, "I have seen his ways and will heal him" (Isa. lvii. 18); for I thought he might justly have said, "I have seen his ways and will damn him." But no. The remedy applied was the stripes which the Father laid on the Person of his dear Son; as it is written: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts" (Zech. xiii. 7); and thus I saw him wounded for my transgressions, bruised for my iniquities, and with his stripes I was healed. Blessed for ever be his precious Name for it.

When first the remedy was applied to my conscience, it was one of the sweetest times my soul ever enjoyed, for I could so much rejoice as to bid defiance to all the powers of sin, death, and hell, being assured that the virtue of the remedy was sufficient to produce an effectual cure at once, which would stand unblemished for evermore. Indeed, my conscience was as free from guilt as if I had never committed one sin in my whole life, for by faith I saw that the whole burden of my sin was laid on Jesus, and that he was smitten for me by the Father, and that his stripes healed my wound, removed my guilt, and dispersed the clouds of slavish fear. Thus I experienced the efficacy of that balm which is for the healing of the nations (Rev. xxii. 2), and was fully convinced that Jesus suffered in my room and stead. What I must have suffered in hell to all eternity.

A further proof that Jesus has quickened me is the sweet moments I have had in the enjoyment of his presence and the mournful hours I have spent during his absence, though the latter made me the more prize the former; for when I have experienced the light of his countenance and sensibly enjoyed his presence, I have been constrained to cry out, "O my Redeemer, be not as a wayfaring man, but tarry with me, I pray, nor go away and leave me to myself; for thou knowest I cannot stand alone, and if left by thee I must inevitably fall." But ah! It was but a little, and my Beloved had withdrawn himself; and then I had to seek after him again. I derived some little comfort, believing that he would finish the work begun; but he himself was not there. I sought him where I had before enjoyed his presence, that is in reading his Word, in hearing his gospel, in calling on his Name; but, alas! I could not find him, nor could I in this situation be easy or contented until I could discover him; for during his absence my life was spent in grief and my years with sighing; and whatever outward comfort, peace, or prosperity I had, they could not fill up the void occasioned by the absence of my Lord. I found from experience that if I enjoyed not his pre-

gence I went mourning all the day long; as the psalmist said: "Thou didst hide thy face, and I was troubled." (Ps. xxx. 7.)

Now having treated on what I experienced in being begotten to a lively hope, and in being quickened from a death in trespasses and sins, I shall proceed to show my experience of soul-travail. Here I lay struggling between faith and legality, true light and gross darkness, between hope in the mercy of God and a slavish fear of his wrath, between the bondage of the law and gospel-liberty, I believe for three or four years; and the reason of my being such a length of time in this state was, I believe, through my being carried about by so many winds of doctrine. Some told me salvation was all of faith, others that it was jointly of works and faith; some affirmed that true religion was to feel one's lost estate, to be convinced that all self-righteousness is as filthy rags, and further, to be made sensible that nothing less than an imputed righteousness could justify a soul before God; and that this was fully sufficient without the works of the law in part or whole. "This," continued they, "is wisdom from above, and pure religion;" and blessed be God I have experienced it to be so. Some asserted that this was Antinomianism, or giving place to sin, gross darkness, and opening the flood-gates of unrighteousness. Some asserted that to have Christ formed in the heart is a sure evidence of eternal glory, and so it is; but others affirmed that Christ might be formed in the heart, the soul united to Jesus, be renewed by the Holy Ghost, be safe in the hand of the Lord, and yet, after all, fall and be lost for ever.

Some said that sincere and real love to God was a proof of the everlasting love of God being shed abroad in our hearts by the Holy Ghost, agreeable to what John says, "We love him, because he first loved us." (1 Jno. iv. 19.) Others asserted that real love to God was to keep the law and to walk in all his commandments blameless. Some said the believer was not under the law, but under grace, and that the law of the Spirit,—faith, love, and liberty, would sooner teach the believer to deny ungodliness and worldly lusts, than Moses could compel him by his rod. But others opposed this, and said that believers were under the law, and that they must pay a very strict attention to it as a rule of life all their days. Thus some said one thing and some another, until I was unable to discover the voice of Jesus from the voice of strangers. *(To be continued.)*

I MIGHT have been many years ago in hell, and most justly; and now I adore the long-suffering of God which kept me out of it. He had purposes of love toward me, which he made known in his own time and way. It was sovereign love which brought me to know myself, and to know Jesus. His Holy Spirit began and carried on the work. He opened my eyes to understand the Scriptures. He gave me to believe their truth and to feel their power; and now I set my seal to every word in them; finding God to be true and faithful, true in the promise, faithful in the fulfilment.—*Romaine.*

AN EXPOSITION OF GEN. XLV.

BY J. DENNETT, AT FREDERICK STREET CHAPEL, BIRMINGHAM,
ON SEPT. 2ND, 1885.

THE WORD of God is never stale, never dry. All the dryness lies in ourselves. It is a Word that will never wear out. We may read it over and over again, and when the Lord shines upon it there is always something in it new; as Christ says: "Behold, I make all things new" (Rev. xxi. 5); and we read: "The word of the Lord endureth for ever."

In this chapter we have an account of Joseph, who, by his brethren, was sold into the hands of the Ishmaelites, and was afterwards brought into the land of Egypt and into the house of Potiphar, where he was cast into prison. But what was the next step? Why, from the prison, or dungeon to the throne; from being a captive to be a ruler; from being under the hand of the jailor to be governor over all the people and over all the land of Egypt; from being least in the land of Egypt to be the greatest man next to Pharaoh; for instead of having to bow to Potiphar and the Egyptians all had to bow to him: "And they cried before him, Bow the knee." What an exaltation for a man, and especially a man with the fear of God in his heart; for it is but seldom the Lord exalts those with his fear in their hearts to any high position in the world. Joseph was a special type of the Lord Jesus Christ, who is the everlasting Father and the Prince of Peace. He is far more tender than Joseph; for he is tender beyond all expression to the poor quickened sinner; and as Joseph was more tender to his brethren than to the Egyptians, so is Christ ten thousand times more tender to his people, however weak and despised they may be, than he is to the people of the world; yet he never injures the ungodly, for it will be seen at the judgment-day that Christ has never done a sinner any harm. They will all have their proper due, and God will do them no injustice.

I repeat, how much more does Christ's tenderness to his brethren exceed his kindness to the people of this world! Yet there must be something to bring them to feel their need of it. In consequence of the famine Joseph's brethren were brought into his presence to bow before him; so there is a special work wrought in the brethren of Christ to bring them down under a sense of famine and need to his feet; and when they are first brought here they scarcely know who the Lord Jesus Christ is. Joseph's brethren knew not their brother when first brought into this state of need and distress; so when the Lord brings his people into a state of spiritual trouble, then, as Joseph could not refrain from making himself known to his brethren, so neither can Christ refrain from showing kindness, tenderness, and mercy; for he has bound himself to do it.

"Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me.

And there stood no man with him, while Joseph made himself known unto his brethren." That is just how Jesus works; for that is one of the ways of Christ. He will have no one but the sinner in his presence when he is pleased to make himself known to any one of his brethren. No; it must be Christ and the poor sinner; Christ and one of his redeemed; and however feeble his brethren may be, he will show all the compassion of a brother towards them. Joseph could not refrain from weeping over his brethren. Though he had not spoken a word to them to show that he had any relationship to them, yet how his bowels yearned over them! What love was in his heart to them; so that before he said a word, he wept.

"And Joseph said unto his brethren, I am Joseph." Probably they thought Joseph was dead; and their father, Jacob, had come to this conclusion from what they had told him; for when he saw the coat of many colours dipped in blood he said, "Joseph is without doubt rent in pieces;" but they all lived to hear him say, "I am Joseph;" and to inquire, "Doth my father yet live?" O how his love went out to his father, about whom he was much concerned! He knew the distress his father must have had about him. Joseph would know something of the feelings of his father, and the mournful days and nights he would have had concerning him; therefore when he heard them say, "Our father is yet alive," he longed to see him.

Mark the effect Joseph's first words had upon his brethren! "And his brethren could not answer him; for they were troubled at his presence." They could not open their lips; for the time was not yet come for them to speak. But Joseph speaks again: "And Joseph said unto his brethren, Come near to me, I pray you." That is just the way of Christ to his brethren. He loves to have them near to him. And how does he bring them near? By speaking to their hearts and bringing them with the desire of faith to embrace him, and in drawing them by his Spirit. Not that we see Christ with our bodily eyes, but we see him by faith: This invitation was not given to the Egyptians to come near to Joseph. No; it was to his brethren, and no others.

See the effect when he spoke: "And they came near." So when Christ speaks, not with an audible, but by his still small voice, he draws the sinner's heart and affections towards himself by a living faith; as he says: "And I, if I be lifted up from the earth, will draw all men unto me." (Jno. xii. 32.) The Lord draws his people, and then they come near unto him.

Then Joseph spake again to them; for he had not yet said, "I am Joseph *your brother*;" but now he says, "I am Joseph *your brother*, whom ye sold into Egypt." As if he should say, "I am not changed towards you; for you are my brethren still, and I acknowledge it. All your sin and wickedness have not broken the relationship. I will show you that I love you still. I am Joseph your brother. That very Joseph you sold, that Joseph you cast into the pit, that Joseph that you said, 'Let us slay him,' that

Joseph whose dreams you would have overthrown, and brought to nought the counsel of God. I am Joseph; and Joseph *your brother still.*"

Then he said, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither." Mark, he did not say unto his brethren, "Be not grieved" till he saw them full of grief. He saw that their souls were overcome with grief, and that their consciences condemned them; for they had said previously, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Joseph could see how grieved they were; therefore he said, "Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." This is just how the Lord brings his people. When full of grief he assuages their grief, and when greatly cast down on account of their sins and iniquities he speaks a word of comfort to them: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." (Isa. lxvi. 13.)

Joseph was sold by his brethren; and the Lord Jesus was sold for thirty pieces of silver. When in our natural state what did we care for Christ? We should not have cared if he had been sold for ten pieces of silver. What did we see in his Person and blood? Had we any heart for him? No; there was no room in our hearts for Christ. There was room for the devil, his enemy; but for the Lord Jesus there was no room; nor could we see any beauty in him that we should desire him. Grace makes the difference. So, like as Joseph was sold, Christ was sold.

"God did send me before you to preserve life." That is what God did in his providence. Had not he have sent Joseph into Egypt, there would not have been any bread for his brethren; for there was none; no, not in Egypt, except where Joseph was. So God's people are brought to prove that Christ is the Bread of Life; and as God sent Joseph before his brethren to preserve life, so he sent his Son Jesus Christ into the world to die for sinners. The sin was ours, the mercy God's. We could never have thought of such a way,—that God against whom we have offended, blasphemed, and would not have him in our hearts, that he should send his Son to die for us. Who would ever have thought of a God of justice and anger against sin and sinners giving his Son to bleed and die for them? It never could have come into our thoughts; but it was in God's thoughts. These things surprise the very angels; for God's dealings with sinners are things the angels desire to look into.

Joseph proceeds to say, "For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest." They had not got through the famine; nor have you and I; but as Joseph had prepared for the famine, so the Lord has prepared for his people. Sometimes the Lord brings a long famine upon the soul; but he does not let

his people die. You may think life is expired, and say, "Surely my religion is worn out, and everything good come to an end." The Word says, "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.) It is not to keep them fat, but to keep them alive.

Then Joseph adds: "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." That is just what the Lord has done, or else all flesh would have been consumed. But God has "a remnant according to the election of grace." Had it not been for the decree of election whereby God determined to save some of the fallen race of Adam, every soul would have been damned: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. xxiv. 22.) But what a mercy if we are spared.

We may pass through poverty, trial, temptation, and everything that can befall poor wretches, and be like Lazarus when he lay at the rich man's gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table, and the dogs came and licked his sores; yet when he died he died in faith; as we read: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." (Lu. xvi. 22.)

But Joseph saw a hand higher than that of his brethren in bringing him into Egypt; therefore he said, "It was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." Joseph is now much concerned about his father coming into his presence; for his father was a godly man, and God had watched over him in the midst of many trials; for we find he had trial upon trial, and some of the most singular kind that could well befall a man; one thing upon another, until he returned to his father's house. Jacob's mother was living when he left home to go to his uncle, Laban; but he never saw her again; for she was dead when he returned. No doubt he felt that a heavy trial.

Now Joseph's anxiety to see his father increases: "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not." As if he should say, "Tell my father what love I bear to him, and how my soul yearns over him. Go and tell him I want to see him." That is just how the fear of God is sometimes exercised towards aged Christians. You may not see with them when God first opens your eyes; but I have lived long enough to see and feel the value of godly and tried friends, those who fear God, and cry for the prosperity of his cause. To such as these respect is to be shown; as the Word says: "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God; I am the Lord." (Lev. xix. 32.) You may have friends, but they have to be tried. Israel loved Joseph and Joseph loved his father. Of this he gave proof in life and in

death; for he alone of Jacob's sons "fell upon his father's face, and wept upon him, and kissed him."

Joseph did not want his father far off. "And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast." Not his brethren only, but all their offspring. So the love of Christ takes in all down to the last and the least in his family." "And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty." That is just what we all should come to if it were not for Christ; but those who have Christ for their Brother to feed and sustain them, must be supported; for such is the love of his heart and the fulness that there is in him that he will see that they do not die.

"And, behold, your eyes see; and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you." What constant assurance they needed; for they could hardly believe their own eyes. Then said Joseph, "And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck." You see he takes the last first: "Many that are first shall be last; and the last first." (Mark x. 31.) God is a tender Father, and he knows those who most need comfort. Joseph took the weakest and the youngest. He had great love to Benjamin. But you may say, "Can it be that Christ ever wept over me?" My friends, remember what sorrow he sustained when in the garden, what castings down, what travail his soul passed through, and what pains in soul and body he felt when "being in an agony he prayed more earnestly." But here Joseph's brethren met him as ruler over all the land of Egypt. What does this set forth but Christ, the Lord of heaven and earth, and a poor sinner brought into his presence, who, like Benjamin, is the youngest and feeblest, yet Christ falls upon his neck and weeps.

"Moreover he kissed *all* his brethren, and wept upon them." This is what the Lord does. He extends the same love to all. No child of God lives and dies without having felt something of God's love, mercy, and grace bringing him near, reconciling him, forgiving him, and speaking a kind word to his heart. This is what the Lord calls *kisses*. "And after that his brethren talked with him." This was the first time they opened their mouths; for though Joseph had made himself known, and had told them who and what he was, and asked them about his father, yet until he kissed them and wept over them they were dumb, and could not talk to him. Now their mouths were opened. Thus we see what a kiss from his lips had done.

"And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come; and it pleased Pharaoh well, and his servants." Now here is a command from Pharaoh as well as from Joseph: "And Pharaoh said unto Joseph, Say unto thy brethren,

This do ye; lade your beasts and go; get you into the land of Canaan; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours." So they returned to their father; and then they, with him, left the land of their nativity and came down to Joseph. How this sets forth those who are enabled by grace to leave father and mother, and Christ says such shall have a hundredfold now in this time, and in the world to come eternal life. The Lord will support and supply his people who are brought to forsake anything for his sake.

"And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. . . So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way." They were obliged to go back and acknowledge to their father their transgression and wickedness, and they would remember how grieved and sorrowful he was when he said, "Joseph is without doubt rent in pieces." Yet they went all these years and did not confess their sin to him. O how often is it that the children of God who have grieved their godly parents and done that which is wrong, when brought into trouble about their sins, are obliged to confess their wickedness! Jacob's sons might have said to their father, "We would have destroyed Joseph, and brought his dreams to nought; but after all we confess to you that Joseph is yet alive, and we see how everything is come to pass according to what he dreamed in his dreams, for we have had to bow down to him; and now you must come and bow down to him likewise."

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not." Good news from a far country sometimes overcomes a poor sinner. "And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived." At first he could hardly believe such good news. So if the Lord reveals himself to a poor sinner as his Redeemer, and that he lives to plead for him within the veil it overcomes him, and it is with the sinner as it was with the disciples of old; as we read: "They believed not for joy."

But now you see there was fresh life brought into the dear old man, for "the spirit of Jacob their father revived," and he was able to speak. He came back from his faintness, his tongue was loosed, and he said, "It is enough; Joseph my son is yet alive; I will go and see him before I die," What a sweet, heart-

melting meeting it was both to Joseph and his father Jacob; as we read: "And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while." So overpowered was Jacob at the goodness and mercy of God in bringing him to see his son Joseph whom he loved above all his sons, that he exclaimed, "Now let me die, since I have seen thy face, because thou art yet alive." This is the effect that a renewed visitation of Christ has upon the soul of an aged saint, especially if the Lord has long hidden his face from him, and he has had many fears that he should no more see God's face with pleasure; but when the Lord again embraces him at a time when he is weary of himself and of the world, then he can use the language of one of old and say, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." (Lu. ii. 29, 30.) Thus we see that when God visits and renews the souls of his people, for the time being it takes away the fear of crossing the river, and even makes death desirable, for the soul is willing to depart and be with Christ, to inherit glory, immortality, eternal life.

TO THE AUTHOR OF LINES ON "THE END OF THE WAY."

(SEE "G. S." DEC., 1886.)

THOUGH on a tempestuous ocean
 And much opposition you meet;
 Though sickness, and trouble, and sorrow
 Encounter your festering feet;
 Cheer up, and be glad, weary pilgrim,
 Though obstacles rise every day;
 By grace you will pass safely over,
 To sing at "the end of the way."
 There really is nought to dishearten
 While walking the sorrowful path;
 Though Satan will often endeavour
 To prove you a child of God's wrath.
 He'll try all he can to distress you,
 And fill your poor heart with dismay;
 But grace will convey you safe over
 To sing at "the end of the way."
 The hills which you have to climb upward,
 While longing for comfort and rest,
 Were travelled by One who before you
 Has entered the realms of the blest.
 Take courage, then, wearisome pilgrim,
 He'll keep thee from going astray;
 His strength will convey thee safe over,
 To sing at "the end of the way."

Look upward, press forward, and onward,
 Nor fear whatsoever you meet,
 Though briars and thorns may entangle,
 And clog, and trip up your sore feet.
 What though a tornado beset you,
 With quicksands and rocks in the bay,
 At length you will come off triumphant
 To sing at "the end of the way."

No fainting, or weariness yonder,
 Away in the realms of the blest;
 Though here you oft sit down and wonder
 If you e'er will enjoy the saints' rest.
 Jehovah has said for your comfort,
 Though Satan may cause you dismay,
 You certainly shall be delivered
 To sing at "the end of the way."

No "fountains" or "cordials" are needed
 For those safely landed above;
 There pleasures unbounded are waiting
 And all will be clothed in God's love.
 No more will you feel yourself weary
 "In the city of unending day,"
 But glory for ever be singing,
 When you come to "the end of the way."

New York.

JOHN AXFORD.

I HAD a zeal for God, but it was grounded in self; and I felt God's free love come to my soul as a matter of free favour, but there was self at the bottom, thinking, "I will keep this, and cultivate it, and bring it more and more to maturity, till I grow up into spiritual enjoyment that there shall not be one in the neighbourhood that shall excel me." And I really was sincere; but then, this was the sincerity of self, for if it had not been self-sincerity, it would not have put in these *I's*,—the great *I*, what *I* will be, and what *I* will do. Whenever it comes to this, poor child of God, whenever you begin to swell with your great *I's*, depend upon it death is at the door; there will be something that will bring the "sentence of death" upon all your comfortable feelings and enjoyments. I could tell you how it brought me to lose my sweet enjoyment, or rather to depart from it. I have thought very blessedly sometimes of that sentence of the Lord by the apostle John: "I have somewhat against thee, because thou has left thy first love." He does not say "lost it," but "left it;" no, thanks be to God, it is not lost, it is secured in our blessed Christ; but we go from it in our feelings. The fact is, I was amazingly jealous.—*Memoir of W. Gadsby.*

THE spiritual coming of Christ in the hearts of his people at conversion is an event that causes joy in Israel. In conversion he breaks open the everlasting doors of their hearts, and enters in as the King of glory, sets up his throne, forms a governing principle in the soul, which reigns through righteousness unto eternal life by him.—*Dr. Gill.*

DISCRIMINATING GRACE.

My dear Friend,—I have a desire to write a few lines to you this evening, although, according to my feelings, I am not fit to write upon spiritual things. How helpless we are to do anything that is right, and need the Lord to be our Helper. It is difficult at times to discern what is of the flesh and what is of the Spirit; and I think my fears about writing and also about speaking in the Lord's Name often spring from old nature, for I feel at times a shrinking from things which are in accordance with the Word of God; as the apostle says: "When I would do good, evil is present with me." The communion of saints is a good thing; as the Word of God says: "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his Name." (Mal. iii. 16.) But if we are not near enough to each other to speak with our tongue, we may speak with our pen, though of what avail is it all unless the Lord speaks? How dependant we are upon him for his blessing, and for wisdom, and understanding to write or speak in a way that shall be for his glory and the good of our souls.

You will be glad to know something about Stoke Newington. When I reached there last Saturday the first thing I heard of was the death of the deacon's wife, Thomas Ancott. I inquired about Amy Shilton's end. By her request Mr. Clarke visited her, and spoke very faithfully to her. She was brought into great distress of soul, and cried, "O whither shall I flee from the vengeance that is due to me?" She said she had been a sinner all her life. Mr. Clarke intended seeing her again, but she was dead and buried when he came the following Sunday. How solemn! The church minister wanted her to take the sacrament, but she refused, which was a good mark. What blind guides they are to offer such a thing to a dying person. No doubt they intend it as a sort of passport to heaven. O what delusion thousands are under concerning these things, and what infinite mercy has been manifested to us in that we are not left to such a sandy foundation! My dear friend, you and I cannot ascribe it to anything else than to the sovereign and discriminating grace of God. The apostle says, "Are we better than they? No, in no wise." O what matchless mercy that he ever looked upon us and bid us live!

I have this day read an account of the last days of one of the Lord's people, which has been sent us by a dear child of God. The Lord's faithfulness and love were manifested to him when he came to the swellings of Jordan, for he did indeed pass the river telling the triumphs of his King. I could not read it with dry eyes, for it touched a chord in my breast, and made me feel a hope that there was something in my poor heart of the Lord's own implanting, something more than nature, even the secret of the

Lord which is with them that fear him. What union and love we sometimes feel to those we have never known when we read or hear of the Lord's dealings with them, for we feel it is his doings, and it is marvellous in our eyes; and it is very encouraging to those who are often wondering how it will be with them when they come to die. What is all this world calls good or great compared to an interest in the adorable Redeemer? Why, *nothing, nothing*. May the Lord favour us, if it be his gracious will, when our turn shall come, with manifested mercy.

You must please excuse all mistakes, for I am but a poor scribe. I have put it down as it came into my mind. I have not been very well this day or two. My wife joins with me in kind Christian regards to yourself and family.

Yours in Best Bonds,

Feb. 4th, 1887.

J. M. PLAYER.

THE CONSOLATIONS OF THE HOLY SPIRIT.

Dear Friend,—I have received your letter by Mr. Chamberlain, for which I thank you, and would bless the Lord that my last was acceptable to you, and proved a word in due season; which is an encouragement always to abound in the work of the Lord, when we find that by his blessing our labour is not in vain; for he alone is the efficient cause when there is any word written or spoken in due season by the means of second causes. Sometimes a word of reproof and rebuke is seasonable and profitable, sometimes a word of encouragement and support when our spirits are depressed and our hearts much discouraged because of the roughness of the way, sometimes a gracious promise applied to revive our weak faith, and to put to flight our unbelief, so as for faith to become the substance of things hoped for, and to lead us to expect the things that we stand in need of, though as yet they are not seen. In difficult cases, when we are much embarrassed in our minds as to what steps to take, or what course to steer, then a word of direction is precious, of which we have the promise: "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. 21.)

When under much grief of heart and sorely exercised with Satan's temptations and the working of the corruption of our own deceitful hearts, then the Father of all our mercies condescends at times, and always at the best time, to indulge us with a little comfort and with a measure of the consolations of the Holy Spirit, and with grace so sweetly in exercise that we find much joy and peace in believing. In these, which are a part of his ways, we experience fresh revivals of the work of grace in our hearts, and our souls are restored from barrenness to experience the joy attending God's salvation, and in this we are happy; but when he hides his face, then we are troubled, and begin to dishonour our bountiful Benefactor by an evil heart of unbelief.

There is nothing good in us but what is there according to the undeserved favour of God; and nothing good in us can ever be in lively exercise unless the Holy Spirit operate upon it. As he is the Author of all good in us, so he is the Author of whatever measure of that good we experience; and, as a Spirit of grace and supplication, he quickens us to diligence to beg or call upon God by prayer for every needful promised blessing. All our sufficiency for good is from him; this you know, and this I feel.

All the elect of God have a certain measure of trials appointed, and a certain measure of grace and strength to bear up under them and to secure deliverance from them; but the elect are tried in different ways;—Abraham in being called to offer up Isaac, whom he loved; Jacob in the loss of his son, Joseph; Job in the loss of all his property and in sore affliction of body and soul; Hezekiah in a lingering sickness; Lazarus with extreme poverty and sores, and only dogs for doctors, for they came and licked his sores. Paul's sufferings were dreadful, and Heb. xi is a sort of general catalogue; and there is not one in heaven but what went there through much tribulation. The poor of this world are generally the objects of God's choice, and we see that riches and honour are bestowed upon the enemies of God; and yet such hearts have we that we often envy those in prosperity and seeming happiness. Be of good cheer. God is almighty. He knows what things we stand in need of, and the throne of grace is our privilege; and if we draw near in Christ's name, who is our Throne of grace and Mercy-seat, we have the promise of success; as the Lord says: "I will meet with thee, and I will commune with thee from above the mercy-seat" (Exod. xxiv. 22), but nowhere else, for Christ crucified is the channel of all communication to us, and every blessing is given us in him, and must be received in answer to prayer from him. The gold and the silver are the Lord's, and all hearts are in his hands; and the faith that he gives will eye his promises, will plead them, will watch his hand; and however much this faith is tried, he will honour his own grace, and in this way it will pay debts, whether for hay, or for the cows themselves. "He knoweth them that trust in him," and says they shall never be ashamed, nor confounded; for all things are possible to be done for them that believe. He hath delivered, and he it is whom you trust will yet deliver you. May the Lord enable you to give yourself unto prayer, and that old text will never be worn thread-bare, or be out of fashion with us: "Call upon me in the day of trouble," this is our privilege—and the answer is glorious, and the word of that God that cannot lie: "I will deliver thee, and thou shalt glorify me." (Ps. l. 15.) My poor prayers shall be that the good Lord may fulfil his own word in your happy experience: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. xviii. 19.)

I have been long poorly, and am almost a prisoner in my own house, having only been out for an hour or two the last two days;

but thank God, I am much better. You are heartily welcome to our house come when you will, only give us a few days' notice so that we may be quite prepared. Thus far I had written before I read your second letter, and have only to add that we shall be very glad to receive you on Thursday by the Leicester coach, and stop at the Peacock, where Mrs. G. and perhaps myself will be in waiting to receive you, and it will only be about five minutes' walk to my house. As your second letter was only brought me between eight and nine this evening, I could not send mine until Monday's post. Our kind remembrance to any of our friends that you may see. Mrs. G. sends her best respects; and in hope of seeing you at the time you mention,

I remain, dear Friend,

To Miss E. Grundy, Yours very Truly,
 London, March 11th, 1820. CHRISTOPHER GOULDING.

A HAPPY BIRTHDAY.

Beloved Friend,—I thank you for your last kind and encouraging epistle, the contents of which I can heartily receive. I have been brought to see that I was under a temptation in those distressing tossings I passed through; but, through mercy, I am delivered from it, and enabled to sing of mercy and judgment, and rejoice in the comfortable hope that my dear child is among those who are singing, "Unto him that hath loved us and washed us from our sins in his own blood, &c." My soul has been refreshed this day and made to sit in heavenly places with Christ Jesus in sweet consideration on that portion of Scripture: "For we have not an 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.) It is in proving his power and sympathy under temptation that such blessedness is experienced; and we then see the "needs be" for such heaviness.

I think much of our dear friend Miss W., and should be glad to know if there is any improvement. I felt comforted by her last letter, and believe I have her prayers and sympathy as she has mine. How precious is communion with God and his saints! It is only known by those who walk together in the path of tribulation. May she feel her mind staid on the God of Jacob. Last night while I lay awake the Comforter brought word after word with divine light and sweetness into my soul, and shed his love abroad there, and some portions of hymns were very sweet to me.

June 3rd was my birthday. I had a sweet sense of the Lord's goodness to me for so many years, and whilst I was acknowledging it he poured his love so richly into my soul that I never had such a happy birthday before, and never had I so entered into the Song of Solomon as I did then. I could not help feeling a hopeful desire that it might be my last birthday on earth; yet

with submission to his will who has fixed the time to take me home. But when he hides his face the flesh shrinks, and the language of my soul is: "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Try and pray for me, dear friends, that the Lord would be pleased to keep up a holy familiarity with him the few remaining days of my pilgrimage; so that with my loins girded and my lamp burning I may feel a readiness to go, the language of my soul being, "Even so, come, Lord Jesus." I know while the Lord is pleased to keep me here he has some wise purpose in it, and I would passively wait, desiring that he would make what use of me he pleases, as he does of the weak and foolish things of the world. How God-like have all his dealings with me, a most unprofitable servant, been! O what will it be to see him as he is, when all his glorious attributes will be opened up to us! I am at times lost in wonder, love, and praise.

May the Lord bless you both and return to you a thousand-fold the kindness you have ever shown to unworthy me.

Yours in Truth and Love,

Wolverhampton, June 17th, 1878.

M. E. GREGORY.

A LITTLE SAVOURY MEAT.

My dear Friend in the Truth,—Although we are entire strangers to each other in the flesh, I trust there exists between us a union of spirit which eternity will not dissolve. Having felt much sweetness in reading your Expositions on the book of Ruth, and other portions of the Word of God, I have been ready at times to say, "The Lord do so to me, and more also, if ought but death part thee and me." I feel constrained to try and write a few lines to you, although while I am making the attempt I am tempted to give it up, thinking if you only knew what a wretch I feel myself to be, you would look upon it as gross presumption; yet, in spite of this temptation, there is a secret inclination to do so, feeling sure from your writings that you are no stranger to such temptations. What a mercy it is that the Lord, for the comfort of his poor tried ones, inclines his people to write a few lines to each other occasionally, and permits it to appear in print, so that when they have not the privilege of hearing to their soul's satisfaction from the pulpit, they can find here and there a little savoury meat while reading the experiences of their fellow-pilgrims; for "as in water face answereth to face, so the heart of man to man." (Prov. xxvii. 19.)

Sometimes I find great encouragement in reading the Obituaries of departed saints, especially when they describe themselves as the very chief of sinners; although at times I feel so desperately wicked that, in my eyes, none of them appear so vile as myself; yet I take comfort from the thought that they, no doubt, have felt themselves equally as vile, although they do not express it. I

feel comforted at times with the thought that a just and holy God should have condescended to open my poor blind eyes, to turn them inwards, and show me the abominations that dwell there; for I feel this to be one of the greatest acts of mercy that he can bestow upon such a sinful worm. Sometimes I stand amazed at the mercy of God in thus showing me that of all the millions of people that ever did, that do at the present, or that ever will inhabit the earth, I am the chief of sinners; yet Paul, it appears to me, would not be willing for me to say this. In another place the apostle says that "touching the law, he was blameless." This is a mystery which none can understand but those who are led into it by the Holy Ghost himself. At times I am quite at a loss to know how it can be possible for one so vile to be led into the secret; yet I hope I can say with Manoah's wife that the Lord would not have showed me all these things if he had meant to destroy me.

I feel very much cast-down sometimes on account of having, as I think, so little gift in prayer; yet I rejoice to think that if it is my Father's gift, it is no mean gift after all; and although I can only utter a few words there is more sweetness in so doing, when I can feel they are indited by the Holy Ghost, than in a half hour's dictating to him, and telling him of frames and feelings, while at the same time feeling nothing of what the words express, or asking him for things of which we may not really feel our need, or asking in a careless way, not being concerned as to whether he will bestow the blessings asked for or not, if so be that we can make a decent show in public. All such prayer as this I hope the Lord will never suffer me to utter, even though I may not be able to say more than half a dozen words in sincerity. Alas! How many thousands there are in the present day who appear satisfied with standing with their faces towards the east, and calling upon God to have mercy upon them, miserable sinners, and incline their hearts to keep his law, and yet they have never felt what it is to be sinners in his sight, nor have they any real desire to have their hearts inclined to keep his law, which is manifest by their actions.

The Obituary of Naomi Martin in the Sept. "G. S." just suited me. It dropped into my soul like rain upon the mown grass, especially where she said the words followed her for some time: "They learn to think, and call it prayer." Similar thoughts have frequently passed through my mind, for the enemy of souls often threatens to shut me up when I am trying to pray in public; but I have hitherto proved that threat to be out of his power to perform. I must now close, trusting you will pardon this scribble, and may the Lord ever keep you and direct you into all truth, is the prayer of

Nov. 8th, 1887.

Yours in Tribulation,

BENJAMIN RAYNER.

BELIEVING is the most wonderful thing in the world. Put anything of thy own to it and thou spoilest it.—*Wilcox*.

PETER'S FALL.

“And when he thought thereon he wept.”—MARK XIV. 72.

THE original reads: “When he cast all these things one upon another, he wept.” “O wretch, that ever I was born, that ever I should deny the Lord that bought me; that ever I should deny him who hath not only externally, but also internally called me; that ever I should deny him that made me an apostle, that fed me at his table, that beautified me with his grace, and that in the mount showed me some glimpses of his glory; that ever I should deny him who has brought me out of a state of death and wrath into a state of life and love; that ever I should deny him that had been the best, the wisest, the holiest, the tenderest, the most faithful, and the noblest Master that ever man served. Ah! wretch that I am! He forewarned me of this sin beforehand, that I might be not only cautioned, but armed against it, and yet I denied him. I promised him beforehand that I would never deny him, that I would never forsake him, that I would never turn my back upon him, and yet, like a base coward, I have denied the Captain of my salvation; yea, this very night, and no longer ago, did I say again and again that I would not deny him, and yet now, even now I have most shamefully denied him; yet I told him that though all others should deny him, yet would not I deny him; and yet in all the world there is not such another to be found that has so sadly, so desperately denied him as I have denied him, and that before a silly maid; nay, more beast than I am, to my denying of him, I have added a most incredible lie, saying, I knew not the man, when there was not a man in all the world that I was so well acquainted with as I was with Christ, feeding constantly at his table, and drinking constantly of his cup, and living constantly upon his purse, and waiting constantly upon his Person, and being a constant eye-witness of all the famous miracles that were wrought by him; nay, yet more monster than I am, I did not only lie, but I also bound that lie with a hideous oath. I did not only say that I knew not the man, but I also swore that I knew not the man; nay, yet more than all this, I did not only basely deny him, I did not only tell an incredible lie against my own light and conscience, I did not only bind a fearful lie with a hideous oath, but I also fell a cursing and damning of myself (for so much the Greek word imports); I wished that the curse, the wrath or vengeance of God might fall upon me if I knew the man. I wished myself separated from the presence and glory of God if I knew the man; and woe and alas to me, all this I did when my Lord and Master was near me, yea, when he was upon his trial; yea, and yet more, when all the world had forsaken him, yea, and yet more, when I had the greatest and loudest call that ever I had to have stood by him, and to have given my testimony for him.” And thus Peter, casting up all these circumstances and aggravations together, and meditating seriously on them, went out and wept bitterly.—THOMAS BROOKS.

REVIEWS.

Occasional Thoughts in Verse; by the late A. B. T aylor. With Memoir and Photograph.—London: J. Gadsby, 17, Bouverie Street.

It is a lamentable fact that in the present day the church of God has within her midst but so few pastors after God's own heart; for men endued with gifts and grace are few, very few, like the gleaning of the vintage, or the olive tree with two or three berries on the uppermost boughs, and four or five in the outmost fruitful branches thereof. (Isa. xvii. 6.) What adds to the burden of those who see and feel the state of Jerusalem spiritual is the apparent indifference of most of her professed children, and the general apathy that is so evidently manifest, and the satisfaction implied or expressed with the present state of things in Zion.

During the latter days of William Huntington, that eminent servant of Christ, that bright and shining light which God set up in this land and placed in the great Metropolis to preach the gospel of his grace to the comfort of thousands and the confusion of tens of thousands, many gracious men with good experience and spiritual understanding were called of God to the work of the ministry, and their ministrations were accompanied with such unction, savour, and power as manifested them to the consciences of their hearers as the ambassadors of heaven whose credentials were undisputed except by those who knew nothing of the Spirit's work on their hearts, and the inward experience and power for which they, in their ministry, so earnestly contended, and which, being sweetly realized in many souls that had been humbled by divine grace, made Zion as a fruitful field, a garden with many precious flowers therein, into which the Lord came to eat his pleasant fruits.

If we look back only fifty years, when the church of Christ was favoured to have in her midst and on her walls such gracious, unctuous preachers as Gadsby and Warburton, the former settled in the North and the latter in the West of England, where God signally owned and blessed their labours, and where their memory to this day is blessed and revered, will not those who are left and who received with grace the Word of God from their lips, confess that there is a vast difference between those times and the present, both in preachers and hearers? Since the removal of Huntington, Gadsby, Warburton, Vinall, and many others, the state of the churches in the localities where they stately laboured has become sadly altered for the worse. No one, we think, who has read of the success of Huntington's preaching, particularly in Sussex and London, will venture to say there is any parallel between the present state of the churches and congregations in those parts and in the days of Mr. H. Also where the late Mr. Gadsby and Mr. Warburton stately laboured, although the truth is still preached, yet it will be readily and honestly admitted by the remnant that is left who were called and blessed

under their ministry, that truth is not so flourishing nor churches so healthy as in days gone by.

Since the death of a host of ministers who have more recently been removed and who were personally known to us, such as Philpot, Tiptaft, Kershaw, Godwin, and many others, what a marked change for the worse has come over many churches. O that God would give grace to his people that they might lay these things to heart, and cry mightily to him that he would revive and renew us as in days of old; for though the servants of God die, the Lord liveth, holds the reins of power, has the government upon his shoulder and the keys of the house of David in his hand; for all power in heaven and earth is given unto him; for he is and was and is to come the Almighty.

Not that we think the church of Christ to be in danger; for to encourage such a thought and hold such fear would only be to dispute the eternal veracity and faithfulness of God. That God will lead forth his people through all the mazes of life, free her from all the soul-destroying errors of the world, and deliver her from all the enemies which surround and threaten her overthrow is an important part of our faith; for as Jehovah launched Noah's ark upon the mighty flood and preserved it and all that it contained, and landed it safely on Mount Ararat; so assuredly will he conduct his church safely over the sea of time with all its raging billows, storms, and trials, and land her safe on the mount of eternal blessedness. God is the Refuge, the Consolation, and the Strength of Israel who is faithful to the saints. He bringeth down and he raiseth up; permits death and barrenness to come over his church, and suffers her enemies for a time to prevail, so that he may again make her fruitful, revive her, and give her victory over all her enemies, outward and inward, even the world, the flesh, and the devil.

The subject of the Memoir we are noticing was, for the long space of 38 years, the pastor of the church of Christ at Rochdale Road, Manchester, and successor to the late Mr. W. Gadsby, who also was pastor over the same church for a similar length of time, that is 38 years. Mr. A. B. Taylor was by birth a Scotchman, though most of his life was spent in England, being led, in the providence of God, to settle in Lancashire, where he became noted as a preacher, and was generally known amongst the people of God in nearly every county in this land. Having a strong constitution and being blessed with good health, a favour which is denied to many of the Lord's servants, and also being of an active turn of mind, he was able and willing to travel, and according to his ability serve the causes of truth far and wide.

In looking over the Memoir we fail to see anything particular to notice in his early days; that is, before he attained the age of twenty-two years. In his young days he was fond of singing, dancing, and particularly of shooting; and whilst engaged in these pleasures he says he often felt convictions of sin and condemnation in his conscience. What Mr. T. believed to be the

work of God in calling him by his grace took place at Preston more than sixty years ago, as stated by him in the following extract:

“It was November, and a dark time too for my soul, but between six and seven in the morning, I heard a voice saying, ‘Commit thy way unto the Lord, trust also in him, and he shall bring it to pass.’ This I heard most distinctly. I got up and said, ‘What do you want?’ feeling that someone had spoken to me. I got no reply, but waiting anxiously, the words were again given to me, but this time within me, ‘Commit thy way unto the Lord,’ &c. My fears were now removed, my heart was warmed, and I felt that my whole soul and body too were filled with a glorious something which I cannot well describe. That was the strangest thing that had happened unto me up to this time, but that I felt all this no power can now disprove.”

After this he for a time again indulged in shooting, singing at concerts, &c., but he states that the law soon began to make sad work in his conscience, and he had to give up those carnal pursuits, as all who are called of God must, sooner or later, do; for real religion interferes with everything that is worldly and of a God-dishonouring nature. Mr. T. speaks of his deliverance from fear and bondage in the following manner:

“I told Mr. Gadsby of my condition of mind and body. I was truly at my wits’ end and in real distress of soul, feeling myself to be a lost and undone sinner. Whilst in this misery, Mr. Gadsby in his prayer implored the Almighty to help any such character as I then was, and I felt the stream of God’s mercy coming to me in warm, eternal love, ‘Who forgiveth all thine iniquities, who healeth all thy diseases,’ &c. I had not time to say words, but burst out in song, ‘Bless the Lord, O my soul.’ I said to myself, I’ll sing if I die. I soon found I was observed, so I sat down as quietly as I could, when the following words burst from me, ‘Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?’ (Micah vii. 18.) I felt that there was not one unpardoned sin in my soul, wave after wave of blessing rolled over my spirit, and I felt redemption and salvation to be mine. What Mr. Gadsby said in his sermon or what text he preached from I knew no more than the absentee.”

He relates how he began to preach, and how he was invited to supply at Rochdale Road, Manchester, and afterwards solicited to take the pastorate of the church, where he continued his labours until the time of his death. We now come to the letters which we consider contain more solid, experimental matter than the Memoir. In one of these letters written to the church at Rochdale Road, speaking of love, he says,

“This love has its spring in God the Father, Son, and Spirit, flowing down to us in the streams of redemption, and breaking out in the Father’s gift of his Son, the Son’s coming into our world, dying for the church, and in the Holy Spirit’s strange and

powerful work of regeneration, making Paul say, 'You hath he quickened who were dead;' and those streams of love by which we are still kept alive, though often we feel as dead as stones. But having begun the good work, O bless his Name for ever, he comes again into our hearts, and sets up his kingdom, and begins in our inmost souls."

In another letter he writes thus:

"My dear friends, to be a Christian indeed, is worth more than millions of worlds millions of times told. May the word of God dwell in you richly; yes, 'dwell in you' is a great saying,—means much; it is not beholding the face in a glass, and forgetting; no, it is indwelling. God's Word is a light, a lamp, and abideth for ever. O how it lights up the path of a poor saint, and though heaven and earth pass away, the word of the Lord endureth for ever. Remember God's Word is the rule, and God's Spirit is the Ruler; and if any speak not according to it, the reason is given. Christ said, 'He shall guide you into all truth.'"

This work is made up of three parts; namely, poetry, the Memoir, and letters. Some of the poetry is good, and those who love this kind of composition may like it as much as the other parts; but we could have wished that several pieces had been omitted. The compiler of the work is not to blame for including them, as he only carried out the express desire of the author; but we must confess our surprise that Mr. T. should, especially when so near his end, have desired their publication. Should it be found necessary to publish a second edition of the work, we would, in the spirit of kindness, suggest that the piece which appears on page 171, and a few others, be omitted, as they are altogether unsuitable for the church of God.

The Mystical Water and the Heavenly Birth, by Thomas Witts.—London: F. Kirby, 17, Bouverie Street.

WHEN the Israelites had incurred the anger of God, and, as a mark of his displeasure, been scattered amongst all nations, his eyes were still upon them for good, and he resolved to restore them to their former country and estates, and therefore gave his promise: "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God." (Jer. xxxii. 37, 38.) When the set time came Jehovah proved himself true to the word of his oath, and brought his people, the seed of Abraham, Isaac, and Jacob out of Babylonish captivity, and caused them to return to Jerusalem, the city which was called by his Name, and restored them to their former privileges, and enabled them to set up the temple worship in the house which was built for the glory of God, and where he had placed his Name, and promised that his eye and his heart should be there perpetually. Equally true and faithful is God to his promises to his people, the Gentiles, who are scat-

tered abroad on the face of the earth; for "the foundation of God standeth sure." He is not a man that he should lie, for he cannot deny himself, nor alter the thing that has gone out of his mouth; and his Word is: "Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders" (Isa. xlix. 22); and again: "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. lxii. 2.)

The effectual call that God gives to his people cannot be resisted, for omnipotence is in it to fulfil the promise: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." (Ps. cx. 3.) Those who are regenerated and called with a holy calling are not forced into a profession of religion contrary to their will, but sweetly and powerfully constrained by irresistible grace to seek the face of God; as the Scripture says: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." (Ps. xxvii. 8.) By this we see that when God speaks to the heart, or works on the soul by his Spirit, how he engages the will and mind to follow his holy dictates and gracious exhortations.

Hardened as we all are through sin, enemies as we all are to God by wicked works, carnal as all our minds are naturally, filled as they are by Satan with enmity against God, deceived as we all are whilst in a state of nature by our arch foe, the devil, ignorant, besotted, vain, foolish, blind, and deaf as we all are whilst dead in trespasses and sins, yet not one to whom God has conveyed the riches of regenerating grace, not one whose soul he has quickened, not one who has ever heard his sweet, gracious, and powerful voice, not one into whose soul he has shone as the Light of life can say that he has been saved, taught, drawn, and led with an unwilling mind to the Saviour and Friend of sinners. There is experienced in a saving call by grace that which is sacred and holy, and power is put forth attracting the sinner's soul to that God against whom he has sinned; and in the heart there is wrought by the Spirit a holy longing for mercy, grace, peace, and pardon, which flow from the Father of mercies, through the righteousness, and atoning blood of his dear Son Jesus Christ. The author of the Tract before us bears witness to these blessed facts, for in writing of his own conversion he says,

"My own knowledge of this great salvation was not gained by hearsay, as I had no religion of any sort when the Lord brought me to a knowledge of myself as a sinner on the plains of Hindostan, and to know him as of purer eyes than to behold evil, but with abhorrence. He did not consult me whether I would *live*, but imparted life divine to my dead soul, making me feel, as well as see and hear; and so fulfilled Jno. v. 25. Now profane self

was seen in all its hideous filth, pollution, and abominable wickedness. How all this ungodliness could be cleansed was far above my capacity or knowledge, as natural and spiritual ignorance was the greatest part of my constitution. I had endured much misery from natural convictions and stinging guilt, with gnawing remorse only working wrath and despair of ever amending my life, as sin was too strong, too sweet, and too subtle for my captive soul to break from, disrelish, or even discover its insidious working; much less could I love a glorious Being who is holiness itself. I seemed too far gone in my own ruin to hope for recovery, for sin and surroundings were more than a match for me. From self there was no expectation of a reformation; but at length the almighty Jesus in a wonderful way revealed himself to my enraptured and astonished vision as the Sacrifice for sin, working compunction for the same, as committed against a good, kind, indulgent, long-suffering God. Out of this heart-felt contrition for sin hope sprang up. My grief was poignant to think of how I had slighted him. O what a monstrous wretch I have been! Alas! Alas! But if he had hurled me into the never-ending billows of his wrath I must have pronounced him just and righteous. 'But there is forgiveness with thee that thou mayest be feared' is the solution. To have fallen prostrate at his feet as a sinner of great degree was my highest aspiration, and a vague hope in that sweetest attribute *his mercy* was budding in my sin-stained soul. How mercy could come to such as I was, I had not the remotest idea, till it was poured in all its plenitude and repletion into my guilty conscience, without human aid or creature inventions. It came in all its freeness and cleansing efficacy, as the water of life running into my heart and affections, in accordance with that declaration, 'I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.' This was the first draught from the streams of his grace that reached me, or the first drink of the gospel river that made me glad."

The writer of this little work was formerly a soldier in her Majesty's 52nd regiment, and is now preaching the gospel of the grace of God in Australia. We should be glad to hear of the spread of truth in that land, and to know that the gospel in its purity and power had entered many hearts, producing the fruits of righteousness which are by Jesus Christ to the praise and glory of God. To this end we wish Mr. Witts success, both as regards his book and also in the ministry of the word of the Lord; for it is a dark, barren, wicked part of the earth where he labours,—a place where money and pleasures are the chief attractions for thousands of emigrants.

Do true conviction and compunction work reformation of life in the people of God? Even hypocrites also have been famous for their reformations. 'The unclean spirit often goes out of the formal hypocrite by an external reformation, and yet still retains his property in them. (Matt. xii. 43, 44.)—*Flavel*.

LONGING FOR PARDON.

DEAR Jesus, hear my cry,
 My soul it pants for thee;
 A mourning captive, Lord, I sigh,
 For peace and liberty.
 O break the power of sin,
 And set the captive free;
 Salvation's work, O Lord, begin
 In such a worm as me.
 O magnify thy grace,
 And make thy glory known,
 Reveal to me thy smiling face,
 And with thy mercy crown.
 I weep, I wait to hear
 Thy pard'ning voice divine,
 My sinking, mourning heart to cheer,
 And make salvation mine.
 Thy sacred, precious blood
 With gracious power apply;
 And to thy sheltering wounds, O God,
 May I for refuge fly.
 Make haste, great God, make haste,
 And send me sweet relief;
 Thy pardoning mercy let me taste,
 Although of sinners chief.
 Speak thou the sovereign word
 Which shall my fetters break;
 And to my longing soul afford
 That blessing which I seek.
 And then in songs of praise
 My willing soul would rise,
 And bless thy Name through endless days
 For such a precious prize.
 O give me grace to wait
 Thy own appointed hour,
 And watch for thee at wisdom's gate
 To be revealed in power.
 But lest I weary grow,
 And sink amid the din,
 In pity, Lord, thy mercy show,
 And pardon all my sin.

Burgess Hill.

E. B.

WE are made willing to come to Christ by the power of God; to be raised from a state of sin to a state of grace by the power of God; and to believe, that is, to come, through the exceeding working of his mighty power.—*Bunyan*.

Obituary.

ANN RICHARDSON.—On Nov. 7th, 1887, aged 79, Ann Richardson, wife of James Richardson, Baptist minister, Mayfield.

On Oct. 31st she was seized with severe pain, and from that time until Nov. 7th what she endured none but herself and the Lord knew. She was blessed with a spirit of resignation, though her sufferings were intense night and day, and often she cried out, in the very feelings of her soul, "Lord, do take me to thyself." Then she would say, "Lord, do give me patience to bear my pains; for O what a vile wretch I am! How I have backslidden in heart." It was a painful, yet a blessed death-bed. I felt freedom in speaking to her of God's goodness to such vile creatures. The Lord blessedly revived the work which he had begun in her soul many years since, and brought to remembrance the time, when under the felt burden of sin, these words were spoken to her: "I have loved thee with an everlasting love," &c. The late Mr. W. Birch, and others were made a blessing to her. She was favoured with some sweet touches of the Lord's Spirit on her death-bed, and the following words were especially sweet to her:

"Tho' painful at present 'twill cease before long,
And then O how pleasant the Conqueror's song."

Though she was a fearing one, her little hope kept her from sinking. One day, when in an agony of suffering, she was tempted to put an end to her existence, but was preserved. For some days before she died she was kept in a blessed state of resignation to the Lord's will. Seeing me so burdened with many things, she said, "I believe the Lord will support you, stand by you, and bring you through all." On the Saturday, being perplexed as to whether to go and fulfil my engagement at East Hoathly or not, she said, "Go, and do your Master's work, and leave me in his hands, as I can you." Once when in much pain she said, "I have no wish to live if it is the Lord's will to take me." Having passed a restless night she said, "I am very ill, but feel very calm." About half an hour before she died she said to a young friend, "I believe the Lord will take me to himself." I went down stairs, but was soon called up again. I took hold of her hand, and spoke to her, but there was no answer. She gave two or three gentle struggles, and was gone, I believe, to the realms of day.

In her young days she would walk seven miles, when health and strength would permit, to hear the late Mr. Grace, and others; and of late years she walked to Pell Green, and other places on the Sabbath, to hear the servants of God, hoping to get a crumb. She was a very little talker, but a consistent walker. She was made sensible of her imperfections and backslidings in heart down to the last. One day she said she deserved all she had to endure from the hands of God; and at another time she remarked,

“What a proud wretch I have been, and still am; but the Lord has now brought me down. O what a vile wretch I am; yet my hope abides.” The Lord has now released her from all her sufferings, and taken her home to himself. JAMES RICHARDSON.

JOHN HOVARD.—On Oct. 16th, 1887, aged 72, John Hovard, of Chipping Norton.

He lived according to the course of this world, and was a stranger to God and godliness until about nine or ten years after his marriage, which event took place in July, 1839, at the age of 24 years. His wife had a godly mother who frequently corresponded with her daughter, which correspondence was a means in the hand of God of begetting a concern for her soul's salvation; and this was deepened by reading a book that was lent to her by a friend; and afterwards, having tasted that the Lord was gracious, she became very anxious that her husband should be a partaker of the like saving grace; and following the injunction of Paul to the Corinthians, “For what knowest thou, O wife, whether thou shalt save thy husband?” she affectionately asked him one Lord's Day evening to kneel down in prayer with her, to which he consented; and the earnest manner in which she poured out her soul for those that were near and dear to her so appealed to the heart of her husband that deep conviction seized his mind, and he saw himself a guilty transgressor in the sight of God. Moreover, his manner of life and conversation, which had been hitherto light and trifling, accompanied with profane language, became quite altered. He tried to pray, but could find no peace, for his mind was like the troubled sea, and sleep forsook him. All his past sinfulness came to his recollection, and bitter anguish rent his soul.

Thus distressed in mind he visited the pastor of the Baptist church where his wife had joined, who directed him to Christ as the only hope of salvation, assuring him of his willingness to save all that came unto him; but John Hovard thought, “How can I go to Christ when I have denied his Being?” for in his youth he had lived in a family who were Unitarians, and his mind had been ensnared with that soul-destroying doctrine; and this now was his greatest trouble.

In a letter written to one of his daughters he refers to this period in substance as follows: “I strove to mend my ways, and hoped thereby God would be merciful to me; but I found no relief in so doing, and on being told by a friend that I must not expect mercy from such a source, and that good works availed nothing to procure salvation, I felt great wrath. ‘What is the use of doing well,’ thought I, ‘if I am naught the better for it?’ As my convictions of sin deepened, I got into a terrible state; for I had run great lengths in sin, and it was now charged upon my conscience, even the sins of my youth. I felt at times so hard I could not pray; then again I would have to get up in the night and cry for mercy. Nothing but hell was before me to my appre-

hension, which so affected me, both in body and mind, that I was unfit for business. The ministry I was then sitting under advocated good works as the way to salvation, but I was the subject of dreadful temptations and wicked thoughts, too evil to mention, which assaulted my mind while sitting to hear, and which caused me to hang down my head like a bulrush, for I thought there was nobody so bad as me. The preacher and people told me what they thought I ought to do, and how I ought to believe, adding it was sinful not to take God at his word, when he, as they said, offered mercy to all, which drove me almost to despair, for I could not get rid of my evil thoughts; and when I have seen certain objects I have been obliged to shut my eyes, on account of the evil that appeared to me through that channel."

In this state of mind he continued for some time, till at length he had a believing view of the Lord Jesus Christ as his only hope of salvation, which caused peace to flow into his soul, and Christ became more and more precious unto him; and with fear and trembling he reflected upon his past life, and inwardly felt, "Is not this a brand plucked from the burning?" Being thus liberated from the heavy burden which had sorely pressed him down, he felt desirous to follow the Lord in the ordinance of Baptism. His mind was not fully enlightened at this time in the doctrine of election, therefore he did not think of leaving the people with whom he was associated; so after having been received by the church, he was baptized at Chipping Norton in Feb., 1849. Some time after he joined the church a change took place in the pastorate, and our friend became very much dissatisfied with what he heard from the pulpit. He opened his mind to a good man who lent him the "Gospel Standard," which became a means in the hands of the Spirit of enlightening him in the truth; and finding such exercises and experiences set forth in its pages as he himself was the subject of, it endeared it to him, and he had to bless God that it was ever put into his hands.

He was led, in the providence of God, to hear Mr. Roff, of Stow-in-the-Wold, who was accustomed at that time to preach once in two months alternately with Mr. Gorton in a room at Chipping Norton. He had heard them talked about by the people with whom he was connected, but as they styled them "Antinomians" his mind was prejudiced. However, he and his wife went to hear for themselves, and never could they forget the memorable time, for it was to them as though scales fell from their eyes, and they were fully resolved from that time never to go any more among the people with whom they had been heretofore identified. He now could see more fully the difference between the teaching of the letter and the teaching of the Spirit; between the law that gendereth to bondage and the liberty of the gospel; and under the ministry of the word he was strengthened, established, and settled; and being a daily reader of God's Word he was confirmed in the truth and had a humble confidence in God, and a measure of that perfect peace attending the mind of

such who are stayed on the Lord and who trust in him, which we believe helped him to endure so patiently the daily affliction and pain of body which he suffered for many years from chronic rheumatic gout, and which deprived him toward the latter part of his life of the privilege of hearing the word, as he was living at some distance from the chapel.

About twelve months ago he retired from business and removed to Milton-under-Wychwood, where, after a lapse of about twenty years, he again had the opportunity of regularly attending the house of God; and had he been spared it was his desire to have joined the church at Milton; but, through grace, he has now joined the church triumphant.

On Lord's Day Oct. 2nd, he much enjoyed a sermon of the late Mr. Philpot's which was read at chapel, entitled "The Mourner's Rest," and on the following Lord's Day again found it good to assemble with the people of God, and heard Mr. Chappell particularly well in prayer, who spoke of the solemnity of death, remarking, "Who knoweth how many of us will meet again in the house of God next Lord's Day?" He also was blessed under the 600th hymn (Gad.'s) which was sung, and went home cheerful and happy in his soul. In the evening of the same day, while searching for the hymn just referred to, he came across Dr. Doddridge's hymn:

"Grace, 'tis a charming sound,"

and read it through, contemplating on each verse, and the two last verses were especially sweet to him. He tried to exalt "the dear and blessed Redeemer" as he was wont to call the Lord, and spoke of his many mercies both in providence and grace. The next day, in asking a blessing at the dinner-table, he broke out in praise to the Lord for all the goodness and mercy he had been the subject of for many years past. He retired to rest comfortable in mind and in his usual health, and the next morning rose at his customary early hour; but some little time after he had gone down-stairs he was heard to moan. His wife hurried down, and found him quite helpless, occasioned by a sudden stroke of paralysis. Medical attendance was procured, but nothing could be done for him. His speech gradually left him the same day, and he lingered in a semi-conscious state till the following Lord's Day, when he gently breathed his last about six in the evening; and thus entered into the "rest that remaineth for the people of God."

SAMUEL BOORNE.

ELIZABETH BARNES.—On Oct. 17th, 1886, aged 32, Elizabeth Barnes, a member of the church at Zion Chapel, Trowbridge, having been baptized by Mr. Hemington, on Jan. 30th, 1879.

From a child she attended the house of God, but grew up fond of and earnestly seeking after the pleasures of the world, yet though bent on following her own way, she was, through mercy, preserved from many sins which others have been left to fall into. In after days she often spoke of the Lord's goodness in pre-

serving her during this period of her life. When about 18 years of age, much to my regret, she left Zion Chapel to attend another; and while attending there, on the occasion of the death of a young person, Mr. Barnes, the pastor, preached from the words: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. v. 1.) This sermon and the solemn event connected with it made a very great impression upon her mind, and she began to resolve to live differently, and afterwards said she believed it was the first conviction she ever experienced; but she proved that conviction is not conversion, and found that she was utterly unable to keep her resolutions; for after a little while the pleasures of this world and her old companions had as great attractions as ever for her. Dancing was her delight, and every opportunity to indulge in it was seized by her; and as the Lord deepened his work in her soul she found it a great struggle with her carnal nature to give it up. But eventually a more marked change was observable in her conduct, and dancing, as well as other carnal pleasures and old companions, had to be given up. She was never brought into such deep soul-trouble as many are, but she began to take delight in reading the Bible, "Gospel Standard," and hymn-book, and attending the services on week-nights as well as the Lord's Day.

About this time she went with me to Melksham anniversary where Mr. Spencer, of Bradford-on-Avon, preached from the same words which had made such a deep impression upon her mind at the first; and such was the effect of Mr. S.'s sermon that day upon her mind, that she was constrained to again come back with me to Zion Chapel, where, as she said to a friend, she sometimes got a little help, and at other times was condemned under the word. In the year 1878 she heard Mr. Eddison from the words: "Thou hast granted me life and favour, and thy visitation hath preserved my spirit" (Job x. 12), which was a great help to her. The same day Mr. E. preached at Bradford-on-Avon from the words: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jno. i. 13.) This sermon was so blessed to her that she felt as sure of going to heaven as that she sat in the chapel. Hymn 195, which was sung after the sermon, was sweet to her ever after. On accompanying a friend to her house to take tea she felt so full of love to God that she wanted no food, but only to praise him.

In June, 1879, after great exercise upon the matter, she came before the church, and though not able to say much, yet the little she did say was commended to the people, and she was heartily received. On the morning she was baptized the Lord blessed her with great peace and confidence in her soul, and when she came home she quoted, with much feeling, the words:

"Preserved in Jesus when
 My feet made haste to hell."

After her baptism she thought her peace of mind would continue; but very soon the enemy was permitted to harass her in a way she had never felt before, so that she feared she should not hold out in her profession for one month; and so violent was the power of temptation against the Lord Jesus Christ that she thought every moment she should surely drop into hell, and that the friends could see she was a deceiver, and would be constrained to put her out of the church. This soul-trouble brought her into a very weak state of body. For three months the darkness lasted, though she had a little help in hearing Mr. Warburton from the words: "Behold the man;" but she was delivered from the temptation by hearing Mr. Popham from the words: "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." (Ps. xxvii. 14.) She felt the power of the temptation was broken, and in heart she could leap for joy; nor was she ever harassed with the same again.

She often remarked, "I can truly say,

"No, it was not the will of man
My soul's new heavenly birth began."

She was a consistent, humble walker, always filling her place in the Lord's house, where she had many a sweet crumb upon which her soul fed. In August, 1885, she had become too weak to continue her work, and in September she went away from home for a little time, and while away saw a physician who told her both lungs were affected, when these words immediately dropped on her mind:

"My Father's hand prepares the cup,
And what he wills is best."

After a little time she returned home, but was not able to go to the house of God more than twice after this. On one of these occasions Mr. Schofield gave out the hymn commencing:

"O let my voice proclaim the joys." (189.)

Also the one in which are the lines:

"And when their languid life is spent,
Supplies it with his own;"

both of which were very sweet to her. In July, 1886, I took her to Colerne to see if the change would strengthen her, but the weather set in very wet, and we were in great trouble to know how we should get her home again, when this verse was applied to her mind:

"And when through Jordan's flood
Thy God shall bid thee go," &c.,

which proved a great comfort to her. As she grew weaker she often spoke of the house and people of God, and to me and her sister would say, "Always go when you have the opportunity. I used to be able to go and sing, but I cannot now." I said, "My dear, you will soon join in the eternal song above." She sometimes said, "I should like Mr. Schofield to come here and preach;" and on two Sabbath mornings she said, stretching out her arm,

“With long desire my spirit faints,
To meet the assembly of thy saints.”

She often spoke with much feeling of having heard Mr. Warburton three years before from the words: “The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa. xxxv. 10.) One morning she awoke with these words:

“The opening heavens around me shine
With beams of sacred bliss.”

She said, “I like to have a word like that when I awake in the morning.” After this she sank very low in her mind, and said, “O mother, I do hope I shall not be deceived after all. What shall I do in the hour of death if I am in the dark?” I tried to encourage her, and said, “Has not the Lord given you a love to him and to his people?” She said, “Yes;” and soon after told me those lines had been good to her:

“The time will shortly come
When you, with sweet surprise,
Will find yourself at home
With Christ above the skies.”

A friend coming to see her she said, “How I was melted down when you once gave out that hymn:

“O the delights, the heavenly joys.” (476.)

One day she told me the following words had been applied to her: “That they without us should not be made perfect.” (Heb. xi. 40.) And again she said, “At evening time it shall be light.” She said, “I wish my death might be made a blessing to my brothers.” She was especially anxious about her eldest brother, and often begged the Lord to have mercy on his soul; and after bidding him good-bye she wept very bitterly, but after a time felt she could leave him in the Lord’s hands.

On the Thursday evening before she died, a young friend, observing her sufferings, said, “One hour in heaven will make amends for all.” She replied, “One moment.” She also said, “The Lord has been very good to us through the day; now we must beg of him to help us through the night.” In the night her cough was very violent, and we feared she would be choked. When I gave her some milk she said very sweetly,

“In glory, soon, with Christ their King,
His saints shall surely dwell.”

She was very weak and ill, and could take nothing but a few grapes, which thoughtful friends in the town had kindly supplied. The morning before her death, on going into her room, I said, “Have you anything to tell me this morning?” She said, “Yes;” and beckoning me to come close that I might be able to hear, she said,

“On the Rock of ages founded,
What can shake my sure repose?”

The same evening a friend she much loved called to see her and

read the last chapter of the Revelation, and engaged in prayer with her, which she evidently enjoyed, though she was too weak to speak much. After passing a restless night she appeared to rally a little, until about the time of morning service, when a kind friend who lived near was called in to see her, and, observing a change, stayed. She asked for her sister who had for a moment left the room, and wished her not to leave her again. She then lay quiet until a little while after, when she exclaimed, "O Jesus!" After this, though giving signs of consciousness, she was unable to speak, and about 12 o'clock quietly fell asleep in Jesus, thus going from an earthly to a heavenly and an eternal Sabbath.

MARIAH BARNES.

PERILOUS TIMES.

THE midnight gloom is gathering;
 The virgins' lamps are dim;
 Behold, the Bridegroom cometh,
 But who are waiting for him?
 The plague from Rome is spreading
 Its poison through the land;
 The day of wrath is coming,
 And who shall be able to stand?
 Errors, rank, are abounding,
 (Who their number can tell?)
 Conceived by the spirit of evil,
 And hatched in the deeps of hell.
 The priest, by Satan instructed,
 Is plotting poor souls to win;
 By craftily leading them down
 In the perilous paths of sin.
 If, Lord, thy weary pilgrims
 Fall in the tempter's snare,
 Though earth and hell oppose thee
 Thou wilt not leave them there.
 Jesus, thou faithful Shepherd,
 Thy sheep are wandering wide;
 But thou wilt surely seek them out
 For whom their Shepherd died.
 Thy feeble ones are toiling
 Along the narrow way;
 But thou wilt safely lead them through
 The dark and cloudy day.
 Oft in the night bewildered,
 With faltering steps they go;
 But thou art still their Saviour,
 In all their toil and woe.

Through sorrow, conflict, darkness,
 Thou art their Friend and Guide;
 And thy strong arm shall bear them up,
 Through Jordan's stormy tide.
 Happy art thou, O Israel!
 Bought with the Saviour's blood,
 Robed in his royal garment—
 The righteousness of God;
 Crowned with ten thousand blessings,
 For endless years to come;
 Heirs of eternal glory,
 And partners of his throne.
 Hasten, dear Lord, thy coming,
 Unveil thy smiling face;
 And tune my voice to join the song
 Of free and sovereign grace.

W. S. ROBINSON.

STEADFASTNESS in the truth is of importance in the churches of the living God. O how many have I seen turn, as the wind has turned, to every "cunningly devised fable!" O how many have I seen that have turned "like the dog to his vomit; and the sow that was washed to her wallowing in the mire." O how many have I seen that "did run well," and have been "hindered!" And yet, blessed be the eternal God, amidst all the weakness of frame I feel, and all the consciousness of exhaustion of powers, my face is "like a flint" against everything that would intrude in the slightest possible degree upon the glorious gospel of the blessed God; and, God preserving me and giving me strength, I had rather burn at Smithfield than abandon one iota of the creed that God has taught me.—*Irons*.

THERE is a very visible decay of brotherly love among the saints in this day; as is manifest from those discords, divisions, contentions, and backbitings which everywhere abound in churches. Nothing is more likely to retrieve our love to one another than to have our hearts directed into the love of God. The primitive saints having a large effusion of the Spirit upon them, and a large sense of the love of God to them, were full of affection to each other, insomuch that they had no need to be stirred up; for they were taught of God to love one another.—*Dr. Gill*.

How difficult soever it be to discern the difference betwixt wheat and tares, yet doubtless the eye of sense can much easier discriminate them than the most quick and piercing eye of man can discern the difference betwixt special and common grace; for all saving graces in the saints have their counterfeits in hypocrites. There are similar works in these which a spiritual and very judicious eye may easily mistake for the saving and genuine effects of the sanctifying Spirit.—*Flavel*.

How soon was man, the chief of God's works in this lower world, ruined by sin. Nay, the whole world was laid under a curse for his sake. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. v. 12.)—*Dr. Gill*.

THE GOSPEL STANDARD.

MARCH, 1888.

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

THE WORKS OF GOD IN CREATION.

“THE works of the Lord are great, sought out of all them that have pleasure therein” (Ps. cxi. 2); but who except those who have a sanctified understanding can search them out, so as to rightly honour, glorify, and praise Him for whom all things are and were created? (Rev. iv. 11.) All things which God has made are for his own glory; as saith the psalmist: “All thy works shall praise thee; and thy saints shall bless thee.” (Ps. cxlv. 10.)

As we have received so many testimonies that God owned and blessed the pieces which we wrote and inserted in the “G. S.” during the last three years, we feel encouraged, after seeking help and wisdom from above, to venture to write a little on the wonderful works of God; and as these may and will necessarily vary in the nature, manner, and matter of them, we purpose giving to each Article a distinct and separate title, the first, or present one, as will be seen above, being named, “The works of God in creation.”

We do not intend to enter upon disputes and explanations of science, which, for the most part, tend to make men Infidels, or at best mere Deists, but to keep as nearly as possible to the Word of inspiration, in which God has made all things plain to him that understandeth, and right to them that find knowledge (Prov. viii. 9), remembering the apostle's injunction: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col. ii. 8); and again: “Avoid profane and vain babblings, and oppositions of science falsely so called.” (1 Tim. vi. 20.)

In the first chapter of Genesis we have the first intimation of God and his works. Without any introduction or explanation the sacred Book of God opens with the words: “In the beginning God created the heaven and the earth.” Thus the Being and power of the invisible Jehovah are introduced,—his Being as the Object of worship; his power and works as objects of admiration in which he would display to man a little of his greatness, wisdom, and glory. But at the very threshold of the subject we would take our carnal shoes from off our feet, and feel that we are standing upon holy ground; for although the works of God in the lower creation were not holy, or spiritual, but pure and

good, yet he himself is holy, eternal, almighty, uncreated, and self-existent, who hath said of himself, "I AM THAT I AM." (Exod. iii. 14.) Reverence, awe, humility, and pleasure filled the soul of David, the man after God's own heart, when he viewed and wrote of the works of God, and looked up to him with feelings of adoration, and said, "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty." (Ps. civ. 1.)

The uncreated Jehovah could and did create the heavens and the earth by the word of his power. To create was not to form out of something, but to speak the heaven and the earth into existence by the word of his lips. "He spake, and it was done; he commanded, and it stood fast." (Ps. xxxiii. 9.) We have a wonderful display of the glory of his power in all things that are visible to our mortal eyes, or that can be comprehended by our senses, for we live in the same world that God at first made; move on the same earth, partake of the same mercies, eat the same kind of food that he prepared for man, drink the same water, the very same sun that God in the beginning set in the heavens to give light by day we now behold, and he shines all over the world, both on the just and on the unjust. The same beautiful moon that he fixed in the heavens, which borrows her light from the sun, still shines to give light by night, and the same innumerable stars which he created to spangle the heavens and to manifest his glory twinkle upon us when neither sun nor moon appears; so that scoffers, heathens, and infidels who deny the Being of God, are without excuse; for "the heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." (Ps. xix. 1-3.) Thus we see that God has revealed himself in his works before man to earth's remotest bound.

There always has been and there is still a class of men who either deny the works of God, or in attempting to explain them by a theory of their own pervert his Word. It is contended by philosophical, or scientific men that the earth was created long before the first day of God's work in dividing the matter which he had created, and that millions of years passed away whilst the crust of the earth was gradually forming and hardening, which is simply a wild speculation of man's fallen, bewildered reason, and a palpable perversion of the Scripture which says, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." (Exod. xx. 11.) Mark, it says, "In *six days* the Lord made heaven and earth, the sea, and all that in them is!" To suppose that God created matter, and then had to wait till it cooled down before he could proceed to his works is quite contrary to all his acts and ways since man has inhabited this terrestrial globe, and would imply a limitation of his Omnipotence. When the Israelites needed support

God sent them manna, when they were thirsty he sent them water out of the rock, when he would destroy Sodom and Gomorrah he rained fire from heaven, when Christ changed the water into wine it was done in a moment; there was no waiting for things. So this mighty God created by the word of his power matter, or substance that should be at once ready for the work of his hands.

In the above-named passage (Exod. xx. 11) it is said in *six days* God made the heaven and the earth. His first day's work was to create the heaven and the earth, which was without form and void, darkness being upon the face of the deep. Then "the Spirit of God moved upon the face of the waters." Next God said, "Let there be light; and there was light." Then he viewed the light which, by his word, sprang into existence, and "saw that it was good." He then divided, or separated the light from the darkness, and proceeded to give a name to each: "And God called the light Day, and the darkness he called Night. And the evening and the morning were the *first day*;" that is, from the moment when matter was spoken into existence, when darkness was upon the face of the deep until he divided the light from the darkness.

In thus stating that the creation of the heaven and the earth was part of the first day's work, it is not a fanciful speculation, for on this point revelation is clear and definite: "These are the generations of the heavens and of the earth when they were created, in the *day* that the Lord God made the earth and the heavens." (Gen. ii. 4.) Mark the word "day," for it most clearly proves that the creation of the heaven and the earth was a part of the work of the *first day*. The morning and the evening were the first day, which was doubtless of twenty-four hours duration, or exactly the same as day and night are now. The supposition that days, and weeks, and months, and years were, in the beginning, of longer duration than at the present time is altogether illusory. The day and the night are the same, the sun, with the same undeviating constancy and regularity, moves within his appointed orbit; the moon has never, in her appointed time, ceased to make her monthly appearance, and then again to disappear; the earth which hangs upon nothing (Job xxvi. 7) moves upon her axis and performs her daily revolutions the same now as in the beginning, which gives us the agreeable and necessary changes of darkness and light, day and night,—the day for labour and the night for rest and sleep; so that the morning and the evening are now exactly the same as when God said, "And the evening and the morning were the first day;" for God in faithfulness hath established them; as saith the Holy Ghost: "Thy faithfulness is unto all generations; thou hast established the earth, and it abideth. They continue this day according to thine ordinances; for all are thy servants." (Ps. cxix. 90, 91. See also Jer. xxxi. 35, 36.) In these matters we may with safety follow the inspired Oracle; but the theories of science, in many cases, lead into a labyrinth of in-

consistency. The truth is God and his works are past finding out. The one thing needful is to know him as a God of grace and mercy.

Through sin the natural understanding of man is become darkened, so that he cannot comprehend the works, the ways, the wisdom, and goodness of God, and even with the righteous it is a matter of faith; as Paul says: "*Through faith we understand that the worlds were made, so that things which are seen were not made of things which do appear.*" (Heb. xi. 3.) Well might the psalmist, when surveying the wonderful works of God, exclaim, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. viii. 3, 4.)

God's work up to the fifth day was perfect, but the formation of man on the sixth day was the crowning act of his workmanship, for man was the noblest creature of his hand: "And God said, Let us make man in our image. . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. i. 26, 27.) First God formed the body of man: "And the Lord God formed man of the dust of the ground." (Gen. ii. 7.) It was a perfect body, but not a living body; it was a temple without an inhabitant; perfect in every part, but motionless; yet though inanimate it could not be called a dead body, for it had never lived, neither could it ever have lived. So utterly helpless was it that had it lain there for a thousand years, if God had not breathed into man's nostrils the breath of life, he could never have lived. There was the brain, but it had no power to think, the ears, but they were incapable of receiving sounds, the eyes, but they could not see the light, the lips, but they could not move, the tongue, but it could not speak, the mouth, but it could not taste the food which God had created, the hand, but it could not grasp so much as a blade of grass, the feet, but they could not step; there was the heart, the arteries, the veins, and the blood, but no circulation. Thus the body with its thousand strings, though lifeless, was perfect and wonderfully made, so that none but He who formed it can understand it; but "he knoweth our frame; he remembereth that we are dust." (Ps. ciii. 14.) But there was something needed to make it capable of thinking, hearing, seeing, speaking, eating, and drinking, and able to labour, as men now do, for the bread of this life; for there was no breath in it till God "breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.) Thus man was made a moral, upright, intelligent creature, but nothing more than a good natural man.*

* The late Mr. Philpot thus wrote of Adam:

"Adam had a natural knowledge of God; believers have a spiritual knowledge of him. (Jno. xvii. 3.) Adam had a natural conscience; believers have a spiritual conscience. Adam was created after the mental and moral likeness of God; believers are renewed in the spirit of their mind, and thus created

The body of Adam before the soul was breathed into it was only a natural body fashioned out of dust. When the soul was breathed into it, it became a living body, but was still only natural, for the entrance of the soul into the body did not change that which was only a natural body into a spiritual body. If God had been pleased whilst Adam remained in a state of innocence to have recalled his soul, the body having no death, nor seeds of death in it would have been again what it was before the soul was breathed into it, that is a lifeless natural body. Sin brought death into the soul, and death and corruption into the body. Paul had special reference to this natural body of Adam from which we all sprang and in whom we all died where he says, "There is a natural body, and there is a spiritual body." (1 Cor. xv. 44.) Though the body of Adam, in consequence of sin, has now returned to the dust more than three thousand years, and is thus sown in corruption, yet the great apostle, who wrote under the influence of the Holy Ghost, says it is still a natural body, and will be raised a spiritual body.

When Adam first opened his eyes on this beautiful world to behold the sun, the moon, and the stars above his head, trees around him abounding with fruit, and the herb of the field all prepared for and suitable to his appetite, the fishes of the sea and the beasts of the earth under his dominion, and not finding another creature in his own likeness,—for he was not begotten of man, nor born of a woman, and God who had made him being invisible,—with profound amazement might he ask himself the questions, "Who am I? What am I? From whence did I spring? What is my origin? Of what pedigree am I? Mysterious creature that I am, how came I into existence?" for it was not until *after* he had sinned that God said unto him, "Dust thou art, and unto dust shalt thou return." God thought it best that man should not dwell alone: "And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him." (Gen. ii. 18.) Whilst in a deep sleep God took one of Adam's ribs, and of this rib made he a woman, and brought her unto the man: "And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man." Thus were this couple, man and wife, made perfect, upright creatures, and placed in the garden which God had planted, surrounded with every comfort, and the society of each other being most congenial, pleasant, and lovely, their happiness, as creatures, was perfect, and their knowledge of God was without slavish fear, for slavish fear is the offspring of sin. So that Adam, with all his progeny in his loins, could with re-

after the spiritual image of Christ, for 'he that is joined to the Lord is one spirit.' Adam could therefore lose the image of God, in which he was created, for it was but a mental and moral likeness, and not a spiritual image. But believers cannot lose their new creation after the image of God in righteousness and true holiness, for they are 'predestinated to be conformed to the image of the Son of God' (Rom. viii. 29); and this predestination secures their never losing it."

verence, and understanding say, "I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well." And Christ could say, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Ps. cxxxix. 14-16.)

Many have been the speculations as to how long Adam continued in a state of innocence. Some say that it is probable he stood in his uprightness and moral integrity for hundreds or thousands of years. Though the Scriptures do not inform us of the exact length of time that elapsed from the day that God created Adam until the day he sinned and fell, yet it is clearly revealed that that period was very brief. When Seth was born Adam had lived only 130 years from the *day* of his creation, which of course included *the whole of the time* that he dwelt in the garden of Eden in a state of innocence and perfect uprightness before God, and also *the whole of the time* after he was, for transgression, banished from his happy and delightful abode, where he and his sweet bride enjoyed perfect marriage-union, and perfect mutual love. In this state they lived in happy ignorance both of Satan and sin, nor had they any need of clothing, for "they were both naked, the man and his wife, and were not ashamed." (Gen. ii. 25.) During this 130 years Cain and Abel were born, and had grown up to manhood, and were professors of religion, as may be seen from the fact of their occupation as well as their offerings to God. This is as plainly revealed to us as is the birth and death of the Lord Jesus Christ; as saith the Holy Ghost in the following Scriptures: "This is the book of the generations of Adam. In the *day that God created man*, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, *in the day when they were created*. And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." (Gen. v. 1-3.) We thus are assured that the primeval innocence of our first parents, at the longest, continued only a few years.

The tempter, Satan, that fallen spirit from heaven, that subordinate archangel whom God had, for his rebellion, expelled from the bright mansions above, and under the thunderbolts of his flaming wrath cast him down to hell, was, by God's permission, allowed to enter the garden, and succeed in tempting Adam to disobey the commandment of God, and Adam, by a voluntary act of his own, sinned, and by sinning, marred himself,—the fairest and brightest part of God's lower creation, the noblest work of his hands, and the crowning masterpiece of his six days' work, and thus became guilty before God of sin and transgression; and as all the human race stood in his loins when he sinned, all the world is become guilty before God. In the fall of Adam

we may clearly trace the commencement of sin on the earth, but the origin of sin in heaven in the breast of a bright celestial spirit from whom and through whom it was transmitted to us, and which has wrought universal death and misery, is a mystery of mysteries known only to God and Satan, for in the mind of the latter it first had being and birth. The transmission of sin from Satan to man is the poison of dragons and the cruel venom of asps; and it has filled our nature full of the spawn of hell, so that from the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores. (Isa. i. 6.)

Sin is the wine by which Satan has intoxicated and made the whole world drunken; for it is written: "Their wine is the poison of dragons, and the cruel venom of asps." (Deut. xxxii. 33.) That deadly sin, enmity against God, is deeply fixed in our minds, and out of this vine of Sodom all other sins have their support; so that by nature all of us are enemies to God by wicked works, "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Rom. i. 29-32.) From this wretched state there is no salvation but by the free grace of God, no redemption but by God's incarnate Son, no forgiveness but through his blood, no repentance but by his Spirit, and no way to the Father of mercies but through the rent veil of Christ's flesh, the sacred garment of his incorrupted and incorruptible humanity,—the veil through which the blood and water flow to wash returning rebels clean, and make them whiter than snow. (Ps. li. 7.)

So complete and universal is the fall of man, and so corrupted and darkened is he by nature, that among all the human race not one natural man can be found who now reflects the moral image in which God created Adam. Sin has brought sorrow, pain, and death upon the souls and bodies of men; as the apostle says: "We know that the whole creation groaneth and travaileth in pain together until now." (Rom. viii. 22.) Nothing but a new creation can bring us manifestly into the favour of God; and happy and blessed are those people who have experienced the power and grace of the Scripture which says, "If any man be in Christ, he is a new creature." (2 Cor. v. 17.)

JESUS, my Lord, behold me at thy feet! How shall I dare lift mine eyes to thee, while in the moment of recollection of thy distinguishing mercy towards me, I call to remembrance my baseness towards thee? Lord, is it possible that in a life where so much grace hath abounded, sin should so much abound?—*Dr. Hawker.*

A SERMON

PREACHED BY MR. ELI PAGE, OF MAYFIELD, AT THE DICKER, ON THE
AFTERNOON OF SEPT 22ND, 1887.

“What hath God wrought!”—NUMB. XXIII. 23.

I STAND before you this afternoon under very peculiar circumstances, having known your former place of worship from my childhood, and this one ever since it was built. When asked to come and preach on this occasion I at first demurred, but having known the rise of this congregation from the commencement, I felt I should not do right to refuse. My fellow-sinners, we are exhorted to acknowledge God in all our ways, and he has promised to direct our steps.

This fiftieth year is so interwoven with my life that I cannot refrain from mentioning it. Fifty years ago the seventh of last February I was left an orphan in the world, and then God took me up; as the Word says: “When my father and my mother forsake me, then the Lord will take me up.” (Ps. xxvii. 10.) Again: Fifty years ago the Lord put a cry into my soul, which he heard and answered, as surely as the sun now shines. He stopped me,—a wild, profligate youth, in my mad career. Shall this be hid in darkness and obscurity? Shall I not exclaim, “What hath God wrought!” After this I felt the holy law of God in my conscience.

Now I have a little statement to make with regard to this place, for we wish to acknowledge God's hand. When a wild, ungodly youth I used to meet in the room in this village in old Mr. Reed's time, and the cause, after Mr. R. gave up speaking, was carried on by supplies until the time that Mr. Cowper was settled here as the pastor, which was in the year 1837. At that time there was no church formed, and therefore no church-order attended to. In Feb., 1837, a few friends were called together to form a committee, and they agreed to try and purchase the old place in which they met, and repair and enlarge it, as it was very dilapidated; but finding the cost would be too great, they agreed to purchase a piece of ground and build. A quarter of an acre of land was bought for 20*l.* Mr. Cowper then collected 274*l.*, and with this sum the Trustees began to build this chapel, and Mr. Cowper preached in it in an unfinished state on August 13th, 1837, and continued to do so until its completion, when it was opened by the late Mr. Gadsby, of Manchester. After this Mr. Cowper formed the church, and since then there have been 394 members brought together in church union, many of whom have gone home to glory. Therefore may we not say, “What hath God wrought!” The building of the chapel cost 422*l.* That seems a small sum compared with what it would cost to build such a place now. The money was all collected except 135*l.*, and the church book shows that in 1839 this debt was cleared off, and the place was free. Surely if God's Spirit had not moved amongst his

people here, he never would have put his broad seal and blessing thus upon it.

I come now to something that more deeply concerns us. Where shall I commence upon the words of my text? I might speak of Balaam, but I have not time. These words were spoken by an ungodly man, but he was compelled to speak them by the Spirit of God. You read that the Lord met Balaam, and that he put words into his mouth. It is one thing to have the light of the Spirit and another thing to have the grace of God. Balaam had light, but no grace. He had light to see the blessedness of God's people in death, and consequently he said, "Let me die the death of the righteous, and let my last end be like his." But Balaam had no desire to live their life. Now, poor tried soul, you have what Balaam had not, for you want to live the life of a child of God as well as die his death. You know if you have the life you will have the death of a child of God. There is something indivine life that craves the presence of God. I remember forty-nine years ago, when I came to this chapel how desirous I was for the dear old man to come to the evidences of a child of God, and when I heard them described I inwardly exclaimed, "That is it! I have it here in my breast." On one particular occasion I felt I was doomed to destruction. It was a solemn time. You who knew Mr. Cowper will remember his solemn way of beginning, as if he would cut up everything root and branch. I felt I should surely be found on the wrong side. But after cutting as if he would cut everything to pieces, he would then describe the movements of life in the soul; and on that particular occasion I could say, "Bless God I possess it." I left the chapel assured I should go to heaven, and longed and prayed for the grave; but here I am, spared to speak to you here this afternoon, and what for God only knows; but he knows my aim would be your good and his glory.

"What hath God wrought!" He made this great world and put man upon it. The works of man are much thought of, and the works of God are little set by. If you look closely at the works of man you will find deformity; but the closer you look into the works of God the greater will be the beauty. There is such a difference between God's work and man's work.

But I will try to come to the point. In Prov. viii you read, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting." This is the wise man speaking, by the inspiration of the Holy Ghost, of his glorious Master, the Lord Jesus Christ. Such a glorious plan of salvation as none but the infinite Jehovah, the three Persons in one undivided Godhead, could have devised and brought about. Christ as the eternal Surety was set up in the purposes of Jehovah from everlasting; so that he was the first Man in the eternal purpose of God; but Adam was the first man in the open creation of God. Consequently the church was saved in Christ before ever she had a being in time. Now if there are any here who hate

these doctrines, I have no stone to cast at you, but may God open your heart to receive them; for they are like a precious cordial to the sin-sick soul.

What a mercy to have our names enrolled in the Lamb's book of life long before Adam's dust was formed; as we read: "Chosen in him before the foundation of the world." (Eph. i. 4.) I just touch upon these things to show that God had decreed to save a people with an everlasting salvation before he formed man upon earth; and when the three Persons in the divine Trinity had entered into this engagement, God said, "Let us make man in our image." God knew before man was made that he would fall, and so he provided a salvation that would meet him in every crook and corner, and reach to the uttermost; for he has said, "Underneath are the everlasting arms." Poor soul, the things which you think are for your condemnation, and that you will one day perish from the Lord's presence because of your sin, instead of this being a mark against you, it is in your favour. Those who think to bring in something to alter God's purpose and way of salvation will find by-and-bye that they have been treading on dangerous ground.

"What hath God wrought!" Satan thought to despoil God's work by corrupting the grandest part, that is man, who was created in God's image; and by turning man aside into his own state and condition, that is, making him an enemy to God, he thought he should certainly spoil the workmanship of that great and holy God. But "wonder O heavens, and be astonished O earth," the very thing that Satan thought would overturn the work of God, was the very thing which opened the channel to make salvation known; for when man sinned and became afraid of his Maker, we read that the Lord God came and walked in the garden in the cool of the day, or, as it reads in the margin, "wind," to which the Holy Ghost is compared in Jno. iii; so we see how the Lord came to Adam and Eve, having in his hand a precious promise that the woman's seed should bruise the serpent's head, and they were enabled to take hold of it by faith, and this faith was the gift of God.

Our first parent, Eve, was greatly deceived in thinking her first child was the promised one; and is not this like God's dear people now? How often when the Lord gives a promise we put some false construction upon it, which providence unfolds to us is wrong. The devil takes advantage of this, and says, "You are deceived. What God promises will be fulfilled." Here we see the wonders of God's great salvation. He was perfect man who sinned and fell, and perfect man must redeem: for it is said: "Without shedding of blood is no remission." (Heb. ix. 22.) The dear Son of God took into union with his eternal power and Godhead that humanity that was pure and perfect, and I firmly believe it was identical with the nature of Adam, who was the figure of Him who was to come. In that precious body there dwelt a human soul like yours and mine, only not polluted with

sin; for he was holy in body and soul. He was that "Holy Thing." The humanity of the Son of God never was a person apart from his Godhead; but the fulness of the Godhead bodily dwelleth in it, and by faith we behold that this precious One took into union, according to the eternal purpose, a body in which he could pay the price of redemption. In the fall of Adam the divine attributes did not appear to be in harmony, but in Christ they all harmonize.

Some might say, "Why did not God prevent the fall?" If man had never fallen some of the attributes of Jehovah never could have been displayed. Where was justice to get honour if man fell not? Justice laid hold of the Son of God, all of which he satisfied. Look at the wisdom of God in devising a way to save fallen man by Christ coming forth to pay the price. Christ paid the price for his church, shed his blood to satisfy divine justice, magnified the law, and fulfilled it in every jot and tittle; therefore not the least purchase of his blood shall perish. Man would make the Three-One Jehovah more dishonest than any moralist here. We should disdain the thought of a person agreeing to let us have a certain number of sheep by our paying a certain price as redemption-money, and then not have them delivered up to us. And shall we say that Jehovah, who is infinitely pure, is not satisfied with the price Christ has paid, or that one of his sheep shall perish?

"What hath God wrought!" Why, poor sinner, he wrought out a salvation when he sojourned here below, when he suffered, bled, and died upon the cross, and when he said, "It is finished," and bowed his head, and gave up the ghost, and afterwards rose again from the dead. Thus he is able to save to the uttermost all that come unto God by him. We have been speaking a little of Christ and his work for his church; now, fellow-sinner, look into the first verse of the book of Jude, where it says, "Sanctified by God the Father, preserved in Jesus Christ, and called." Now I need not go through the Scriptures to find passages to confirm these truths. Sanctified by God the Father means being set apart from everlasting in a precious Christ, and we are preserved in Christ Jesus and called. My poor soul is ready to shout to think that he preserved me when a bold blasphemer. God had mercy upon me. Has he had mercy upon you? Do you ever look back to the time when, like the crowded inn, there was no room in your heart for Christ? When you said, "Depart from me, for I desire not the knowledge of thy ways." I could tell you of the hair-breadth escapes I have had in my natural state. If I had died then without mercy, I should have sunk to hell; but there was a day appointed to bring salvation unto me. Bless his precious Name! I shall never praise him enough, neither in time, nor eternity.

Let us look again at the words: "Preserved in Jesus Christ and called." Now about the calling. Peter says, "Give diligence to make your calling and election sure; for if ye do these

things, ye shall never fall." (2 Pet. i. 10.) Poor tried believer, if you are in the habit of hearing about the doctrine of election, the devil will very likely tell you that you are not elected; but try to make your calling sure, and that will be proof of your election. If the devil can make us stumble he will, saying, "It is no use your praying if you are not elected; you had better go on sinning, and enjoying yourself, or you will be miserable here and hereafter." If I have persons here with these thoughts injected into their ears, I say to you they are from the devil. The devil has not been admitted into the council-chamber of Jehovah to know whether your name is there or not; and I may say if you long and desire to know you are amongst those whom God has loved from all eternity, it is an evident proof that God has been first with you. John says, "We love him, because he first loved us;" and sure I am if we seek him, it is because he first sought us; and, as the poet says:

"He to save my soul from danger
Interposed his precious blood."

You may be ready to say, "I do not understand about that blood." Perhaps you are a young seeking soul, and it is not always that the application of the blood is known in the first stages of experience. The Holy Ghost reveals truth unto us little by little, and as it is revealed the soul lays hold of it and embraces it. Therefore if you are called, he has called you out of darkness into his marvellous light.

Now as to the proof of this. If he has called you and me out of nature's darkness, he has shown us what we are in ourselves, and what would have been our end had we lived and died in our natural state; and such things have been revealed to us as we could not have believed were in the heart of human beings. Therefore we have cried, "Woe is me, that ever I had a being!" Depend upon it the Lord's living family often feel that of all creatures they are the most miserable, and they fear the sentence of God is against them. But here it is we misinterpret God's ways. When Satan seduced our first parents he drew them away from knowledge, understanding, and upright principle. He blinded the eyes of their understanding, but the Lord by his Spirit brings his people to a knowledge of themselves, and makes them willing to accept salvation on God's terms. Satan suggests what God is doing is to bring the sinner to destruction. They think that if God meant to save them they would feel better and better, instead of which they get worse. They think as they grow in grace they will feel more holiness within, instead of which their eyes are opened to see their guilt, and they have a deeper discovery of the fall, and what will be the consequence of it if mercy prevent not. Where this is the case it will end well, and therefore we may say, "What hath God wrought!" What did he do for the poor publican? Look at the blind Pharisee standing near him with lies in his mouth, thanking God he was not as

other men; but the publican, led by the Spirit of God, smote upon his breast, because that was the seat of his malady.

Did you ever feel you had a nature doubly ruined by original and actual sin? I shall never forget when God first showed me this. I saw the human race all ruined in the fall, and I among them; and I could see how just God would be if he took the besom of destruction and swept us all into hell. But that cannot be the case with those who were saved in Christ Jesus before time began. There is a time when the quickened sinner cannot see how God can save him, for Christ is out of sight; but when he is revealed and the sinner is brought to know him, he then sees that God cannot, in justice, send his soul to hell. I believe, sooner or later, God brings all his people to this point. Now if this truth is revealed in your conscience before a holy God your mouth will not speak against his sovereignty as being unjust and cruel. You know enough of yourself to make you put your mouth in the dust if so be there may be hope. All the horror and terror a soul may have is not salvation, though much of this may be felt in some cases in the first stages of conversion, but not in all alike. Judas had terror enough, and with it he rushed into hell headlong.

The poor sinner taught of God is willing to receive mercy, and when the Spirit shows where this mercy is to be found, intense breathings and cries at times go out of that poor heart. Then perhaps these breathings seem to wear off again, and the poor thing fears he is getting rid of his burden without it being taken away by the Lord. Now says the poor thing, "Lord, how is it?" Why, poor soul, you are ruined. You have no more power to help yourself than a corpse, and the Lord will let you know that if you sigh and cry after him, this sighing and crying is his own work. Therefore he leaves the coming sinner sometimes destitute of all power to cry, and with neither love to draw nor fear to drive, to make him know that if ever he gets to heaven it will be through mercy alone, and that mercy is treasured up in the dear Son of his love; for "it pleased the Father that in him should all fulness dwell." Now if you want life, remember it is all in the Son of God. Therefore look not for something within to make yourself better. Do not expect salvation on such ground as that. I would say in the language of John the Baptist, "Behold the Lamb of God which taketh away the sin of the world." There is no salvation for you, my fellow-sinner, but through Christ and him crucified. The greatest insult you can offer the God of heaven is to bring something of your own and offer it to him as a ground of acceptance. May God bring you, if he never has, to feel that you have not one good deed to plead, and, as a poor polluted sinner, constrain you to plead for mercy in mercy's way, even through Jesus, where the Father himself has made provision. I love at times to remind God of this, and say, "Didst thou not give Christ to die for sinners, and I feel myself to be a sinner? Thou knowest I do. And how came I to know it, for I did

not at one time feel it as I do now? but now Christ's Name is as ointment poured forth."

"What hath God wrought" in some of us who once had no room for him in our hearts; for his Name was as nothing to us! But since then that Name has brought life and sweetness into our souls at the mention of it, and drawn love out of our hearts, as a flowing stream to him. Poor longing, seeking soul, you will find him, for he will never disappoint the soul that hungers and thirsts for him more than for all things beside; but as we heard this morning, do not expect to hold a precious Christ and the world. If you connive at sin in your heart, you will walk in darkness before God, and God lets us know that it is not an easy or light thing to sin against him.

"What hath God wrought!" He has provided a way of salvation. Bless his Name! And he has made some of us feel our need of that way, and keeps us alive to it. I groaned as I came here, for my eyes were taken back to the ungodly actions of my youth, and my poor heart melts at the remembrance of them. Nothing but blood will do for me, and my heart felt a hope that Jesus' blood was shed for me. If you think lightly of sin you don't think much of a precious Christ. Perhaps you say, "If I could believe your doctrines, I should not care how I lived." Yes, you would, if you rightly believed them; but you are as dead in sin as you were when you came from your mother's womb. If you had known what it is to swim in that precious river that our friend spoke of this morning, even the everlasting love of God flowing to pardoned sinners in rich, atoning blood, you would wish to live a holy life, and never sin again in thought, word, or deed. The poor thing who has been plunged in this river believes that all the sins he has ever committed are put away, and says, "O that I might never commit another! Let me die and go home, rather than trample on this blood."

Now what is the daily trouble of this poor soul? Why, that he cannot cease from sin. What was Paul's trouble? He had been in the third heavens and experienced something of what I have mentioned; but he said, "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." (Rom. vii. 23.) Antinomians take advantage of that and indulge their lust; but my fellow-sinner, some of us know what Paul meant when he said, "O wretched man that I am!" What is the matter, Paul? Are you going to hell? No; there was no hell for him; for he said: "I thank God through Jesus Christ our Lord." I myself feel to be a poor wretched, burdened sinner. Friends, I would compare lives with the strictest Pharisee on earth, and yet I would as soon trust the very devil for salvation as myself. Why so many of us who fear God do not walk more secluded from the world is because at times we do not feel the plague of sin enough. If you were sickened of old Adam nature you would not run into the world uncalled for. You would stay at home, and find there

was sin enough in your heart to make you miserable and wretched. O what a mercy Jehovah the Spirit now and then speaks to our hearts! He came into my heart last Friday. The devil and my unbelief had said it would be no use trying to pray, for the Lord would not hear me if I did; and I had no heart to pray. But I ventured to fall on my knees, and the Lord melted my soul with the promise he gave me nearly forty years ago, and by which he also revived me in a powerful way last year, and it sweetly turned my captivity.

Are you troubled as regards the things of this life? If so I would say, here stands a poor saved sinner who has lived upon God's providence now nearly forty-nine years, and he is still fed and clothed by the God of heaven in the face of all opposition and unbelief. Respecting my religion Satan has said a thousand times, "You may as well give it all up. Your religion will all come to confusion." But bless his dear Name, the Lord has appeared again; and I would say, poor soul, tell out thy case to him as well as you can, and that will not be very powerfully or strong unless he help you; but he understands the longing of thy poor mind, and depend upon it he can make a way where you can see none. He has for me many times. He cannot deny himself. All power is treasured up in Christ who said, "All power is given unto me in heaven and in earth." (Matt. xxviii. 18.) Therefore it is impossible for anything to be too hard for him. He has the hearts of all men in his hand, and the gold and the silver are his. The Lord enable you to pray unto him, and it will not be in vain; for "he will be found of them that seek him."

May the Lord pardon me if I have spoken a wrong word before his divine Majesty this afternoon. I would weep in contrition if I have. If I could I would speak more ably and clearly of his truth and salvation, his works and his ways. Poor fearful heart "though we believe not, yet he abideth faithful; he cannot deny himself." If there is a poor rebellious Jonah here, remember he came to die for the rebellious also, that the Lord God might dwell among them. I have proved it, friends, when, on account of my rebellion, I have feared that the earth would open and swallow me up; but love has broken my heart to pieces; not love to my sins, but love to my precious, immortal soul. May the Lord bless the truths I have advanced, for his Name's sake. Amen.

GRACE will incline a man's heart to love, and cleave to the holiest ways and things of God for their purity and sanctity, in the face of all dangers and hardships.—*Brooks*.

THE blood of the Jewish passover was to be sprinkled on the lintels and posts of the houses of the Israelites to preserve them from destruction; and in the Christian passover, it is not the blood shed only, but the blood applied by sprinkling on the sinner's conscience that delivers him from the wrath to come. Neither the bolts nor bars of the Israelites' houses, no, nor all the prayers offered up within, became the least cause of their safety; but the blood on the door.—*Dr. Hawker*,

THE TESTIMONY OF ONE LONG DEPARTED.

(Continued from page 67.)

I FURTHER experienced a travailing in pain for some months under the devil's temptation, which was to doubt of Christ being the true Messiah; and the devil, to make his hold the stronger and my faith the weaker, set me to disputing with a Jew, and I, being unskilful in the word and doctrine of the Saviour, got very much wounded, on which account I went doubting, with grief and sorrow, for many days, till these words were brought to my mind: "Search the Scriptures" (Jno. v. 39), for "never man spake as Christ spake;" so to searching I went, and marked down in the course of my reading every text that appeared to prove his Divinity; and from the beginning to the end I could find none so mighty in word and deed as the Saviour, nor could I see that since the world began anyone could do the work he did; consequently I was enabled to believe in him for his works' sake, together with the glorious testimony the Father gave of him when he spake from heaven, and said, "Thou art my beloved Son; in thee I am well pleased." (Lu. iii. 22.) Now the devil skulked off like a thief and a liar as he is, and I enjoyed peace in believing.

But still I had a further struggle in birth between the flesh and the Spirit, for what I did I allowed not, and what I would have done I did not, but what I hated that I did, which made me travail in pain with a witness, through the flesh lusting against the Spirit, and the Spirit against the flesh; so that how to perform that which was good I knew not. To will was present, but the power to perform I had not. The enemy dwelling within I little suspected, therefore I was always ready to throw every transgression on my own head, notwithstanding that which I did was sore against my will; and it was a long time before I experienced the real meaning of that text in John's first epistle: "He that is born of God sinneth not." This I could not at all comprehend, for I saw myself a great sinner, and so far from not sinning, I did scarcely anything else but sin. I heard Mr. C. attempt to explain the passage; but, alas! for the want of Paul's key, the truth of the matter was locked up from him, and all he had to say from the words was that he that was born of God sinned not as he did formerly before his conversion. However, with Paul's key I got further into the truth than he did. The key I refer to was this text: "If I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. vii. 20), and I was certain that not a sinful thought passed through my mind that accorded with the bent of my will, and much less a sinful action in life; so then it was not me, but sin that dwelt in me; and in this sense the soul born of God doth not nor cannot sin. This was one of the comforters that attended me during my travailing in birth with pain to be delivered; and a very precious and soul-reviving delivery I found it, for I arose from pain and travail, and went on my way contemplating and rejoicing, as follows:

"If I do that my soul abhors
 And from it would be free,
 The Word declares it is not I,
 But sin that dwells in me.
 "The Scriptures cannot ever err,
 But true they ever be.
 'If I do that I would not do
 'Tis sin that dwells in me.'
 "Then it is no more I that break
 The law of God I see;
 But 'tis that cursed evii, sin,
 That lurks and dwells in me."

Thus I have experienced what it is to be begotten again to a lively hope, to be quickened from a death in trespasses and sins, and something of soul-travail previous to my deliverance into the glorious liberty of the children of God; and I believe the first real, substantial proof of my being brought forth and born of God was by these words being applied to my mind as an undeniable evidence and confirmed in my soul's experience: "Whosoever believeth that Jesus is the Christ is born of God." (1 Jno. v. 1.)

My belief of Jesus being the Christ, and the manner in which I judged my faith to be genuine was as follows: I believed that he was the Anointed of God the Father to be the only way of salvation to every member of his mystical body, and appointed *Saviour* to redeem his people from their sins, and that without any worthiness on their part; as it is written: "Not for your sakes do I this, saith the Lord God, be it known unto you." (Ezek. xxxvi. 32) I believed him to be the Christ of God, appointed to fulfil the law, to give it full satisfaction, and perfect obedience for all the elect. I believed him to be Christ, the End of the law for righteousness to the whole household of faith. I believed him to be Christ, the ever-glorious Head of the church, in whom the life of every member is hid and from whom every member's life is received; as it is written: "You hath he quickened, who were dead in trespasses and sins." (Eph. ii. 1.) The Son quickeneth whom he will, and to all his sheep he gives eternal life; so that "when Christ, who is their life shall appear, then shall they also appear with him in glory." I believed him to be the Christ of God who redeemed his spouse from the slavery of sin and Satan, from the curse of the law, from the wrath of God, and from all condemnation with the price of his own most precious blood; and having thus redeemed her by dying for her sake, I believed he ever lived her Surety, Advocate, and Lawfulfiller to answer every bill that conscience, law, or Satan may bring against her; for I believed he himself had given satisfaction to justice and paid the law its utmost demand; and lest it should hereafter bring in a charge against God's elect in whom his soul delighteth, or lest the devil, their accuser, should ever accuse them of transgression therein, I believed him ever to live their Advocate with the Father, and as such to plead their cause, be it ever so bad. Like.

wise I believed him to be the Christ appointed by the Father to be an ever-glorious Intercessor for every poor tempted, and not comforted vessel of mercy, whom Satan desires to have that he may sift him as wheat; but Jesus ever lives, and hath prayed for such that their faith fail not. Thus much concerning my faith in Jesus, whom I believed to be the very Christ and an all-sufficient Sacrifice to God the Father for the transgressions of his chosen bride.

But this bare believing did not afford me sufficient evidence, nor a complete satisfaction that my faith was the faith of God's elect, or that faith which is of the operation of God, without some further trial on the touchstone of God's Word; and that part which proved it genuine and most agreed with my experience was this: "Unto you therefore which believe he is precious" (1 Pet. ii. 7); and in his offices as Saviour, Redeemer, Lawfulfiller, Surety, Advocate, and Intercessor he was far more precious to my soul than ten thousand worlds, and I could, with heart-felt admiration, join with the church and say, "He is the chiefest among ten thousand and the altogether lovely."

But a further evidence of my being born of God was the everlasting love of God being shed abroad in my heart by the power of the Holy Ghost; and the Blessed Spirit enabled me to see my interest in it by showing me that I was so closely united to Jesus as to be bone of his bone and flesh of his flesh; and, in consequence of this, I was fully assured that the same love which the Father had to the Son he had to me also, and as it was never to be taken from the Son, so I believed it would never be taken from me, my Saviour and I being one. Now my soul began to be rooted and grounded in love, for whereas I strove to love God before for fear he should send me to hell, I could now love him from the assurance that nothing in heaven, earth, or hell should ever separate me from his love; and likewise I experimentally knew the apostle John's meaning where he says, "We love him because he first loved us (1 Jno. iv. 19), and I could believe my soul to be born of God, for "he that loveth is born of God;" and in whatever person I saw the image of God, or the Spirit of Jesus, with that person or persons my soul could take delight and love them for their Master's sake; and this was another evidence; for "we know that we have passed from death unto life, because we love the brethren" (1 Jno. iii. 14); and they being the only company I could delight in, I went on my way in contemplation as follows:

"Companions none I choose
 But lovers of the Lord;
 With them I've joy and happiness,
 Communion and concord.
 "With them is my delight,
 With them I love to be,
 With them I love to walk and tell
 What God has done for me,

“With me they sympathize
 In sorrow and in pain,
 And consolation give; for they
 Experience near the same.

“Thus my delight is with
 The saints, and only them;
 For they are fellow-heirs of God
 And joint-heirs with the Lamb.”

Such was my experience of being brought into spiritual existence; yet though I was a son I was not sufficiently strong in the grace that is in Christ Jesus to stand fast in the liberty wherewith Christ had made me free without being at times entangled again with the yoke of bondage. But as my face was turned towards Jesus and my back toward Moses I soon experienced a more full deliverance from his yoke in the following manner:

I imagined myself to have broken the laws of this country, in consequence of which transgression I was condemned to die; but the king hearing of it was pleased to make full satisfaction to the person or persons whom I had offended; and further, that he also adopted me as his child to make me an heir of himself and a joint-heir with his Son, and likewise declared upon oath that no law in all his realm should ever hereafter condemn me for any transgression whatsoever. Therefore if this be the case, thought I, I am no longer under the law, nor have I any cause ever to be afraid of it; and why? Because the King had redeemed me from the curse of it for ever. Such I saw was the exact case with the daughter of God, the church, whom he hath ever espoused to his dear and well-beloved Son; for whereas she had broken his law and was, for the transgression, condemned to die, the eternal King took pity on her dreadful situation, made satisfaction for her transgressions, and removed her for ever from the curse and condemnation of his law.

Upon investigation I was led to see I had broken the law of God and consequently was under sentence of eternal death; but King Jesus, in seeing my dreadful situation, took pity on my soul, made satisfaction for my transgression, delivered me from the curse of the law, granted me the Spirit of adoption whereby I was enabled to say, “Abba, Father;” and if a son, then an heir of God, and joint-heir with himself, and an heir of promise in which I am assured of eternal life and an interest in the mercy of the King of heaven, and that without any fear of condemnation; as it is written: “I give unto them eternal life, and they shall never perish.” (Jno. x. 28.) “In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer” (Isa. liv. 8), in whose hand my soul is for ever safe and out of the reach of all condemnation; and being safe in the hands of a merciful Redeemer who redeemed it with blood, and fully satisfied the demands of a broken law, I am no longer therefore under the law, but under grace; so whatever the law saith, it

saith nothing to my soul, but to those who are under it; and “as many as are under the law are under the curse.” I knew my soul to be under grace, for God hath promised to pardon, yea, he hath pardoned all my iniquities, and will remember them no more for ever. “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity.” (Ps. xxxii. 1, 2.)

I now believed my debts to be paid, and my soul (the prisoner) forgiven, the justice of Almighty God fully satisfied, and Christ, my Surety, alive in heaven; and now my soul could so rejoice in the glorious liberty of the gospel as to bid farewell to all fear of condemnation by the law; and I went on my way rejoicing:

“Come now, my soul, rejoice and sing
The great deliverance wrought;
From condemnation, law, and sin
Reprieve and pardon’s brought.

“When thou wert bound in chains of sin,
And fast in prison lay
Indebted to the eternal King,
And not a mite to pay;

“Then Jesus came thy Friend to be,
And paid the total sum,
Which the whole law required of thee,
Whereof to pay thou’dst none.

“But some will say, ‘This will not do
As it gives place to sin.’
This I deny; if dead thereto
We cannot live therein.”

I will now proceed to acquaint my brethren who fear the Lord with what I have experienced of Christ being formed in my heart; likewise the way and manner in which I discovered him to be just such a Saviour as my soul stood in need of; and indeed I found him so exactly to fit and suit my case when he stood in the breach sin had made that it made me leap for joy of heart. What I understand by Christ being formed in my heart is, that I was in myself a lost, helpless, and condemned sinner, and in this view I found him an Almighty and willing Saviour, and most exactly to suit my case when I experienced him as the Saviour of the lost, the Helper and Deliverer of my soul, and a Hiding-Place from every storm and tempest; and in whose hands my soul is for ever safe and out of the reach of all condemnation. But what I understand to be the heart in which the Lord Jesus Christ is found is the affections, the understanding, the will, the desire, &c.; and upon examination I found him so formed in all these faculties as to furnish my soul with a lively hope for endless and everlasting glory. In my affections he is the chiefest among ten thousand and the altogether lovely. This lays a foundation to hope for glory; as the Lord himself hath said: “If a man love me, he will keep my words; and my Father will love him, and we will come

unto him, and make our abode with him." (Jno. xiv. 23.) He is also formed in my understanding, in that he has caused me to understand his law, his way, and the fear of his Name;—in that he has made me to know wisdom from folly, and his voice from the voice of strangers; to know my weakness, and where my strength is, even in Him who ever lives in glory that I may never die eternally. He hath also made me willing in the day of his power, so that I possess a heart for his will to be done in earth as it is done in heaven, and in all things, my conscience bears me witness, I am willing to live honestly, both before God and man; and indeed it is my meat and drink to do the will of my heavenly Father, and I can say with David, "I delight to do thy will, O my God." I can further say that in all my desires for earthly good, in all my desires to remove or avoid bodily pain, troubles, trials, or difficulties, "Not my will, but thine be done;" and the cause of all this is that God worketh in me to will and to do, for I have no power of my own to do any good thing; yet with me to will is present; and as the work is his, I believe he never will forsake it; and having his oath and promise lays a good foundation for the hope of glory.

But he is also the Object of my desire, for he hath espoused me unto himself; so that my desire is to him as my Maker, and Husband, that he may rule over me evermore; and that I may live in the fear of his Name to honour and glorify him is all my desire; and as he hath promised to withhold from me no good thing, but to be my Guide unto death and my Portion for ever, my soul desires none on earth beside him. All my desire is before him and to the remembrance of his Name, and he knows the thing I long for, even the light of his countenance and the perfection of his work, that he would abundantly prosper the work of his own hands, purge me from all filthiness of flesh and spirit, and make me a vessel unto honour, sanctified, and meet for his own use, prepared to every good word and work. This is what I desire and long for, and blessed be God he has promised to give me the desires of my heart, and to satisfy my longing soul; and I really believe that having given me the grace of faith, in time he will crown me with everlasting glory in eternity. Such was my experience of Christ being formed in my heart the hope of glory.

But I also had the following discoveries by perceiving the breaches sin had made in my soul, and finding the Lord Jesus exactly to fit and in all points to suit my case, and just such a Saviour as my soul stood in need of. First: I discovered myself as a transgressor of God's holy law, and consequently under condemnation for the debt I had contracted; and had not an almighty Saviour stepped in as a Surety and paid the debt, I must have gone to the prison of hell and have been lost for ever. But as Jesus came to save that which was lost, to redeem his people from death and from all iniquity, and become the end of the law for righteousness to all that believe, I realized him as

such in faith and in love, and found him exactly to fit and suit my case.

Secondly: I discovered the sin of my nature, or that the believer is not without sin; as it is written: "There is not a just man upon earth, that doeth good, and sinneth not." (Eccles. vii. 20.) "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" but this endeared the Name of Jesus much to my soul; as we read: "Thou shalt call his Name Jesus, for he shall save his people from their sins;" and this I am sure of, he has saved me from the love of sin and from its reigning power; so that it has not that dominion over me it once had. Thus Jesus is exactly suitable as a Saviour to save me from the sin of my nature, which he ever will, and I am thereby enabled to rejoice in hope of the glory of God through his blessed Name.

Thirdly: I discovered my soul to have been diseased in all her faculties, and throughout nothing but wounds, bruises, and putrifying sores, my understanding was darkened with the veil of ignorance, my will perverse and obstinate, my desires vain and foolish, my affections earthly, sensual, and devilish, and altogether alienated from Him who is altogether lovely. This I discovered was the disease of my soul, and a dreadful disease it was. But blessed be the God of Israel, who has now healed all these my diseases, the truth of which I enjoyed by experiencing my understanding illuminated, my will made subject to his, my desires turned towards his holy Name, and my affection placed on things above; and thus I found the dear Redeemer, the great Physician of Israel, exactly to fit and suit my case.

Fourthly: I discovered my uncleanness, or that I was before the Almighty altogether as an unclean thing, and as such could in no wise enter heaven, for nothing unclean can enter there. But when the kindness of God my Saviour appeared by having washed my soul by regeneration and the renewing of the Holy Ghost I found Christ in a promise exactly to suit my case; "I will also save you from all your uncleanness." (Ezek. xxxvi. 29.) In this promise he appeared sweetly in the character of an almighty Saviour, and as willing as he was able to save the vilest of the vile that are enabled to fly to his arms for mercy and for salvation; and indeed I received him with great satisfaction, and in desire, will, faith, and affection with no small gratitude, for I believed what he had said, and that what he had promised should be performed; and as I have much uncleanness to combat with, even to this day, I found, and do still find the Lord Christ exactly to fit and suit my case.

Fifthly: I discovered myself to be a poor needy creature without a single grain of true riches, and destitute of the heavenly garment, afar off from God and feeding on husks (the human traditions of men); but now being made nigh by the blood of Jesus he has enriched my soul with faith and love, decked me with the spotless robe of his imputed righteousness, and given me himself as the Bread of everlasting life; and now I live by faith in him,

and by the words which proceed from his mouth. Thus he was exactly suitable to my case and condition, and as such, blessed for ever be his precious Name, I have ever found him.

Sixthly: I also discovered my weakness, and in this I clearly saw that I had no power to think a good thought, to speak a good word, or perform a good action, much less to lay siege and fight against the powers of hell, or, in my own strength, to work out my salvation. But in this helpless condition I found Jesus as before all-sufficient, and completely to suit my case, being by faith fully persuaded that the righteousness he himself had wrought out by his perfect obedience to the law was imputed to me, and that my soul was thereby completely justified; yet I have no power or ability to think a good thought. When by faith I am enabled to comprehend this I can glory in my infirmities that the power of Christ may rest on me; for blessed be his Name I am fully persuaded he will help me in every necessity, as I have his own words for a bond: "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." (Isa. xli. 10.) Thus the dear Redeemer is exactly suitable to my case and condition as a weak creature, and he is One that will work for and in me, guide me aright and carry me all through my journey.

(To be continued.)

STAND STILL.

"STAND still," my soul, and see,
 And do not fret, or pine
 Against thy God's decree
 Whose wisdom is divine.
 Do not presume to teach him skill,
 Nor alter his decretive will.
 But wait, with patience wait
 Till God, thy God appear,
 And he'll set all things straight
 And save thee from thy fear;
 For he shall work (and none shall let)
 Deliverance for his own elect.
 And tho' there seem but one
 Short step 'tween thee and death,
 That step it cannot come
 To take away thy breath.
 Because the gulf of God's decree
 Is fix'd between thy foes and thee.
 There's nothing comes by chance,
 My soul look well to this,
 And by it thou wilt advance
 In knowledge of his grace.
 Yes; this will 'stablish more thy mind
 Than all the wisdom of mankind.

Should every friend forsake
 And no one care for thee,
 The Lord thy part will take
 And thou his hand shalt see
 So clear that thou shalt bless his Name
 For every cross and every pain.

Tho' tempted oft to say
 He deals more hard with thee
 Than any in the way
 Who long his face to see;
 But no such thing, they all do share
 An equal portion of his care.

He knows right well thy case
 Before, 'twas known to thee,
 And by his sovereign grace
 Thou shalt supported be;
 For when all second causes fail
 In Jesus' strength thou shalt prevail.

His everlasting arms
 Are underneath his bride,
 And through the raging storms
 He'll keep thee near his side.
 His uncaused love shall thee uphold
 Till grace his glory shall unfold.

And though thy foes accuse,
 He sees no fault in thee,
 Nor will he e'er refuse
 Thy constant Friend to be.
 He's deaf to all thy foes can say
 Against thy soul from day to day.

A MAN may be a member of the church of Christ, he may join himself to the people of God, partake with them in all ordinances, and share in all church-privileges, and yet be but *almost* a Christian. —*Mead.*

THE promised land is set forth in the Word of God as a rest to the Israelites. They had been in hard bondage in Egypt, and had been afflicted there four hundred years. And after this they had long, wearisome, and painful journeys for forty years together in the wilderness, and found no city to dwell in, no resting-place; and even after they came into the promised land they had long wars and continual fights, till the country was subdued before them. Then the land rested from war, and Israel from fighting. "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them." (Josh. xxi. 43, 44.) This land may be a figure of the heavenly country which Abraham sought; that land which, as Isaiah says, is very far off,—*Huntington.*

THE PERPLEXED WAY.

“And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots round about Elisha.”—2 Kings vi. 17.

ACCORDING to this divinely-inspired narrative, there was real danger apprehended and deep distress felt by the young man, for the way of deliverance seemed quite shut up and destruction close at hand.

First: It is the Lord's prerogative to often bring his people into perplexity as to their way upon earth. After it has pleased God to show forth his sovereign love and discriminating grace in the quickening and calling of a poor worthless, hell-deserving sinner, who never had a good work to recommend him to God's eternal favour, and having justified him freely by his grace through the redemption that is in Christ Jesus, and pardoned freely and for ever all his sins and transgressions, and having entered into a covenant of grace with him, in the which he has been pleased to speak and declare, saying, “I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor. vi. 18); for “what son is he whom the Father chasteneth not?” yet after all this they are brought into trial and perplexity; for God chastens their sins with a rod, and their iniquities with stripes.

There is in every quickened vessel of mercy a body of sin and death; therefore the Lord's way is to deal with each and every one of his own, even after regeneration, as seemeth good in his sight, even to lead them by the right way, which is generally very remote from what their own way would be, to prove to them that it is not in man that walketh to direct his own steps; but that the steps of a good man—that is, a justified man—are ordered by the Lord. This being so, and it being a truth confessed by all God's saints, that in every instance of his sovereign dealing with them he hath punished them less than their iniquities deserve, it in no way derogates from the wisdom, goodness, and everlasting love of God the Father, Son, and Holy Ghost in leading his own elected and redeemed people at times and seasons into long dispensations of perplexity with regard to their way on earth, so that to their own sense and reason they may seem quite shut up, and destruction close at hand, when, in reality, there is a heavenly host round about them to preserve them from destruction.

But, says the perplexed sinner, “I firmly believe that the angel of God encampeth round about them that fear him; but will the Lord deliver me?” to which question God himself replies by saying, “The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry.” (Hab. ii. 3.) There are few of God's own quickened family who are not, sooner or later, brought into a day of trouble and perplexity by the Lord God of hosts in the valley of vision, in the which they feel destruction close at hand; and to stand still then, as Hart says, “is very hard.”

Poor sinner, you may think that your present perplexed way in providence or in grace, in the family, in the church, or in the world is an evidence altogether against your being truly in a state of grace; but can you say that it is inconsistent with that portion of God's own Word, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight?" (Isa. XLII. 16.) If this Scripture does not entirely meet every objection in your mind as to your perplexed way, then indeed you must be out of the secret; but if you really feel in your soul that such a Scripture still holds out to you a door of hope, then it is yours to pray and wait.

Second: Your perplexed way may be a means to an end. Much pride, and self-seeking have to be mortified, crushed, and put down in the elect of God. David, although anointed by God's own prophet to the kingdom, must go away into the wilderness for many years, and be brought to the very verge of despair before his perplexed way is turned from darkness into light; and thus made plain to him. When in darkness he said, "I shall one day perish by the hand of Saul," and when in light he said, "Who am I, O Lord God? and what is my father's house, that thou hast brought me hitherto?" Then again, what child of God can compare his perplexed way with that of Joseph into whose very soul the iron entered, because his way was so contrary to the fulfilment of God's promise made to him by his dreams? Moses also was confounded because his brethren did not understand how that God by his hand would deliver them, and therefore did not rally round him, but taunted him, and thrust him from them. For nearly forty years in the land of Midian he saw no signs of God's appearing for him regarding Israel's deliverance, and when he was sent forth every thing for a time went wrong. "Neither," said Moses, "hast thou delivered thy people at all." David prayed in his perplexity, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day." (Ps. xxv. 4. 5.) So that, poor sinner, if your perplexed way be a means to an end whereby necessity is laid upon you to pray, wait, and take a low place to hide you from the pride of men, to crush the viper of self-righteousness that is in you by nature, to bring former sin to remembrance, to humble you by chastening you for it, this is your mercy, and not your destruction. Mordecai was safe though he only sat in the gate, and Haman was near a total downfall notwithstanding providence assigned him a chief place.

Third: Let but God open the eyes of his people to see their mercies which they do truly possess, even in their perplexed way, and it will satisfy them of his covenant love to their souls. Nothing is more common to fallen mortals, even when saved by grace, than to think there are no mercies in their present way, whereas, by virtue of their vital union with Christ, he can show them everlasting consolation in a moment and take them to eternal

glory in a moment, if so be it should please him so to do. Who could still the storm for the poor fishermen of Galilee, and who could bring them to their desired haven? Who but the Brother born for adversity, who is not ashamed to call poor needy, fearing, and perplexed sinners his brethren? "What manner of man is this," said they, "that even the winds and the sea obey him?" (Matt. viii. 27.) Yes, poor sinner, every complicated feature of your present perplexed way must obey him. His dealings are mysterious; his way is in the sea; but "all the paths of the Lord are mercy and truth to such as love him"; and whatever darkness, perplexity, fear, or seeming destruction there may be in your pathway, God puts your tears into his bottle; and a revelation of eternal mercy in Christ Jesus would swallow up all thy fears; and Jehovah has promised deliverance in the hour of the greatest distress and peril.

G. A.

THE WANTS OF A LIVING SOUL.

I WANT to feel the Lord is kind
 In operating on my mind.
 I want to feel what none can give,
 But He who bids the soul to live.
 I want to feel what Christians feel,—
 The power of Christ to wound and heal.
 I want to feel the Lord is near
 To chase away my every fear.
 I want to feel my heart to break
 And find the Lord will not forsake.
 I want the Lord to ope my eyes,
 And by his grace to make me wise.
 I want to feel a Saviour's love
 In leading me to look above.
 I want to feel that God has power
 To save in every trying hour.
 I want the Lord to let me see
 And feel the captive is set free;
 I want to feel Almighty grace
 Can reach my soul in every case.
 I want the Saviour's righteousness
 To hide my shame and nakedness;
 I want to feel—what shall I say?
 Why, strength according to my day.
 I want to feel the Spirit's breath
 In raising from a state of death.
 I want, I know not what I want;
 I want what none but God can grant.
 I want to feel my heart to melt,
 And find I am released from guilt.
 I want to feel the Sun to shine
 And lighten this dark soul of mine.

I want to feel when Jesus bled
 He suffered in my room and stead.
 I want to feel this ratified
 By feeling oft his blood applied.
 I want to feel God's grace within
 Delivering from the power of sin;
 I want to feel I am his care,
 And that he'll save from sad despair.
 I want the Father, and the Son,
 And Holy Spirit, Three in One.
 May each perform his part in me
 That I may not deceived be.
 I cannot all my wants express,
 O grant to my poor soul redress!
 Unless thou dost my wants supply,
 Alas! my guilty soul must die.

E. TYLER.

O, MY brethren, it is not a believing head, but a believing heart that makes a Christian: "With the heart man believes to righteousness;" and without this "our faith is vain; we are yet in our sins."—*Mead.*

It is a wonder to me that Jesus Christ our Lord should once think, now he is in heaven, of returning hither again, considering the ill-treatment he met with here before. But what will not love do?—*Bunyan.*

THE Galatians did not seek to be wholly justified by works; no, they blended the two covenants together, as modern Christians do, and sought to be justified from both; partly from their own works, and partly from Christ. This appears from Paul's saying, "Christ is become of no effect unto you, whosoever of you are justified by the law," which implies that the Galatians did expect some *effect* and some profit from Christ, as well as some from their works. Again, when Paul says, "Ye are debtors to do the whole law," this also shows they did not count themselves such debtors, but only sought a partial justification by sincere obedience to the law.—*Berridge.*

WITH a smile of divine complacency the Judge will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Reviving words! They had long desired and languished to be near the Lord, and now they are invited to come; yes, to come near him, and to be with him for ever. Now the painful fears which they once had are eternally removed; for they are pronounced *blessed*,—blessed of the Father by a voice which the whole assembled world shall hear. They were all poor in spirit, the generality of them poor in temporals. How agreeably, then, must they be surprised to hear that they are called to possess a kingdom; called to inherit it, as princes of the blood-royal, who are born for thrones and crowns! Lost they will be in pleasing astonishment to find that before they had a being, or the foundations of the world were laid, the eternal God had prepared this kingdom for them; and every reflection upon the way in which they came to possess it, must heighten their amazement and joy.—*A. Booth.*

VITAL GODLINESS.

Dear Friend,—I have enclosed the kind letter which you wrote to me some time ago, as it is the wish of myself and friends that you should insert it in the "G.S.," hoping it may be an encouragement to some of God's poor ministers to go struggling on in their work, though the waves of temptation may run high and threaten to dash their little bark; for we often feel more ready to run away from the work than to it; but when, by the eye of faith, we get a glimpse of the land that is very far off, then we are willing to go forward, and encourage his chosen people.

Vital godliness has two sides,—darkness and light, death and life, sinking and rising; as Hannah said: "He bringeth down to the grave, and bringeth up." (1 Sam. ii. 6.) Thousands preach the law who know not what they say, nor whereof they affirm. The Psalmist said, "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.) The atonement of Christ is such a blessed theme that those who know it can say they never knew anything like it; and if we feel a blessed sweetness in these things here, it will not be many more years of toil and sorrow before the fulness of them will be revealed to our admiring eyes. Then it will not be worshipping him for a short season, and afterwards the poor mind carried away with something else; but it will be with us, "Glory to God in the highest." May the Lord still direct you, and bless you in your work and labour of love.

Yours in the Fellowship of the Gospel,

To Mr. Dennett. Nov. 24th, 1887.

ELI FOX.

 MINISTERIAL EXERCISES.

Dear Friend,—I trust you have received the volume of sermons which you wished me to forward. The interesting account given in your letter of how the Lord blessed your soul under my ministry at Gower Street is encouraging. It brought back to my mind the exercises through which my soul passed during the whole of the day, and the help I found in the pulpit on the evening when you heard me. I have had many testimonies that the Lord has blessed his word in a marked way when I have preached at Gower Street. Your account confirms me in the belief that God often blesses the word to the souls of his children when his own sent servants may not hear of it for a long season, and perhaps, in many cases, not at all.

If I mistake not it will be twenty years next month since you heard me on the Tuesday evening referred to in yours, and yet it has been kept from me until now. This should be an encouragement to the tried servants of God not to be over cast-down because they cannot see the good result of their labours as they could wish. It is also a voice to them not to judge by outward appear-

ances. The Word says, "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.) The word may sometimes be spoken with much light and life in our souls, and sometimes under much felt darkness, bondage, and spiritual-embarrassment, and yet under this darkness God may as much bless his word as when we speak it in light and joy. This the apostle must have felt when he said, "As poor, yet making many rich."

A minister of Christ often begins his discourse empty, and leaves off full; he commences with nothing, and finishes with all things; out of weakness he becomes strong. He is surrounded with internal enemies, but he waxes valiant in fight and puts to flight the armies of the aliens, and is astonished that out of his bondage liberty springs, and life comes out of his death; so that the barrel of meal does not waste nor the cruise of oil fail; but there is enough for the widow and her son, as well as for the servant of God. At other times a minister of Christ may have had light and life, joy and peace in his soul, and his subject laid out clearly before his mind, and he has begun with a good stock in hand, and been so above the heads of the people that he has not met their cases, and this has been seen in their countenances; and at the end of the discourse he may descend the pulpit stairs confused and confounded, robbed of all his joy and peace, his strength gone, his locks shorn off, the Philistines upon him, and the devil tempting him to believe that he has not been called to preach, nor been anointed of God for the work. This is all allowed to put us into fresh labour and soul-travail, and bring us into the prison-house, the stocks, the dungeon, the horrible pit, and the dunghill, that we may meet the case of some poor tempted son of God, and to enable us to preach the gospel to the poor, deliverance to the captives, and the opening of the prison to them that are bound. At such seasons as these the worms of Israel creep out of their holes, the real Hebrews show their faces, the sons of Sarah rejoice, and the progeny of Hagar mock at the feast, and say, "Our soul loatheth this light bread." Thus the Scripture is fulfilled: "Death worketh in us, but life in you." (2 Cor. iv. 12.) But "who is sufficient for these things?"

No man-made ministers (and they are legion) can understand, much less enter into the changes, intricacies, darkness, light, sorrows, and joys, with the ingress and egress of the Blessed Spirit on the soul of a preacher of righteousness, nor can they experimentally describe the fluctuations, sensations, rays of light, clouds of darkness, sinkings and risings, drawings and withdrawals of the Spirit, and the momentary views that the children of God have in their souls of the beauty and preciousness of the Lord of life and glory. True religion is a great mystery; it has to do with mysteries; and those who possess it are a mystery to themselves, a mystery to others, and the object of scorn to the

world; but they are the salt of the earth, the light of the world, the children of God, and the sons of Abraham, the father of the faithful, who contend for his religion and the faith of which he was such a rich partaker.

The Lord bless you in your own own soul, and in proclaiming the everlasting gospel of Father, Son, and Holy Ghost. Amen.

I am, Sincerely yours,

To Mr. E. Fox. Jan 21st, 1886.

J. DENNETT.

THE REMEDY FOR SOUL-DISEASES.

My dear Friend,—Almost every day for some time past I have had an inclination to write to you, but when I have attempted to do so, such vain, light, foolish things have intruded themselves, and like a thick cloud they have spread over my mind causing great darkness, and confusion; so that I have been in a bewildered state, unfit for writing, reading, talking, prayer, or meditation. The pen has then dropped out of my fingers and matter from my mind, leaving me nothing more than a mass of corrupt, barren, destitute dust. I have sighed bitterly in my soul, and said to myself, "What a poor wretched, worthless creature I have become! There is the throne of grace, but I have no heart to go there. I am full of needs, yet feel a backwardness in asking the Lord to supply them. There is a precious Bible, yet I am so ignorant that I cannot understand it. I have some of the Lord's family around me, but no heart for communion with them." The silent language of my soul is, "Lord, thou knowest what I am, what I want, what I need, what I feel, what I love, and what I hate. O, in mercy, be pleased to grant me those things which will comfort, refresh, and instruct my poor mind, and will be for thy glory; for thou knowest, Lord, I am so very ignorant that I cannot tell what will be best for me."

I look upon those I have reason to believe are the children of God, and how very different they seem in conduct and conversation to what I am. They act under the fear of the Lord, and are humble, watchful, careful, and tender in all things, whereas I am the reverse of all this; for I am proud, rebellious, negligent, carnal, and slothful. They, in their conversation, are savoury, spiritual, and becoming the gospel of Christ, but my conversation savours of the flesh, is dry, and powerless. I am all want; poverty is my nature, destitution is my lamentation, and I seem unfit for the world, unfit for the church, unfit for the pulpit, unfit for prayer, unfit for heaven, and unfit for God. Perhaps you will say, "Keep it to yourself, and do not tell everyone your foolishness"; but you know we speak out of the abundance of our heart.

But is there no remedy for such a desperate disease? Can no relief be obtained? A plaister of figs healed the boil in Hezekiah, dipping in Jordan cured Naaman of the leprosy, looking on the brazen serpent cured those who were bitten of serpents in the wilderness, clay made of spittle cured one of blindness who had

been blind from his birth, a word from Peter, in the faith of the power of his Master, cured the cripple who was laid at the gate of the temple; but where shall I find a cure for my wretched soul? Such a peculiar disease as mine must have a special remedy; and one just adapted to it is provided. It is nothing less than the sufferings, sorrows, poverty, misery, and bitter death of the Physician. His sorrows heal our sorrows, his poverty raises us from poverty, his death swallows up our death; for, "by his stripes we are healed"; and in no other way. This remedy is always effectual when administered, and never fails. It can be had for asking, and yet I go on afflicted and tormented; for I am too proud to beg. I cannot tell you a thousandth part of my complaint; and what distresses me most is that my fears say I am wrong in everything. O that I could believe,—that I had one grain of gospel-faith! Yet I hold fast to what I have as if it were something good, yet doubting all the while, full of fears, guilt, and shame. I repent and sin, sin and repent; cry to God for help, and at the same time try all I can to do without him. How are you going on? Have you travelled in my path? If so, your cry is, "God be merciful to me, a sinner." My love to you all.

J. WARBURTON.

Nov. 20th, 1883.

PEACEFUL RESIGNATION.

My Dear Friend and Companion in the Path of Tribulation,—Thou art now brought into a very trying place. May the Lord stand by thee and cause thee to trust in him; for he alone can do thee good. Do not fret too much because of the weapons of the enemies; for they shall not prosper against thee. The great King of kings has pledged his word that the soul of the righteous shall not famish, and I humbly hope that thou art righteous in the best sense, being made to know thy utter depravity as a fallen sinner, and that Jesus has made amends for all by giving himself a Sacrifice for thy sin; and as thy glorious high Priest, he is now pleading thy cause at God's right hand, having offered his own blood as an atonement for all thy transgressions. Fear not, beloved, for more are they that are for us than all that be against us. Remember Him who made the world, yet condescended to stoop so low as not to have a place to lay his head, but is now exalted at God's right hand there to plead for thee that thou be not destroyed, either by man or devil, by self or sin.

O how blessed to have hope in Him whose compassions fail not, and who never gets tired of pleading our cause, although we sin against him daily and hourly, and often say in our conduct towards him, "We will not have this man to reign over us." This is when flesh carries the sway; and if it were not for the pleading of this precious Saviour we should go on until death and hell overtook us, and we were launched into eternal woe; but "his mercy endureth for ever." When we are in our right minds we know that in

God alone there is hope, and when he smiles upon our souls we love him above all things, and would not offend him for all the world calls good or great.

The Lord has been pleased to lay upon me his afflicting hand, and I humbly hope it has been to bring me nearer to himself. I have had to walk in darkness a great deal for many months. On Friday, the 9th inst., I was suffering the most excruciating pain, and felt very dark indeed when I was first attacked, but the Lord broke in upon my soul with a little light and peace, causing me to feel some hope in his mercy, and some peaceful resignation to his most holy will, feeling that if it were his will to take my soul from this life I should stand before his throne casting my crown at his feet for ever and ever. O how this broke my heart and made me weep at his footstool with holy astonishment at the greatness of his love and mercy to one of the vilest and most unworthy of all his creatures! How unworthy I feel of God's goodness to me! I looked for hell; he brought me heaven. I have many times mourned in spirit when at such a distance from him, and have felt afraid that my portion would one day be with hypocrites and unbelievers, of whom the Almighty has said, "I will laugh at your calamity; I will mock when your fear cometh." (Prov. i. 26.) How astonishing it is to my soul that I should have hope of escape, and in the way that God himself devised, Jesus executed, and the Holy Ghost reveals to all the chosen race of sinful men. It is humbling to think that there should be a way for such vile wretches to escape death and damnation.

I feel that if the Lord were to deal with me as my sins deserve I must lie down in despair, with my head covered in the cloud of eternal darkness and restlessness, with no hope of peace. O how great is the Saviour's power and grace to keep back from our poor weak minds the terrible powers of hell that thirst to have the saints in the same state of hellish fretfulness to blaspheme the great Jehovah, Father, Son, and Holy Ghost. O my friend, may the Spirit keep thy eye fast on Jesus who alone is a match for our enemies, whether they be earthly, hellish, or from self. We would praise the Lord God in the Trinity of Persons for magnifying his solemn Name in saving to the uttermost poor sinners from the powerful grasp of the devil.

How striking is the love of God in the salvation begun and finished by the Lord Jesus Christ; but still more astonishing is it that I should be made to hope that I have any part in it, and feel its power to support in the time of trouble. The Saviour's smiles are needful upon the soul, for we cannot do without them. But O surprising grace, that such vile, backsliding creatures as we are should be saved! Jesus is great in mercy, great in love, great as a Mediator, and powerful as a Deliverer. I am not surprised at Solomon, in his Song, speaking so much of the grandeur, beauty, and loveliness of Christ. May he shine upon thy soul, and cause thee to rest upon the glorious arm of Him whom thou hast delighted in for many years. How precious is Jesus in all

the characters he sustains. May you all eat and drink abundantly at the gospel table, and as true hungerers and thirsters after righteousness be filled with a Saviour's love. My best respects to your wife.

Yours for the Truth's sake,
Milton, Nov. 16th, 1855.

T. GARDNER.

LOVE BREEZES.

Dear Friend Gale,—I thank you very much for your kind invitation to the Jubilee of the Wiltshire gathering. At that gathering my heart has often been refreshed and my tongue set at liberty, when I have seen the saints freed from the noise of the archers at the wells of grace.

This year, 1887, is the Jubilee of my ministry,—a poor little helpless thing beginning to try to talk in the name of the Lord. When I had preached four Lord's Days, Satan set on me, and I did not know so much about him then as I do now. He told me I was a real villain because I took money from the Lord's poor people; and I felt in a way I can never explain, for I knew it was true. I walked over fourteen miles, preached twice, and had four shillings for my labours. My conscience and my pocket were both very uncomfortable, and I resolved to return the money on Monday night, which I did, for I walked again the fourteen miles, and put down the money before the old deacon, who was sorely astonished. I said, "I shall not come any more to preach. Don't ask me again." He called his wife; and as I was walking out of the house a female came after me, took hold of my coat, and cried out, "God bless thee, Alex." She continued, "I have been in soul-trouble for twelve years, and yesterday God so blessed me while you were preaching that I felt my sins were all blotted out; and Jesus is now precious to my soul." She had heard that I was giving up preaching to them, and said, "You will come again, won't you?" I never saw Satan's devise till that moment. That is fifty years ago this year.

The Lord is wonderful in all his works, and holy in all his ways. Many a time have I stood and looked on to see and know how I should act during the past fifty years, and I can say with firm faith and great pleasure, "Hitherto the Lord hath helped me." I have many times feared I could never preach again.

The Lord be with you at Calne next Tuesday, to bless his servants in preaching Christ to the people, and may they drink of refreshing streams of mercy and love; and may the same grace be richly enjoyed that has made our hearts glad in days past. It would please me much to be amongst you onco more in the wilds of Wiltshire, and to feast on His dying love who laid down his life for us that we might live for ever where there is no sin, sorrow, fear, nor death, and where the inhabitants never grow old, nor tire in their adorations of the dear Redeemer, who died and rose again that we might never die. I feel I could enjoy your company greatly, but the distance and my feeble frame forbid

me the pleasure. May the Lord be with you, for he has delighted our souls in days past, and may the Holy Spirit blow upon your souls love breezes from the spicy mountains of glory, and fill your hearts till there will not be room enough, and it run over in tears of true love to God the Father, Son, and Spirit. O the wonders of redemption none can fully understand in this world, and what we shall enjoy in the next waits to be seen.

Dear friend, be kind enough to thank that dear brother for me who offered to pay my expenses. May our God direct him to lay out the money at more than double interest. May the Lord bless his ministers and make them polished shafts, and prevent them from daubing with untempered mortar, making pillows for all arm-holes, or crying "Peace," where there is no peace; but enable them to separate the precious from the vile, and thus be as God's mouth. There are many friends I would like to name, but must forbear. My love to every one who loves our Lord Jesus Christ.

Yours most truly,

May 13th, 1887.

A. B. TAYLOR.

ENDURANCE UNTO THE END.

My dear Friend,—Our dear old friend, Mr. A. B. Taylor, is now in glory. Though our intercourse was not frequent, yet while he was here below we felt union of soul and love toward him. But he has now gone, to be for ever with the Lord, and the outward and visible tie is broken that bound us together in the faith and hope of the gospel of God's eternal Son. His tongue now lies silent in the grave; and will remain there until the great rising morn. Blessed be God a fulness resides in Christ, and he is unchangeable in the love he bears towards his people, and will never leave nor forsake those that trust in him. There are very few men now living like those who are gone; and have we not cause to think that the Lord has, in a great measure, withdrawn the power which formerly attended the preached gospel on account of the God-provoking sins of his church? His patience long endures, but his mercy endureth for ever, and this is the reason why we are not consumed.

I feel much hardness of heart, coldness, unbelief, pride, and fear of outliving all my religion, and Satan shoots his fiery darts and rejoices to see me sunk so low, for after so many years of hope, yet I fear at times I shall never get to heaven; yet, strange to say, I believe I shall never go to hell. So what can you make of such contradictions? yet I cannot cease to pray. I want enduring grace continued; for I know that "he that shall endure unto the end, the same shall be saved." Dear Mr. Tiptaft, with his usual energy used to say,

"The fearful soul that tires and faints
And walks the ways of God no more,
Proves that he never was a saint,
And makes his own destruction sure."

So that endurance unto the end will be the last final proof of God's electing love and eternal safety. May the dear Son of God grant us more life, grace, and love.

The Lord has, in infinite mercy and grace, preserved the life and health of our dearly-beloved friend, the Editor of the "G.S.," on account of which I feel a sweet satisfaction and gratitude, which I believe is shared by most of the ring-straked, spotted, and speckled in Zion. The "G. S." is more needful than ever in this our day, as there is a famine of sound, discriminating, experimental publications, and many professors wear the woollen mixed with linen. It is depressing to the mind of a poor, tempest-tossed, burdened soul to find so little communion amongst saints, and so little discrimination between truth and error. What a mixture there is in the churches who profess to know and love the truth! Where the Lord has taught the soul by his Spirit to mourn over and confess its daily-lamented transgressions and the deplorable ruin that has accrued from the guilty fall of our two first parents, which has generated a nature into all their posterity, which for enmity and rebellion against God only bears its full resemblance in the lowest hell,—the soul that has thus been taught will find very few they can call their friends.

I am,

Yours in the Faith of the Lord Jesus,

Nov. 15th, 1887.

D. P. GLADWIN.

WEANED FROM THE MILK.

My dear Friend and Brother in the Lord Jesus Christ,—May grace, mercy, and peace, flowing from a covenant God be sweetly felt and enjoyed in your soul through the operation of the Holy Spirit. I desire to thank you for your two kind letters, and hope you will pardon me for not writing before. I can assure you it is not out of any disrespect for you, but my poor mind is sometimes so dark that I have little heart to write. O how unfit I feel myself to be for the office in the church in which it hath pleased God to place me, and many times during the past year I would have run away from it, but I could never get conscience and the Lord to sanction my so doing. I desire to bless and praise the Lord that he hath not left me to follow the bent of my own heart which would always lead astray. It is a mercy that the Lord takes such pains to teach us our folly, and I feel ashamed when at times, in the midst of it all, he draws near and gives me another token that he is my God, and sweetly enables me to bring unto him those things which are too hard for me to manage, and there to leave them in blessed confidence and simplicity that whatever may be the result it must be right, for he cannot do wrong.

O how solemnly the Lord makes his people prove that flesh and blood cannot enter the kingdom of heaven. It is an unspeakable mercy to have a grain of faith wrought in our hearts by the Holy Ghost; and you know as well as I do that God will try his own

work; but it is our mercy to be brought to judgment in this world, and not left, as the wicked are, to the final judgment. God will burn up the wood, hay, and stubble which our flesh would lay upon the only Foundation for poor sinners, Christ Jesus, and he will, from time to time, make us well know our deformity and nakedness if he intends to take us to heaven; for the flesh will lust against the the Spirit, and the Spirit against the flesh all the journey through. We little thought at one time, dear friend, that it would be so with us in our old age, for when the Lord blessed our souls, when he dandled us on the knees, when the Word yielded us sweet comfort, and Jesus was seen almost every time we looked into it, and every sermon gave us some encouragement, we then knew but little about being weaned from the milk and drawn from the breast; but it is such as these he has purposed to teach knowledge, and make them to understand doctrine; for precept must be upon precept, and line upon line. So cheer up, my fellow-traveller and companion in tribulation, for in God's own time and way we shall find comfort, as Joseph's brethren did when he made himself known unto them. O how precious has that Scripture been to my soul where it says, "There stood no man with him, while Joseph made himself known unto his brethren." So when King Jesus makes himself known to the soul our doubts and fears all subside, and we are blest. Job says, "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands." (Job xiv. 15.) Time is fast hastening us along to a never-ending eternity. What a mercy it is, dear brother, that we have been made to feel concern about these things, for we have to do daily with those who think nothing about them. O how often I forget the mercies God has bestowed upon me! A few more days or years, as it may seem best to that God whose we are and whom we desire in our spirit to serve, and the full enjoyment of that blessed Scripture will be realized: "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off" (Isa. xxxiii. 17); and all this free mercy and goodness are to the basest of men and women. I have thought much of late what a fence and bulwark around God's people are the shalls and wills that are scattered up and down God's Word, for they cut off all human power.

I will conclude with the words of a good man to his fellow-sufferer when going to the stake, to seal his testimony with his life, "Hold out faith and patience." Through mercy we are all tolerably well. My wife joins with me in kind love to you, and believe me

Your unworthy Friend,

June 21st, 1887.

GEORGE PETHERBRIDGE.

"No man," saith our Lord Christ, "putteth new wine into old bottles, lest the bottles break, and the wine runneth out." New wine is strong, and old bottles weak; and the strong wine breaks the weak vessel. This is a reason Christ gives why his disciples, who were newly converted, and but weak as yet, were not exercised with this austere disciplino.—*Mead.*

REVIEW.

The Shepherd and his Sheep, by J. Gadsby.—London: J. Gadsby, 17, Bouverie Street, Fleet Street, E.C.

ALL through the Scriptures of truth the Holy Ghost has testified of the Person, incarnation, sufferings, and death of the Lord Jesus Christ, and apart from him the children of God would have no hope of salvation. He is and was and is to come the Almighty. The Lord of life and glory is spoken of under many similitudes, and in every character which he bears he is made precious to his people; for he is their Life, their Hope, their Strength, their Righteousness, their Substitute, Redeemer, and Deliverer, of whom they want to know more and more, see more of his beauty, and feel more of his love. The Spirit of faith, which centres in himself, is a principle by which the soul covets deeper, clearer, and increasing experimental knowledge of his Person, Name, blood, and power.

Christ is that living Stone spoken of by Peter, and which is called in Scripture a foundation Stone, a tried Stone, a precious corner-Stone, a sure Foundation, which can never give way; for Paul says: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." (2 Tim. ii. 19.) Again: Moses most beautifully testifies of him as a Rock, saying, "He is the Rock, his work is perfect" (Deut. xxxii. 4); and Christ, speaking of himself as the Rock of ages, says, "Upon this Rock I will build my church; and the gates of hell shall not prevail against it." (Matt. xvi. 18.) To this Rock of ages the children of God desire to be led, and in it they desire to hide themselves from every impending storm; for he is to his saints as the shadow of a great rock in a weary land.

He is also called the Tree of life, and whosoever eats of the fruit of this Tree must and shall eternally live. The tree from which Adam ate the forbidden fruit brought universal death, but whoever eats of the fruit of Christ, the Tree of Life, shall never die. The church, speaking of him under the figure of an apple tree, says, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." (Song of Sol. ii. 3.) But mark, it says, "*his fruit*," which reminds us from whom we have it; and the Lord testifies, saying, "From me is thy fruit found." (Hos. xiv. 8.) Again: He is called a Vine into which all the saints which the Father has given to him are engrafted and from which they derive spiritual life, unction, peace, and power; and by virtue of this union all their humility, love, and every grace have their support. Sever the branches from the Vine, and they cannot possibly bear fruit. Jesus graciously reminds us of this, saying, "Without me ye can do nothing." (Jno. xv. 5.)

He is also compared to a lamb, a sheep, and a shepherd. His character as a Lamb was typified under the law by the morn-

ing and evening sacrifice, and evidently this referred to Christ; for John said: "Behold the Lamb of God, which taketh away the sin of the world." (Jno. i. 29.) Isaiah, speaking of him in his humiliation, says, "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.) Jacob, when blessing his son Joseph, evidently had reference to Christ as a Shepherd when he said, "From thence is the Shepherd, the Stone of Israel." (Gen. xlix. 24.) Christ calls himself a Door, saying, "I am the Door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (Jno. x. 9.) He is indeed a blessed Door, for through him sinners have access and are brought into fellowship with the Father, and by his Spirit are adopted as his sons and daughters. Christ came into the world full of love, grace, and power;—love to his church, his chosen bride in whom he ever delighted, for he had espoused her to himself in eternity; full of grace which he communicated to his disciples and followers, by which their souls were regenerated and saved; for the Spirit of the Lord in him was mighty to accomplish redemption's work, to fulfil the law, to satisfy justice, to appease the wrath of God, to lay down his life, and to take it again; and all these things he accomplished by the strength of his own arm.

Amongst the various characters which Christ has assumed, perhaps in not one of them does he shine more eminently, graciously, tenderly, affectionately, and powerfully than in that of a Shepherd. A shepherd has committed to his charge a certain number of sheep, and if he be a shepherd worthy of the name he watches over them, feeds them, takes care of them, and if he can prevent it, he will not suffer one of his flock to perish, nor allow the thieves and robbers to take away, kill, or destroy one of them.

It is respecting the shepherd and his sheep that Mr. Gadsby has written the book which we are Reviewing, and as Mr. G. has travelled in the East, and had special opportunities of witnessing the habits of sheep and the care and duties of the shepherd, he is well qualified to unfold the literal meaning of many passages of Scripture which we find throughout the sacred Oracle. We consider he has succeeded very admirably in opening up and giving the literal signification of many Scriptures where shepherds and sheep are spoken of. Those who may think well to peruse this work will find it very instructive and be rewarded for their labour. A great part of the book was written ten years ago, but laid aside, and only completed very recently.

Mr. Gadsby, in the shape of an Exposition, unfolds the tenth chapter of the Gospel by John, and in so doing has entered very particularly into the habits of sheep and the duties of shepherds according to Eastern customs, and especially opens up the work of Christ as the good Shepherd, in gathering his own sheep into his fold, watching over them, feeding them, saving them from their enemies, and laying down his life for them. He has also nicely described the habits of the sheep, and how they are all

brought to know the voice of the shepherd. Speaking of John x. 3-5 Mr. G. says,

“I have seen the shepherds with their tents, playing with their flocks as a father plays with his children; once in particular when at Beersheba. I have heard the shepherds call the sheep, and seen them run in answer to that call. No doubt most of my readers have read of a traveller who once told a shepherd it was his dress and not his voice which the sheep knew; but, on changing dress with the shepherd and calling the sheep, he soon found his mistake; for they knew not his voice; whereas they ran to the call of the shepherd, though he had on the traveller's dress. Assuredly, if a stranger made his appearance without the shepherd, whether he called them or not, the sheep would ‘flee from him.’ What a mercy it is that what dress soever the stranger puts on, and mimic the shepherd as much as he may, the sheep will not follow him.”

We feel sure that those who have once heard the voice of Christ with authority and power, making their souls to rejoice under a sense of his mercy, grace, and love, or if they have heard it through the preached word, which is God's way of frequently speaking to his people, they will never forget it; and if the Lord should be silent to them for months or years together, and then should speak again with power to their souls, they would know his voice. We will give another extract from this little book, which quite concurs with what we have just advanced. Mr. G. says,

“How many times we read that the Lord spake to Samuel after the time referred to; but are we ever told that he then knew not his voice? No! When once he knew it he ever afterwards recognized it. And so I am sure, when once the Lord has spoken through his law into the conscience of a sinner, nothing can ever make that man afterwards believe he is *not* a sinner. And when once a sinner has heard the voice of Christ in his pardoning love, or even in encouragement,—‘Fear not,’ he will know it again. Its effects cannot be mistaken.”

Though in the East goats and sheep may be seen grazing on the same mountains and, at a distance, very much resemble each other, a skilful shepherd well acquainted with his flock can at once see the difference between the sheep and the goats, which strangers cannot so easily discern. If the sheep are left to follow the goats they often get into trouble. How often we see this where infection breaks out in a church. Some who profess to be sheep are manifested as being nothing but goats, and often-times infect and lead away a few silly sheep; but the sheep invariably have to suffer ere they are restored and brought back, and they generally return with broken bones, their souls grieved, with guilty consciences, and can find no ease or comfort until the good Shepherd comes again and binds up their broken bones. On this point Mr. Gadsby nicely unfolds Ezek. xxxiv. 16. He says,

“Goats can leap from rock to rock with much more safety than

a sheep; and sometimes in thus following the goat, the sheep will fall and break a limb. Well; the shepherd is at hand to 'bind up,' or set, 'that which was broken.' But there are broken hearts to bind up, as well as broken limbs; and the good Shepherd heals, or binds up, the broken in heart, and strengthens that which is sick, or lukewarm, not able to move cheerfully in the Lord's ways."

The author has also included in this little work a commentary on Ps. xxiii. David, who was once a shepherd and afterwards a King, speaks very beautifully of the Lord Jesus Christ, and how in him he saw and felt he had an everlasting salvation. Therefore he says, "The Lord is my Shepherd; I shall not want." He also saw and felt that Christ was a faithful and affectionate Shepherd to his soul, so that when he wandered and got into trouble Christ brought him back. Hence he said, "He restoreth my soul," giving the glory of his restoration to him who laid down his life for him. Mr. Gadsby, speaking of this part of the Word, says,

"Who has not seen a lost sheep? How it turns and looks in every direction, rushing here and there, crying aloud, as though fully conscious that it could not retrace its steps without the aid of its shepherd! Peter says, 'Ye are now returned unto the Shepherd and Bishop of your souls.' The word 'returned' here does not mean a *self-active* returning, as though the sheep had of itself found its way back, but a *conveying*. In other words, as some Greek scholars tells us, a being *brought*, or *carried*, back. They were lost, and the Shepherd himself went after them, and brought them back. (See the parable of the lost Sheep.) How true in nature, how true in grace! They *cry*, because they feel that they are lost. The Shepherd hears their cry, and seeks them out. The Shepherd does not always bring them back by gentle means, though he never slays them. It may be, and often is by terrible things in righteousness that he answers their cry. (Ps. lxx. 5.) They may be at the very ends of the earth, even beyond the sea (the word *upon* is in italics); but they will be sought out. It may be by a sharp arrow of conviction, rending their very souls; it may be by personal affliction or loss of property, or by death in their families. In the case of the prodigal it was starvation of the body figuratively, but starvation of soul spiritually. It may be by a look of love, as it was in Peter's case. And O how that breaks the heart, as it did Peter's. And it is remarkable that, after his resurrection, Christ never upbraided Peter for his baseness and ingratitude. He had blotted out his sin, and it was never to be remembered more. Indeed, to say the truth according to my own experience, that look of love is far more cutting than a rod of scorpions would be."

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Ps. ciii. 17); and this mercy is manifested in the souls of the Lord's people in a variety of ways. It is a mercy to be

quicken into life by the great Shepherd; it is a mercy to hear his voice; it is a mercy to feel at any time his love; it is a mercy to be brought into his fold; it is a mercy to have hope in his obedience and blood; it is a mercy to have a hope in his death, in his resurrection and intercession, and it is a mercy to have a foretaste of that rest and blessedness into which redeemed souls surely enter at death, the earnest of which is the sealing of the Spirit of God on the heart, all of which come from Him whom God has brought again from the dead, even Jesus, the great Shepherd of the sheep; and those who are redeemed from amongst all nations, kindreds, and tongues shall stand before the throne, and before the Lamb clothed with white robes and palms in their hands, and cry for ever and ever, "Salvation unto our God which sitteth upon the throne, and unto the Lamb,"—the great Shepherd who laid down his life for the sheep.

Obituary.

WILLIAM BRASHER.—On June 12th, 1887, aged 63, William Brasher.

My dear husband was a native of Wallingford, and, with the exception of a few months, passed the whole of his life in that town. When old enough he went to work with his father as bricklayer and plasterer. He was steady, industrious, and persevering, and while yet young became an efficient workman. He was fond of music, and developed a decided talent for it.

When he was about twenty years of age one of his brothers was taken ill with consumption, and while on his sick bed he was visited by a Christian friend, whose faithful warnings and prayers were, with God's blessing, made the means of awakening him to a sense of his state as a sinner; and under the gracious Spirit's teaching he was led to the pardoning blood of Jesus, and died rejoicing in hope through a crucified Saviour. This was the turning point in my husband's life. His brother's exhortations and the change wrought in him arrested his attention. His conscience was awakened, and his past life spent without God and without hope for eternity brought distress of soul, and often he was obliged to leave his work and go to some secret place to cry for mercy.

I have no written record of the exercises of mind he was called to pass through, but as far as memory serves it was a gradual work. The gracious Spirit led him as a contrite sinner to the cross of Christ, and salvation by the blood of Jesus alone was a strong point for which he ever contended. The change in him was manifest by the difference in his pursuits, for old companions were left, and no Sabbath-day practising music would now charm him.

He attended Thames Street chapel regularly, and was baptized and sat down as a member there in Dec., 1849. But as he was led

more deeply into the truth the ministry there did not satisfy him; so he left, and joined Jireh Chapel, Wood Street, where he continued a member and was also one of the deacons up to the time of his death. He loved the truths of God's sovereignty, electing love, and persevering grace, and the Holy Spirit's teaching he earnestly contended for, though he sought not controversy unless these truths were attacked. He was a staunch foe to Popery and Ritualism, and deplored the errors taught in many of the pulpits of the present day.

In 1852 he married, and, in the following year, commenced business as a builder. The perseverance for which he was remarkable proved of great service, and year by year he plodded on. God smiled upon his efforts, and, though his beginnings were small, when called to lay his work aside he had in his employ more than thirty men. It was his custom to rise early and spend some time in reading and prayer before beginning the duties of the day. He loved peace, whether at home, as a master among his men, or as a deacon of the church. He was a kind, indulgent husband and father. During his illness he said to me, "I think one of the joys of heaven will consist in an enlarged knowledge of the works of God." He had no particular heights or depths. Changes he had, and much deplored the barrenness he at times felt, while at other times he enjoyed the favour and presence of God. I need not enlarge more. Those who knew him most knew him best.

He had suffered occasionally from dyspepsia, but more serious symptoms set in at the beginning of last year. His heart was affected; which caused shortness of breath, and this unfitted him for active work, which continued for some months, and in last May both heart and lungs became congested, and dropsy set in rapidly. It pleased God to bless the means used, so that his breathing was very much relieved. His mind was kept very calm, and he was willing either to live or die. He wrote the following letter on his death-bed, which is an index to the state of his mind under this trial:

"My dear Nephew,—I was very pleased to hear from you, especially in this time of affliction. I have been brought very low in body by heart-disease, but am thankful to say my mind has been kept calm, with a humble hope that I have an interest in the precious blood and work of Christ who died to redeem his people from their sins. It is a solemn place to be brought into, to look the monster Death, in the face; but if we are the Lord's he will give dying grace as well as living grace. I am now somewhat better, but still very weak. Perhaps I may be raised up for a little time, but I shall never be strong again. I was pleased to hear you love the good old ways of Zion, and have been humbled enough to love salvation by grace. In this our day of presumption and blasphemy it is a rare thing to meet with a fellow-traveller whose heart the Lord has touched. What awful things are taught in many pulpits! Human reason is set up above the

truth of revelation by men of great gifts and natural abilities, whereby they deceive the simple. Nevertheless the foundation of God standeth sure, and God's own elect cannot be deceived. They are blessed with an ear to hear the joyful sound, and strangers they will not follow. Zion seems in a low place just now, but she will not be forgotten of God, for he has spoken great things concerning her.

“W. BRASHER.”

The day before he died, being Saturday, with his usual promptitude, he made up his “time-sheet,” wrote his cheque, and settled up all his accounts; but no one thought his end was near. When Sunday morning came, as I had been up with him attending to his wants, I proposed to go down-stairs. He was reading the June “G.S.,” when he looked up with a happy, peaceful smile, and said, “O yes, do. I am never lonely.” I left the room, little thinking it was the last look and the last word I should have from him. His sons and daughters came in from chapel, and one or the other remained with him until he took his dinner, which he enjoyed. His daughter left him to have a little rest, and when she returned to see if he was awake the end had come, and the spirit had fled. As I entered the chamber of death, crying to the Lord for help, I felt a spirit of submission, and was thankful that Satan had not been permitted to harass him, but that he had passed quietly away unconscious of the river's brink; and ere he was aware the Jordan was crossed, and he awoke in the presence of his God and Saviour. Words fail to describe the sustaining power, and felt sense of the love of God which enabled me to say, “He hath done all things well.”

M. B.

FANNY LIDDIARD.—On May 31st, 1887, aged 63, Fanny Liddiard, a member of the church at Aldbourn.

She was afflicted for many years, and often complained of much darkness of mind. In November last she was taken ill with bronchitis, and the doctor said she could not live. I asked her how she felt in her mind. She said, “Very dark.” I told her the Lord would appear. She replied, “I am afraid he will not,” and, with tears in her eyes, said, “Do pray for me. I am afraid I shall be lost.” I visited her again, and said, “How do you feel now?” She replied, “Still very dark.” I reminded her of her former experience, and asked her if she thought God had changed. She quickly replied, “No; but I am afraid it was all a delusion. Do pray for me.” After that I visited her the third time, and saw that her countenance beamed with joy. I asked her how it was with her now. She smiled and said, “I have had these words given to me: ‘When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee;’ and I believe it is now all right.” I left her rejoicing in the Lord with all her heart. Shortly after this her speech was almost taken away, and we could not understand what

she said. She was a recipient of the "G.S." Poor Relief Society, and many times, with tears in her eyes, expressed her gratitude for the benefit she received from the same. WILLIAM TAYLOR.

MARY BRETT.—On Nov. 24th, 1887, Mary Brett, widow of the late John Brett, Strict Baptist minister.

She was born of godly parents at Stowupland, on June 30th, 1826. She was stopped in her wild career of sin and folly about thirty years ago. At that time her brother Jabez was about to follow the Lord in the ordinance of believers' baptism. It was a very cold day, and snow was on the ground. Mary jested and made fun of it, saying, "I should not like your job this cold morning." At that time she had no desire for God, or the knowledge of his ways. Soon after, however, the Lord met with her, and cut her down with these words: "The wages of sin is death." She now felt and perceived the state and condition she was in by nature, and feared she should be lost for ever, both body and soul.

Mr. Francis Collins was preaching at Mendlesham, and the Lord made his ministry a great blessing to her. She and her brother now experienced close spiritual union in the Lord, and became as Jonathan and David. It was on a Saturday night that the Lord set her soul at happy liberty, and the next morning she came to her brother with her eyes full of tears, and told him the happy and joyful news of what God had done for her precious soul. She said, "O my brother, you don't know what love I feel to you now."

Her brother, writing of this time, says, "Those were happy days. As soon as the light of life entered into her precious soul, what a change there was! We used to walk to chapel together. She was as a brand plucked out of the fire." I have heard her speak of this memorable Saturday night, saying, she felt as if lying in the arms of Jesus, and was sure of her interest in the pardoning love and mercy of God, through the blood and righteousness of Christ.

She came before the church at Mendlesham on Dec. 25th, 1853, and her testimony being unanimously received, she was baptized by Mr. Collins, on Jan. 1st, 1854. Now the battle with the world, the flesh, and the devil began. She knew what sore temptation meant. Trial and tribulation beset her, and she carried about a diseased body. I became acquainted with her about six years ago, when I received her (with a sister in the faith whom I had baptized) into the church at Chertsey. She was a woman of a sorrowful spirit. I have heard her mourn the hardness of her heart and worldliness. She used to say it would be a wonder if she was saved at all.

About eighteen months ago she went into St. Bartholomew's Hospital and underwent an operation. She was afflicted with a cancer in her right breast which had to be taken off. She left the hospital and resumed her work, but was never well afterwards. Cancers formed in her body, and the doctor who attended her in

her last illness said she was full of them. I visited her three days before her death. She was then in a comfortable frame of mind. I said, "How do you feel about eternity?" She replied, "My soul rests on Christ, the Rock." I remarked, "Then you can say,

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

She answered, "Yes, that is it." Her sufferings at the close were very great, but not a murmur escaped her lips. At one time she said, "Poor and afflicted." A niece who was nursing her said, "Yes, aunt, but rich in grace." Her power of speech was taken away, and she was unable to do anything but groan, but was quite conscious. Her niece expressed a wish for her to raise her hand if she felt her passage across the river to be a happy one. A little before eight o'clock on the Thursday evening, when the last change came, she raised her arm in token of her happy state, and with her eyes raised to heaven and a beautiful smile upon her countenance, her arm dropped, and she was gone, to be for ever with the Lord. I buried her in Chertsey cemetery, and felt confident she was well laid in the grave. J. DENTON.

THE budding of Aaron's rod was not the cause of God's choosing him to the priesthood; nor the falling of the lot upon Saul, and afterwards upon Matthias the reason why God designed them, the one to the kingdom and the other to the apostleship; they were both appointed before, and those events were but the effects of their fore-appointment, and evidences of it.—*Elisha Cole.*

THE price of redemption was of that precious and matchless value that it could not be parted with, but with respect to the certainty of the end for which it was paid. Now the end of redemption was the salvation of men, below which there could not be an end worthy the death of Christ; and this nothing could secure but election.—*Elisha Cole.*

PAUL, when treating on our ruin by sin and recovery by grace, and when professedly handling this capital doctrine in his epistle to the Romans, informs us that Adam was "a type of Him that was to come," even of the Lord Messiah. He forms a striking comparison between the first and the second Adam; between the disobedience of the one and the obedience of the other, together with the effects of each. He represents Adam as a public person, as constituted the federal head of all his posterity, and Christ as the Representative of all the people of God. The first offence of the former he signifies was imputed to all his natural offspring; the complete obedience of the latter is imputed to all his spiritual seed. By the imputation of that offence all mankind were *made sinners*, and came under a charge of guilt, and the awful sentence of condemnation to eternal death; by the imputation of this obedience, all that believe are made righteous; are acquitted from every legal charge and adjudged to eternal life. And as it was *one offence of one man* that brought death and misery on all the human race; so it is by *one righteousness of one man*, even of the Lord from heaven and Jehovah's Fellow, that spiritual life and eternal happiness are introduced.—*A. Booth.*

THE
GOSPEL STANDARD.

APRIL, 1888.

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

THE WORKS OF GOD IN PROVIDENCE.

THE providence of God, like his works in creation and grace, is a mighty deep which none but he himself can fully fathom. Apart from his covenant of grace which he made with his Son Jesus Christ on the behalf of his people elect, on whom his eternal thoughts of love and mercy ran, according to the good pleasure of his will, he also foreknew the whole of the human race, and, in his providence, made infinite provision for all his creatures, including the fishes of the sea, the beasts of the field, and the fowl of the air, and every creeping thing that creepeth upon the earth; as saith the psalmist: "These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather; thou openest thine hand, they are filled with good." (Ps. civ. 27, 28.) God first brought forth the waters, and then created great whales and every living creature that moveth, which the waters brought forth abundantly; and in the waters bringing forth fish abundantly was provision made, from the beginning of the world, in this article of food, on which thousands upon thousands are fed day by day, and with which the Redeemer, in the days of his flesh, oftentimes fed those who followed him and beheld his miracles; and to one of these creatures, when he and his disciples were in need of money to pay tribute, he sent his servant Peter, and told him he should find a piece of money in its mouth, and said, "That take, and give unto them for me and thee." (Matt. xvii. 27.) Here was a two-fold providence,—one in the fish, the other in the money it contained.

Infinite indeed must be the wisdom of that great God who formed everything for the service of man and beast. He ordained that the beasts of the earth should feed on grass and herbs; therefore, after he had created the earth, he said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." (Gen. i. 11.) When this was accomplished by the word of his power, then God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so." (Gen. i. 24.) The living creatures, including the beasts, were brought into existence to live upon the providence of their Creator; and the beasts were to be used for the service of man, both for food, and for con-

venience in a thousand forms; and over all the creatures and works of God's hand the Lord set the man whom he had created in his own image, and put everything under his feet; as it is written: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." (Ps. viii. 6-8.)

What a noble creature was man in his primitive state, though only made dust of the earth, that he should be so highly honoured and exalted by his Maker; and even after he had sinned and was to be banished from the scene of his former happiness where he and his wife enjoyed pure mutual love, when neither sin, misery, nor death were known; yet when about to be banished from that earthly paradise God was good to them in his providence, for he expelled them not from the garden in their nakedness, but made coverings for the man and the woman: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." (Gen. iii. 21.) Here is kindness in the very face of disobedience and rebellion. The providential mercies and kindness of God have never ceased to man's fallen race since the day that he was cast out of the garden of Eden; for he is still a God of goodness to all creatures upon the face of the earth, even to the very vilest blasphemer, and the infidel who denies the inspiration of his Word and his holy Name; for "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. v. 45.)

God has promised that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. viii. 22.) In the continuation of the world and God's mercies to the wicked he has purposes of grace to answer in the calling of his elect; and therefore the world stands for their sake. This might be seen when the world was deluged in the days of Noah, when only a remnant of eight persons escaped the flood, by whom the earth was again peopled, and from whom the inhabitants of all the different countries of the earth, be they of what race they may, have all sprung; for "he hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." (Acts xvii. 26-28.)

In his ways and works of grace God exercises his sovereignty by the dispensation of his providence, and the position in which he is pleased to place his own creatures, according to the sovereign pleasure of his own will; for "he worketh all things after the counsel of his own will." (Eph. i. 11.) Look at that blessed man Abraham, the father of the faithful. God called him out of the land of the Chaldees, and "he went out, not knowing whither he

went." He took his journey in faith, casting himself, both for providence and grace upon Him whose voice he had so sweetly heard in his soul, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." (Gen. xii. 1, 2.) The Lord God was pleased to enrich his servant Abram both in temporal and spiritual blessings. The blessed principle of divine faith was put into his heart by which he honoured the Lord, and God blessed him very greatly in his providence; as we read: "Abram was very rich in cattle, in silver, and in gold." (Gen. xiii. 2.) Although at times Abram was left to dishonour God by denying his wife, yet he was very much preserved from evil, and wonderfully kept from a covetous spirit, whilst Lot, his nephew, being left to make his choice whether he would go to the left hand or to the right, "lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." (Gen. xiii. 10.) Little did he think what God, in his judgments and providence, was about to bring upon the city into which he entered and sojourned; for God destroyed the city and all that were in it except Lot, his wife, and his two daughters. It is clear that Lot himself escaped with his life, in answer to the prayer and entreaties of his uncle Abraham, to whom God had revealed what he would do to Sodom; for "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos iii. 7), which came to pass when God destroyed the cities of the plain, for he "remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." (Gen. xix. 29.) This was, doubtless, in answer to the prayer of faith which Abraham was enabled to put up.

God's eyes also are upon the wicked, and sometimes, in a special manner, does he exercise his kindness to them when they are in distress; as we see in the case of Hagar who was cast out of Abraham's house by Sarah. When in grief of spirit under her hard fate she sat over against her child, and lifted up her voice, and wept, and an angel of God called to her out of heaven, and said unto her, "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink." (Gen. xxi. 17-19.) This would be an answer to Abraham's prayer, so far as the natural life of his son Ishmael was concerned; for Abraham had said, "O that Ishmael might live before thee!" (Gen. xvii. 18.)

When Abraham's faith was to be tried in offering up his son Isaac he built the altar, laid the wood in order, bound his son

Isaac, and laid him upon the altar on the wood, and Abraham stretched forth his hand and took the knife to slay his son. Here his faith went to the utmost, and God honoured that faith by which he had said, "My son, God will provide himself a lamb for a burnt offering." Abraham took not the lamb with him, but "lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." (Gen. xxii. 13.) Here is the wonderful providence of God from which a volume might be written of what it spiritually represented. But Isaac was to live, and Abraham had received him, as it were, from the dead in a two-fold sense,—first in begetting him, for "he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." (Rom. iv. 19, 20.) Then again, he received him from the dead, as it were, when the ram was given as a substitute in the place of Isaac his son, for when in the very act of slaying Isaac an angel of God called unto him out of heaven, and said, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (Gen. xxii. 12.)

The Word of God is full of his wonderful works in providence, and of his kindness in overruling the base intentions and wrath of man for his glory and his people's good. Look at Jacob, that man of God, who, after incurring the wrath of his brother Esau, was sent away by his mother, who was apparently so dotingly fond of him, to Padan-Aram to his uncle Laban. She sent him away with her heart full of love and prayer to God for his temporal and eternal welfare; for when he was leaving her she said, "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people." (Gen. xxviii. 3.) Here God provided him with his two wives, here he blessed him with a family of thirteen children, here he served his treacherous and covetous uncle with uprightness and integrity, and after he had served Laban for twenty years, the Lord was pleased to turn his captivity in providence, and bless him abundantly by causing the ewes of the flock to conceive before the rods and to bring forth cattle ringstraked, speckled, and spotted, which Laban had agreed should be the reward of Jacob's labour. So we read: "The man increased exceedingly, and had much cattle, and maid-servants, and menservants, and camels, and asses." (Gen. xxx. 43.) What a change in the providence of God after having laboured for a covetous man twenty years, who would still have retained the services of Jacob without giving him an adequate reward! We may see the value of a Godfearing servant even to a wicked man, for Laban had to confess and say, "I have learned by experience that the Lord hath blessed me for thy sake." (Gen. xxx. 27.) Under oppression and trial Jacob laboured, and God

heard his cry; and instead of this prosperity lifting up the dear man of God and making him proud and self-exalted, how eminently grace humbled his soul when he was returning to his own country, under the consideration of all he had passed through since he left his father's house many years before; for in returning he breaks out and says, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands." (Gen. xxxii. 10.) Here we see that grace so humbled his soul that in the midst of his prosperity he considered not himself worthy of the *least* of all the mercies of God.

But O how full of frailties and infirmities are the very best of men! This man of God, instead of returning at once to his father's house, sojourned at Shalem, a city of Shechem, and pitched his tent there. A great trial befel him in this place, for the son of Hamor the Hivite, prince of the country, took Jacob's only daughter, and to revenge this outrage the sons of Jacob laid a plan to slay Hamor and Shechem his son, and all the males in the city, which, when executed, Jacob thought all the inhabitants of the land would come upon him and destroy him: "And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, and my house." (Gen. xxxiv. 30.)

After this Jacob hears the voice of God again in his soul, saying, "Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." (Gen. xxxv. 1.) Then he took his journey; but even now before he reached his father's house strange providences came upon him. Deborah, Rebekah's nurse, died, and was buried beneath Bethel under an oak. Next Rachel died, and was buried in the way to Ephrath, which is Bethlehem. Then Reuben greatly transgressed, which was a grief to his father, as we see in Gen. xxxv. 22. And when Jacob reached his father's house it was to find his mother, Rebekah, had departed this life, and his father Isaac, whose eyes were dim with old age when he first left him, was kept in existence that Jacob, and his brother Esau might be present at his death, and comfortably lay his mortal remains with his father and mother in the cave that is in the field of Machpelah.

Though God in his providence had safely returned Jacob to the land of his nativity, and comfortably settled him there, he was not to remain without trial. His son Joseph, whom his beloved Rachel bare unto him, had, when young, the grace and fear of God communicated to his soul, and the Lord revealed himself to him in dreams. For this his brethren envied him, and sold him to merchant-men, and he was eventually carried down into Egypt, where God had ordained to elevate him to the highest post in the land except to occupy the throne and be king. Joseph

being, as Jacob supposed, torn in pieces, and then afterwards, in the midst of famine, being compelled to part with his youngest son Benjamin, he cried out, "All these things are against me."

This brings another turn in his life. Jacob must again leave his native country and go down into Egypt, there to meet his son Joseph and spend the last seventeen years of his life in quietness and peace. When he came upon his death-bed Jacob remembered his chequered life, the thorny path he had trodden, and how God had sustained him and granted him the mercies of this life as well as earnestness of the life to come; for he said: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." (Gen. xlviii. 15, 16.) He then blessed his sons, and said to them, "I am to be gathered unto my people," and requested to be buried in the grave with his fathers, and said, "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Here all his trials ended, and his soul was about to be gathered to the spirits of just men made perfect, for the Holy Ghost has given us a description of his last moments, as follows: "He gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." (Gen. xlix. 33.) What a peaceful and happy end, and what a blessed entrance, after all his trials and afflictions, into everlasting felicity. Doubtless Balaam had heard of Jacob, and of his happy death-bed and blessed end, which made him say, "Let me die the death of the righteous, and let my last end be like his." (Numb. xxiii. 10.)

Of all the sons of Jacob Joseph had, for a time at least, the most trying pathway. Hated and rejected of his brethren, cast into the pit, sold to the Ishmaelites, bought by Potiphar, falsely accused and unjustly imprisoned, these were all as so many links in the chain of God's mysterious providence to bring about the fulfilment of his own purposes, to elevate and exalt him above his brethren, and bring them all to bow down to him. There is nothing particular stated respecting Joseph's last days, but it is recorded that he said unto his brethren, "I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." (Gen. i. 24, 25.) O what a strong and long harmonious chain there is connected with the Lord's dealings with his church, both in providence and grace.

The Israelites, who had lived so peaceably under the government of their brother Joseph, were, after the death of Pharaoh, soon brought into affliction and trouble; for "there arose a new king over Egypt which knew not Joseph." (Exod. i. 8.) Now what reverse providences they are brought into. Instead of ease, comfort, and plenty, they were oppressed almost beyond measure, and sighed and cried under their burdens; but God heard their groanings,

and remembered his covenant with Abraham, Isaac, and Jacob, and in due time rendered retribution to their cruel enemy Pharaoh, and by his wonder-working arm wrought a deliverance for the whole of Jacob's seed that had been so long under bondage and cruel oppression. God had determined to punish the king of Egypt, but not without giving him due warning and intimations of what would come upon him unless he repented and let the Israelites go; for God sent upon him judgment after judgment, yet none of these things were sufficient to humble him, though at times he said, "The Lord is righteous, and I and my people are wicked," and requested that Moses, the man of God, should pray for him. But none of these dreadful visitations of providence touched the Israelites, for they were secure from the first to the last.

But there was one final judgment to come upon the land in God slaying the firstborn in every house, for the angel passed through the land of Egypt, and there was not a house where there was not one dead. This struck terror and dismay into the heart of the king and his people, and he called for Moses and Aaron by night, and said, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said." (Exod. xii. 31.) But O the desperate hardness and impenitency of man by nature! Surely his heart is like the nether millstone. Neither judgments nor mercies, nor even thousands of deaths in the land in one night had any right or lasting effect upon Pharaoh's spirit, for he, his captains, and his army pursued after the children of Israel to overtake and overthrow them. But O what an amazing way God, in his providence, had devised for the salvation of the Israelites and the destruction of the Egyptians! Hedged in on the right hand and on the left, pursued by a furious king and his host, the sea before them, into which, if they entered, would be certain destruction, what were they to do? From whence could deliverance come? Who could help them under such peculiar circumstances, and save them from what appeared inevitable destruction? But God had got his way. He who made the sea could make a path in the mighty waters, and safely conduct his people through it as on dry land, which he did, that they might know that salvation was not accomplished by their own arm; as the Scripture says: "The Lord shall fight for you, and ye shall hold your peace." (Exod. xiv. 14.) This miraculous deliverance being accomplished made Moses and the children of Israel sing this song unto the Lord, saying, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." (Exod. xv. 1.) Thus the way through the sea was a trap and a snare to Pharaoh and his host, for they entered into it without God's permission; he gave them no licence to enter upon that pathway which he had made for his people alone; but God having left Pharaoh to his own spirit, his heart was hardened and he went presumptuously into the sea where

he, his captains, his horses, and his chariots were all drowned, and, in a spirit of wrath, and an act of rebellion against God, their spirits immediately sunk to hell; for "the Lord hath made all things for himself; yea, even the wicked for the day of evil." (Prov. xvi. 4.)

Here we may retrace the providence of God a little in the history of his servant Moses, for the Lord had foretold that the Israelites who came into the land of Egypt should be afflicted four hundred years. He foreknew all their oppressions and sorrows, and during the very time that they were oppressed so heavily and unjustly by the Egyptians, Moses, the goodly child, was born and hid by his mother for three months, then placed in the ark of bulrushes, which was laid in the flags by the river's brink. Now the daughter of this wicked king, Pharaoh, is led by God to the river's side, where she saw the ark which contained Moses, the Israelites' future leader and deliverer, and when she had opened it she saw the child, and, "behold, the babe wept." Then she had compassion on him; and God, in his purpose, had decreed that the mother of Moses should take care of her own child, and receive wages of Pharaoh's daughter for nursing her own son. The word "Moses" signifies "drawn out." (O how many of God's dear children have been drawn out of obscurity and apparent death, and raised up as some of the mightiest, most eminent, and brightest lights that this world ever saw; and many thousands have been drawn out of Satan's kingdom, out of the world, out of their sins, out of vain and wicked company, and manifested as gems and jewels of the Saviour's mediatorial crown. How totally hidden from Pharaoh's daughter were God's intentions respecting Moses and his brethren. He was doubtless carefully trained and learned in all the wisdom of the Egyptians; there was evidently before him the prospect of the throne and the crown, but these he disdained, God having ordained him to a higher position than to be king of Egypt. He was to become the deliverer of the seed of Abraham, Isaac, and Jacob.

Now notice what next takes place before Moses is fully manifested as the deliverer of Israel. First, he slew an Egyptian, which was murder, thinking thereby that his brethren would understand that he was to be their deliverer. Then, being afraid of his life, he fled from the face of Pharaoh and dwelt in the land of Midian. Here he married the daughter of the priest of Midian, and spent forty years in keeping the flock of his father-in-law, until the time came when God would bring his people up out of the land of Egypt.

Being brought safely through the Red Sea, and having sung the praises of God, Moses and the children of Israel soon needed the hand of providence to be made bare for them again, for they came to Marah, and could not drink of the waters of Marah, for they were bitter. But God, who has a thousand ways of bringing his people into providential trials, has also more than a thousand ways of bringing them out of them. He showed Moses

a tree, which when he had cast into the waters, they were made sweet; so that they could drink of them and quench their thirst. Now God brought them into the wilderness, and having no provision, and not knowing how they were to be sustained and fed, the people wished they had died in the land of Egypt. But O the depths of God's goodness, the strength of his arm, and his infinite mercies were soon to be made known to them in a providential way in the very face of all their rebellion and sin, for the Lord sent this message to them by his servant Moses, saying, "At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." (Exod. xvi. 12.) Neither Abraham, Isaac, Jacob, nor any of their ancestors had ever received manna from heaven to sustain them; but the Lord for forty years sustained the children of Israel on manna in the wilderness.

WE have great reason to be humbled before God, and to mourn both for our own sins and for the sins of others. But we never mourn more nor better than when impressed with a sense of God's love.—*Dr. Gill.*

ALTHOUGH you see the stars sometimes by their reflection in a pool, in the bottom of a well, or in a ditch, yet the stars have their situation in heaven; so, though you see a godly man in a poor, miserable, despised condition, as to the things of this world, yet he is fixed in the region of heaven. "Who hath raised us up," saith the apostle, "and made us sit together in heavenly places in Christ Jesus."—*Brooks.*

IT is our mercy amidst the sad defect of many congregations who are gone away from the old pure gospel of their fathers, that "even at this present time there is a remnant according to the election of grace." And as long as the Lord hath this remnant to call, so long will he keep our candlestick in its place. But when the whole elect of God are gathered in, for whose sake alone the world itself stands, then cometh the end; and all without, like the scaffolding of a building, erected only for the preservation of the structure, shall be taken down, and "the place thereof know it no more."—*Dr. Hawker.*

THE whole church of God is said to be accepted in the Beloved; not for works of righteousness which we have done, or can do; but wholly to the praise of the glory of his grace. And because they are all one with Christ, yea, and adopted in Christ and are the body of Christ, his Person, blood, and righteousness are the cause of their acceptance, and from nothing of theirs; and the very appearance of the Lamb that was slain in the midst of the throne, pleads all-sufficiently for them, when from heart-straitenings, and barrenness of soul, they can plead nothing for themselves. Nay, doth not the Holy Ghost from those shuttings up of the soul in seasons of prayer at one time, and enlargements at another, very sweetly teach the Lord's people most profitable lessons? For what doth it proclaim, but what holy Scripture hath before uniformly, by the experience of the church of God in all ages proclaimed; namely, that "we are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."—*Dr. Hawker.*

NOTES OF A SERMON

PREACHED BY MR. KNIGHT, OF HAYWARD'S HEATH, AT ZOAR CHAPEL,
THE DICKER, SUSSEX, IN THE EVENING OF SEPT. 22ND, 1887.

"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord saying, For he is good; for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God."—2 CHRON. v. 13, 14.

SOME may expect me to preach a special sermon on this occasion, but as the trains for our friends depart early we shall have but little time to speak of what God hath wrought in this place during the last fifty years. This chapel was erected for God's honour and glory, and the cause of our meeting together to-day is to commemorate the opening of it as a place of truth. The truth has been faithfully and affectionately preached here by many ministers, such as the late W. Gadsby, Tiptaft, Mortimer, and others, who are now around the throne of God.

I came amongst this people as a hearer in 1852, so that I have been in and out amongst them for thirty-five years. When I first came that dear man of God, Mr. Cowper, whose tablet is on my right, was the pastor. I was at that time often bowed down in soul; as the Word says: "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad." (Prov. xii. 25.) Many others have come here in the same way, that is, bowed down under a sense of the weight and burden of their guilt. Sometimes when I have come in this way, it has been like striking the dying dead, for I have sat and trembled under the preaching of that dear man of God, Mr. Cowper, and felt that I had no hope, but must sink to hell. I have shed many briny tears, and also many tears of rejoicing in this place, for oft-times whilst that dear man of God has been preaching he has said, "Poor trembling soul, are you afraid you shall be lost?" and I have said in my heart, "Yes, I am lost; there is no hope for me." He would then say, "You are the very character Christ came to save, otherwise you would not be cast-down, and so heavily burdened." And then he would quote some blessed invitation from the Word of God, which has been like ointment to bind up my wound. Many times under that dear man of God's preaching I have been made to know what it is to smart, and what it is to be bound up, mollified, and healed, and I have gone home through the fields around this chapel blessing and praising God with all my heart and soul, feeling a good hope through grace.

When I used to go and see Mr. C. I felt great reverence for him, though I feared meeting him, and would get over a hedge when I saw him coming along rather than meet him, yet I loved him, and looked upon him as a holy man of God. But when the Lord increased my faith and gave me courage to speak to him he said to me, "When in the house of God I have seen you drop your head, and I was sure you would some day have to come

and see me." O what encouraging words he used to speak to my soul!

Those present who have met here for fifty years can testify that they have felt the same things, and what groanings they have had, for their cases seemed desperate. They have had to come miles to hear, and could not be kept away by wind or weather, for they were in earnest for a crumb of mercy, and God has blessed them. So it was with me, and when the Lord raised me to a sweet hope in his mercy, I could then tell the dear man how by his preaching God had cut me down and raised me up, and how my soul had many times been blessed under the word, which rejoiced his heart. A short time after this I came before the church in this place and gave a reason of the hope that was in me. Perhaps there are some present who are tried and exercised in the same way about joining the church. It is written: "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. iii. 15); and this may be encouraging to the little ones. The ordinances of the Lord's house are for believers, that is, those who have been raised to a hope in the mercy of God, and led to acknowledge what he has done for their never-dying souls. When I was enabled to tell in the gates of Zion what God had done for my soul I remember they said to me, "Come in thou blessed of the Lord." I felt I was one of the weakest and feeblest.

After Mr. C.'s death we had various supplies, and many blessings I received through their ministrations, of which I could tell you if the Lord were pleased to bring them to my remembrance. I remember the late dear Tiptaft taking these words for a text: "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. As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. ii. 5, 6), and I shall never forget the blessed time I then enjoyed, and at other times I rejoiced in the goodness of God. If you have felt these things, you will exclaim, "What hath God wrought!" for as our dear friend, Mr. P., said this afternoon, when we can look back to where we once were, that is in the ruins of the fall, and to the hole of the pit from whence we were digged, and when we take a retrospective view of all the way the Lord has led us, we can say that goodness and mercy have followed us all the days of our life, and we hope we shall dwell in the house of the Lord for ever.

On another occasion I remember how my soul was blessed when dear Mr. Mortimer preached from the words: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." (Ps. cxxxiii. 1, 2.) He said, "Friends, you know how this ointment drops about, for the love of God

runs from heart to heart." And do you not now find under your pastor and the ministers you may hear, that when you hear about the love of God it drops into your heart and flows out to others? It is very different from natural and earthly things. If a person hears of a bargain he wants to get it all for himself; but immediately the Word of God enters a man's heart and his soul is blessed, he says with the Samaritan woman, "Come, see a man that told me all things that ever I did. Is not this the Christ?" O the love of God! When we feel a little of it bubbling up in our hearts, how sweet! The psalmist said, "My heart is inditing a good matter; I speak of the things which I have made touching the King; my tongue is the pen of a ready writer." (Ps. xlv. 1.)

It is written in Acts ii.: "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." And have not you sometimes spoken with your tongue when your heart was filled with the goodness of God? It is a blessed thing to be of one accord, and to find real harmony in the church of God. How glad we then are to meet together, for our hearts are warmed and our spirits refreshed; and when heart answers to heart we burn with love one towards another.

When Christ spake to his disciples going to Emmaus, they being very sorrowful, how good it was to them, and when they reached their journey's end he took bread, and blessed it, and brake, and gave to them, and afterwards vanished out of their sight. Then "they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" (Lu. xxiv. 32.) Thus we see that Christ and these disciples were of one accord, and Christ and his disciples are now of one accord, for the same union still exists between him and his brethren; and I believe in our meeting together to-day the children of God are of one accord in blessing and praising his Name. But we are not always blessing and praising the Lord. Sometimes we are like Jeremiah in a very low place, down in the dungeon in our feelings, and our hope seems removed like a tree.

Many that I used to converse with in this place are now around the throne, for God has taken them home to eternal glory; and he will take you home too, if you are of one heart and mind as they were in the things of God. The Word says, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down," that is where God reigns; and if he reigns in your heart, sin will not reign there. God's people are temples of the Holy Ghost. They carry Christ about with them wherever they go, although they feel as if they are the offscouring of all things, the least of all God's people and the most unworthy; yet if they

meet with one of the flock and talk about the leadings and teachings of God's Spirit, how they have been brought down and raised up, and how the Spirit has come into their hearts and comforted them, so that they have been enabled to comfort others that were cast-down; as the apostle speaks: "That we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. i. 4); this shows that they are of one accord in the things of God. It is written in the Word of God: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his Name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. iii. 16, 17.)

Have you not felt your heart sometimes burn with love towards the people of God, so that you would do anything for them, and you felt that nothing would be a trouble because you loved them? This is a blessed proof that God has loved you with an everlasting love. Wherever you see the image of God in your fellow-creatures your heart goes out towards them; and the Word of God says: "We know that we have passed from death unto life, because we love the brethren." (1 Jno. iii. 14.) And again: "By this shall all men know that ye are my disciples if ye have love one to another." Now, dear friends, I have given you a brief outline of my experience, and I can say with John, "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life declare we unto you." (1 Jno. i. 1-3.)

Many have been gathered out of the church and congregation here in this place, and landed safely in heaven, and many others have been brought to know the truth and added to this little hill of Zion since Mr. Vine has been the stated pastor here, for which we would, with one accord, bless the Lord. Our text says, "It came to pass, as the trumpeters and singers were as one." The trumpeters and singers were the priests and the Levites, for they used to sing. In reading the chapter down and the verse that precedes the text we may see that the trumpeters represented the ministers of the gospel who preach sovereign grace and dying love, which is good news to those who are weary and heavy laden through sin. Yes, it is good news of salvation to perishing sinners. If you have ever felt to be perishing sinners, and God has blessed the testimony of his servants to your souls, then you have known what the psalmist says, "Blessed are the people that know the joyful sound." He does not say those who only hear, but those that *know* the joyful sound; for "they shall walk, O Lord, in the light of thy countenance, and in thy Name shall they rejoice all the day, and in thy righteousness shall they be exalted." It does not say man's righteousness, but God's righteousness, through the efficacy of the atoning and precious blood of Christ which speaketh better things than that of Abel.

If you and I have known what it is to feel the sprinkling of that precious blood, it has rejoiced our hearts, and like those spoken of in our text we have been all of one accord; for it says, "The trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord;" that is, they were all in harmony. There was no free-will in it, nor anything said about being a child of God to-day and a child of the devil to-morrow. It was all one thing from first to last without a jarring note. The ransomed and redeemed of the Lord will sing one song in heaven: "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."

"And when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth for ever." God is immensely good. Have you not found him so? "The goodness of God," we read, "leads men to repentance." It is the goodness of God that saves such wretches out of the ruins of the fall, and brings us to his blessed feet, clothing us with humility and raising us up to sit together in heavenly places in Christ Jesus. What a mercy to know something of these things. I hope I know a little of them. Then you see in the text there is praising God for his mercy: "And praised the Lord, saying, For he is good; for his mercy endureth for ever." Then it says, "The house was filled with a cloud." What a mercy if we can say we have felt his manifested presence to-day, his love and forgiving mercy. One says,

"How high a privilege 'tis to know
Our sins are all forgiven;
To bear about this pledge below,
This special grant of heaven!"

not only here, but throughout the countless ages of eternity.

I was thinking to-night before I came into chapel of Rev. vii, where it is written: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." And these we read carried palms in their hands to denote victory through the blood of the Lamb. O to see God's goodness in everything, both in providence and grace, in leading and teaching us by his Holy Spirit, and granting us an earnest of the rest that remaineth for the people of God.

"And praised the Lord, saying, For he is good; for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God." Amen.

THE TESTIMONY OF ONE LONG DEPARTED.

(Continued from page 121.)

SEVENTHLY: Since the light of the ever-glorious gospel has shone in my heart I have discovered my folly and foolishness, and have clearly seen that there was nothing pure in all the faculties of my soul in respect to myself; but as the Almighty knew my foolishness, and that I was never likely to be wise enough to work out my own salvation with my own arm, or by my own wisdom, in mercy to my soul he hath made his dear Son wisdom for me. Thus he was exactly suitable to my case, as I was (and indeed am now) a foolish creature in myself; but blessed be God I have got a wise Head, though a foolish heart; for I have Christ Jesus, the Head of the Church, who is made of God my Wisdom, through whom I hope for glory and eternal life.

Eighthly: I discovered myself to be an unholy, defiled, and polluted creature, and without the least covering of my own to hide this my shame from the face of the Almighty, and was fully persuaded that all the waters of human sanctification were not sufficiently efficacious to cleanse me from my guilt; but having, previous to this discovery, obtained my sight I now saw myself fixed on the hill of Mount Zion, and from this I discovered an all-sufficient Saviour "who of God is made unto me righteousness," and in this righteousness my soul is all fair "without spot, or wrinkle, or any such thing;" and thus the Saviour was exactly suitable to my case and condition.

Ninthly: I discovered myself far from possessing true sanctification of heart without a mixture of impiety, for I was led daily to see that from the heart proceeded evil thoughts, and that every imagination was evil, and that continually; and this assured me that my attempts to keep the law and live a holy life were all useless in the real point of sanctification, seeing that the real point of sanctification with a believer lay in his Head, and not the work of his hands; that is, in Christ, the great Head of the church, and not in works which one of his members may do. Therefore I found Jesus, as before, exactly to suit my need, for I beheld him to be made of God my sanctification, and as such he has given me to see it by his Spirit, and faith to believe his truth; and from these evidences I believed the Lord Christ to be formed in my heart the Hope of glory, as "both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. ii. 11.)

Tenthly: I discovered that I had sold myself for nought to serve sin, the wages of which was death to all my peace, comfort, and consolation, and that I was almost, if not altogether, as willing a slave to sin as any in the devil's service, and as such had neither inclination nor power to deliver or redeem myself from such slavery; and I was led to see and believe that there was none, either in heaven or earth, beside Jesus that was able to pay a sufficient price for my redemption. Consequently I found the Lord Jesus (as

no one could deliver me besides himself) exactly to suit my case, when he came forth with almighty power to redeem my soul from captivity, and from being a willing slave to the devil and sin; and this I know he has done for me, because, whereas I was a willing slave to sin and the devil before, if I now touch forbidden fruit (as I too often do) I am dragged by the devil's temptation sore against my will. I say I often do, because I know by experience that "there is not a just man upon earth that doeth good and sinneth not;" therefore the just man may fall, but blessed be God, if he fall seven times in a day, yea, seventy-seven times he shall rise again, for Christ hath obtained eternal redemption for all his elect, and having redeemed my soul from the curse of the law and the power of sin and death, he hath trodden my enemies under his feet, and they will never triumph over me any more, and this will stand as an everlasting proof to my soul of her part and interest in the love of her dear Redeemer in whom she is forever complete and safe, and no longer a slave to sin and Satan, for Christ, her Husband, has redeemed her from them, and that with the invaluable price of his own most precious blood,—a price which none but himself could ever have laid down for her ransom, and nothing short of that price could have ever purchased her redemption.

Eleventhly: I was led to see the spirituality of God's holy law and myself a condemned creature by being guilty in all its pronouncements; consequently it could not clear me, for it cannot clear the guilty; and I must for ever have lain under its curse had not an almighty Saviour undertaken my cause, appeared on my behalf, and delivered me from its condemning power; and blessed be God, such I have found Jesus, and have experienced him to be exactly such a Deliverer and Saviour as my soul stood in need of when under the condemning power of the law, and I am certain he has delivered my soul therefrom in that he has saved me by the washing of regeneration, spread his own garment over me, and pronounced me clean, without a spot or stain; and if so I must be a righteous man. Now I know the law was not made for a righteous man, therefore I am not under it, as the blessing of God is upon me, which it could not be were I under the law; for "as many as are under the law are under the curse."

Lastly: The sweetest discovery of all was this, that I found myself to be conformed to the image of God's dear Son, and to be all fair in him; as it is written: "Thou art all fair, my love; there is no spot in thee." (Song of Sol. iv. 7) This I saw to be the image of Christ, and found myself conformed to it, which I conceived to be nothing more or less than Christ formed within, whose lustre and brightness appeared so conspicuous in all the faculties of my soul as to conform me to his image, and this was to me an undeniable evidence of my being predestinated to eternal life; as we read: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. viii. 29); and this image I chiefly discovered to be love, for God is love, and to this attribute he has conformed my soul; for I can truly say he

is the chiefest among ten thousand and the altogether lovely, and can say with David, "I love the Lord, because he hath heard my voice and my supplications." (Ps. cxvi. 1.) Indeed, I can appeal to the Lord in the language of Peter, "Thou knowest all things, thou knowest that I love thee." Upon examination I find my affections to run in the same channel with his; as it is written: "The Lord taketh pleasure in his people" (Ps. cxlix. 4), and such as are upright in their way are his delight. My soul can truly say her greatest pleasure is in Zion, and with such of her members as are upright in heart and way.

But I more particularly discovered my soul to be conformed unto the image of God's dear Son from the following truths which hold forth and express his holy image; as we read: "I the Lord your God am holy" (Lev. xix. 2), and holy I perceived my soul to be as being sanctified in Christ Jesus, washed, pardoned, and purified through his blood, and justified by faith in him by being enabled to lay hold and put on his imputed righteousness; and blessed for ever be the God and Father of my ever-glorious Redeemer who hath thus blessed my soul with these spiritual blessings in the Person of his dear Son, according as he hath chosen me in him before the foundation of the world, to the end that through the merits of his Son, whose blood cleanseth from all sin and whose righteousness hideth every stain, I should be thus holy and without blame before him.

Another sweet part of the glorious image of the Son of God is mercy; as it is written: "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God" (Heb. ii. 17); and when the Lord proclaimed his Name to Moses he said, "The Lord God, merciful and gracious;" and to this I discovered myself conformed from the bowels of mercy which God had enabled me to show towards the poor and afflicted, the fatherless and widows of the household of faith.

Another part of the Saviour's image is righteousness; as it is written: "This is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (Jer. xxiii. 6.) "The Lord is righteous in all his ways." (Ps. cxlv. 17.) "The Lord our God is righteous;" and to this part of his image I discovered myself conformed, in that my prayer to God hath availed much, and in being led by experience to see that the law was not made for a righteous man, and righteous I discovered myself to be by being clothed in my Redeemer's righteousness; and that my soul was actually clothed in the heavenly robe I both felt and saw;—I felt that it made my heart warm and comfortable, my soul happy and joyful, and my conscience easy and peaceable, and I saw in God's Word that it was to all and upon all them that believe, and I knew that I had been enabled to believe, for the Lord Jesus was precious to my soul. "Unto you therefore which believe he is precious," so that I was fully assured his righteousness was to and upon me, and thus far discovered myself conformed into his heavenly image.

Another delightful part of the image of Jesus is mentioned in Heb. vii. 26, into which I most sweetly discovered my soul conformed. It is there expressly said of my ever-glorious Lord and Saviour that "he is holy, harmless, and undefiled," and the manner in which I discovered myself conformed to this part of his image was as follows: I believed his righteousness to be imputed to me, and that my soul was decked or clothed in this heavenly attire; and as the Lord Christ was become unspeakably precious to my soul, I judged my faith to be genuine from what is written: "Unto you therefore which believe he is precious;" and as I had thus examined and found myself in the faith, I was fully assured the best robe was brought near and put on my soul, for it is to all and upon all them that believe; and as there is no spot in this garment, I was led to see that my soul was all fair and without spot; and as I now believed myself to be of the house of Jacob and of the house of Israel, I believed that the Almighty would never more behold iniquity, nor see perverseness in me, so as to impute sin to me or lay it to my charge; as it is written: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." (Numb. xxiii. 21.) And again: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee." (Isa. liv. 15.) "When I passed by thee and looked upon thee, behold, thy time was a time of love; and I spread my skirt over thee, and covered thy nakedness" (Ezek. xvi. 8); and now "thou art all fair my love; there is no spot in thee." Consequently if all fair and without spot I must be holy as the Lord is holy, and thus far I bear the image of the heavenly.

Again: As I discovered myself to be holy by being complete in Jesus, so I discovered myself to be harmless in my being dead, and my life hid with Christ in God; that is, I have no life to depend on in myself; my life is in Christ, and when Christ who is my life shall appear, then shall I appear with him in glory, and live with him for ever. At present I cannot say that I live. The apostle Paul attempted to say so, but he could not maintain his words, for he soon recalled them again. "I live," said he, "yet not I, but Christ liveth in me." (Gal. ii. 20.) Therefore I consider myself to be dead indeed unto sin, and to all the follies and vanities of a sinful world; yea, it is utterly impossible that I should live in them; for "how shall we that are dead to sin live any longer therein?" and as my old man was crucified with Christ that the body of sin might be destroyed, I can no longer serve nor live in sin, but am dead thereunto, and in being dead thereto, I am for ever free therefrom; for "he that is dead is free from sin" (Rom. vi. 7); and what harm can there be where there is no sin, seeing that sin is the cause of all evil.

But again: I not only discovered myself to be holy and harmless by being complete in Jesus, but also by being conformed unto his image, and I was led to see that my soul was undefiled in him, which perfection arises from heavenly birth, heavenly food, heavenly washing, and heavenly clothing; therefore being already

blessed with an experimental knowledge that my soul was born of the Spirit, fed and strengthened with truth, washed by the washing of regeneration, and clothed in imputed righteousness, I was fully assured that the words my ever-glorious Lord and Saviour spoke to his spouse were most applicable to my soul: "Thou art all fair, my love; there is no spot in thee," and consequently no defilement. Thus I discovered my soul to be conformed into the image of God's dear Son.

Having arrived thus far on the road of experience in discovering myself conformed to the image of Jesus, and to be all fair in him, I expected to find the remainder of the way through the wilderness exceedingly fair and pleasant, for as I believed my soul to be safe in Christ, cleansed, pardoned, and justified through his blood and righteousness, and as I possessed such peace, fortitude, and consolation from it, I thought that I could, with courage, meet and manfully defy every enemy that might beset my path, with joy to pass through all difficulty, and never to doubt of God's mercy and favour again, thinking that it would always be day, and night appear no more; but before I had proceeded far I found I was mistaken, for night came on as well as the morning. Tribulation was my lot and portion in this world, and indeed I was led to see that every path of difficulty and tribulation was necessary, else why should the Almighty promise to be with me in six troubles, and in seven not to leave me, if I was never to have any to wade through. Therefore I was led to see a needs-be for trouble, else there would have been no need for such a promise as this: "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." (Jer. xxxi. 13.) I saw it necessary for sin to dwell in me, else there would have been no occasion for this promise: "Sin shall not have dominion over you" (Rom. vi. 14); and I saw this further necessary that on that account I might be kept humble at my Saviour's feet, and that I might never forget nor be unmindful of him who is the Friend of sinners, else what need for such a text as this: "Slay them not, lest my people forget" (Ps. lix. 11); and likewise I saw a needs-be for temptation, that this promise might be made of effect: "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." (1 Cor. x. 13.)

I further saw it necessary I should see and feel myself a poor helpless creature to verify this text: "Without me ye can do nothing." I saw it needful at times for God to hide his face, or there would have been no occasion for a promise like this: "For a small moment have I forsaken thee; but with great mercies will I gather thee." (Isa. liv. 7.) "I will manifest myself unto him;" "I will see you again." And indeed in all my calamities I saw a necessity for them, as they led me to see in God's Word a remedy for every evil, and the principal remedy appears to me comprised in the latter part of the following text: "In the world

ye shall have tribulation," there is the evil; "but be of good cheer; I have overcome the world" (Jno. xvi. 33), there is the remedy. Each member of Christ shall overcome every difficulty through the blood of the Lamb; they shall all conquer and be more than conquerors; and as the Lord Jesus died for my sake, I hope to live through his death. This made me go on my way rejoicing:

"My soul give praise to Him
Who worthy of the same
Laid down his life t' atone for sin,
Jehovah is his Name.

"He bought thee with his blood,
And paid the law its due;
He suffered all the wrath of God,
And died, my soul, for you.

"Died in thy room and stead,
And conquered death and hell;
He rose triumphant from the dead,
When all his foes had fell.

"And now upon his throne
He intercedes for thee,
Till he his promise does perform
'Where I am, you shall be.'

"Then trust his word and power
To bring you safely home;
Though hell may rage and Satan roar
They can't subdue his throne."

I now proceed to make a few remarks on the many changes I experienced in my journey through the wilderness. It is written: "Because they have no changes, therefore they fear not God" (Ps. lv. 19); but this is far from being my case, for I have often more changes than I wish. When I set out from Egypt, or left this vain, sinful world, the City of Destruction, as Mr. Bunyan calls it, to march towards the heavenly land, I for some time found the way most delightful and pleasant, and indeed I thought it would always be so, for I imagined that I had but a few steps to take before I should reach the heavenly land, little expecting ever to meet and travel in a dark night; and as the morning was so fair and serene I thought to reach home without either tempest or storm. But the Lord's thoughts were not my thoughts. I thought to get home shortly while the Sun shone, but his thoughts were to lead me round about for further instruction, the truth of which experience confirmed; for instead of being in my way continually enraptured with the thoughts of life and glory, I was encompassed at times with the sorrows of death, and, as the serpent of sin was permitted to seize me, and left the sting of guilt within me, the pains of hell gat hold upon me; that is, I was so troubled and sorrowful, so distressed and miserable, so unhappy and wretched in my own mind on account of sin, together with

the dread of eternal damnation from the curse of a broken law, which I think was more like the pains of hell than anything else I felt beside; yet blessed be God, in the day of trouble he visited me, and in the day I called upon him he answered me, and strengthened me with strength in my soul. He made my weakness manifest, and led me to the Rock that is higher than I, and enabled me to see where my strength lay, even in Him whom he had made strong for himself.

But alas! By reason of my foolishness in giving place to the devil and his temptations, I got over head and ears, as it were, in trouble again, and was bowed down greatly, and forced to go mourning all the day long. Then my heart and my flesh both failed, and my soul was disquieted within me, so that I was ready to say with David, "Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious?" (Ps. lxxvii. 8, 9.) In this dismal state I continued for some time. But one day, as I was walking on my way, bemoaning my sad, uncomfortable, and sorrowful state of mind, wondering in myself what could be the cause of it, it came into my mind that the cause was sin; as it is written: "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." (Rom. ii. 9.) "Then," said I, "I will bear the indignation of the Lord, because I have sinned against him;" and I went on my way in contemplation, meditating the following hymn:

"My iniquities get between
 My soul, and thou, my God;
 They cause me anguish, grief, and pain
 Along the heavenly road.

"Yet unto thee, my dearest Lord,
 I turn my eyes and pray,
 That thou would'st make me fear thy Word
 And walk in Wisdom's ways.

"That thou wouldst purge my soul from sin,
 And make my heart sincere;
 That thou would'st reign and rule within,
 And keep my conscience clear.

"That thou would'st wean me from the world,
 From every creature-love,
 And raise my mind, my heart, my soul
 To things that are above.

"Nor let the world's delusive joys
 Find any place in me;
 But wean me from these trifling joys
 To find my all in thee."
 (*To be concluded in our next.*)

WHAT is a saint but a stranger and pilgrim upon earth; a man in a strange country travelling homeward?—*Flavel.*

A SHORT ACCOUNT OF THE LATE SILAS KEEVIL.

WRITTEN BY HIMSELF.

I WAS born on May 16th, 1826, at Westbury Lee, Wilts, where my mother had herright breast taken off on account of having a cancer in it, which was a great trial to her and my father, but prayer was made for her by the church and pastor, Mr. Gault, and her own cry was heard and answered by the Lord dropping the following sweet promise into her soul with power, and her faith received it: "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.) The Lord brought her through, and she lived many years after, I think till she was nearly eighty-eight years of age. I was born after this operation.

We moved to a village called Beckington, near Bath, Somerset. My father and mother being poor, I had but little education. My father was by trade a thatcher, and I had to go to work when very young. Like all Adam's fallen race I was conceived in sin and shapen in iniquity, and in sin I grew up; but O how true is that Scripture which says, "Preserved in Jesus Christ, and called." (Jude 1.) I was an enemy to God and his truth, yet my life was preserved many times. When young a waggon passed over me, and the doctor said I must die; but not so, for my life was preserved. Another time I was carried into a deep river, left, and all thought I should be drowned; but I was preserved. Another time I fell from a stack of hay backwards across a rail put to keep away the beasts, but the rail broke and my life was preserved. Another time I fell from a high stack of oats, but escaped with my life. Many looked on me as a moral, steady young man; yet when out of my parents' sight, to my shame I say it, I was a wicked blasphemer, and fond of fighting.

I had many natural convictions of sin; one I shall never forget. A young farmer was killed coming from a cheese-fair, when the horses ran away, and the wheels went over his head as he was coming from Warminster Bridge Farm. Mr. Viney made a few remarks on his solemn death, and when he read his text: "Be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. xxiv. 44), he looked hard at me, so I thought it meant me. I wept, said prayers, left my company, and attended prayer-meetings, but it did not last very long; for that which is born of the flesh is flesh.

At another time, on a Saturday, there was the heaviest storm of thunder and lightning I ever heard in my life. My mother called us all together, father being away from home, and tried to pray for us. I really thought the world was going to be burned up, and that the end was come; therefore stop with her I could not. I thought, "Surely we shall be all in hell soon." So I ran away from my dear mother to our next door neighbour, thinking they would not be so much frightened, as they went to church;

but, to my surprise, they were both on their knees, using the prayer of the publican, "God be merciful to me, a sinner." I thought, "What shall I do if the world is at an end! I shall be lost for ever." I thought I would go to another neighbour, Mrs. Picke, as she might not be so frightened; but, to my surprise, she was on her knees repeating prayers and crying. I thought, "Well, here is a wicked, swearing woman crying for mercy, and saying prayers; so it must be the end of the world. What shall I do?" I got behind a large front-door, and the earth shook under my feet. I thought I would be different; but after the thunder and lightning were over my convictions and prayers soon died out. I was frightened at hell, not of sin. All fleshly works will die out in time, and if they don't in time they will when death comes. I believe hundreds are received into churches with natural convictions which all end in the flesh.

A leaf is here missing from the M.S., on which he evidently had written the account of his conversion. The following is supplied by a friend :

"I have heard him say that as he was walking in Greenwich Park for pleasure on a Sunday afternoon, the Lord shot the arrow of conviction into his heart, and he felt himself a guilty sinner before a holy God, and was, for a time, in great distress of soul. He groaned out his complaint before a heart-searching God, and, like the poor publican, begged for mercy. In his distress he was sorely tempted to put an end to his miserable existence, and went as far as to put a rope over the beam in a loft, when something stopped him, and he thought, 'The Lord had mercy on Manasseh, and on Mary Magdalene, and who can tell but that he may have mercy on me?' He said, 'One morning, before leaving home, I put my hands on the breakfast-table and in great distress of soul cried out, 'Lost, lost.' But in the course of the morning the Lord broke into my soul with the words: 'The blood of Jesus Christ his Son cleanseth you from all sin.' I said, 'What me, Lord?' The reply was, 'Yes, thee.' I returned home, and again put my hands on the table, and exclaimed, 'Saved! Saved! Saved!' My soul was so blessed that I begged of the Lord to take me home to be for ever with him.' He had a dream that he was carried into heaven, and what a glorious place it was, and that he saw the Lamb in the midst of the throne; and said how grieved he was when he awoke and found it was a dream."

The account is continued as follows:

I feel a good hope through grace by which I draw nigh unto God; as Paul says: "That we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," even Jesus Christ. Here I am enabled to look at times when trouble comes, and when the storm of temptation and distress makes me fear I shall sink and faint. O to have a Saviour near to us, saying, "Fear not; I am with thee;" and, by the power of the Blessed

Spirit, to be led to his bleeding side for refuge from the storm. The soul is saved when it can see and feel Jesus his Shield and his Covert from the storm.

But pride soon began to work, and I thought I was very strong; therefore the Lord saw fit to hide his face, and leave me to myself. The devil laid his traps for me, and I was left to fall, though I had no more thought of doing what I did than I had of making a world. But O how my poor soul groaned, and the first night I had no sleep, for my conscience accused me. I had grieved the Spirit of God, and in the morning I wondered I was not lifting up my eyes in hell, for I felt that was my just reward. I felt I had no prayer, no communion, or peace. There appeared no refuge for me, and I feared there was no hope. I wished I was a dog, or some beast that had no soul. Satan said, "God will never hear you, for Jesus Christ never died for you, nor did he choose you. You belong to me. What you have felt is all nothing. You are deceived. You never prayed in your life." But this was not all, for I felt God's wrath in my soul, and the thought that I had grieved him was more than all beside. I thought, "If there is a worse hell than this it must be dreadful, for this is hell in my poor conscience." I felt I could not go to the prayer-meetings with God's people, and what to do I did not know. I knew I was guilty, and deserved God's wrath. I felt I could not live in this state, and it was of God's mercy I did not commit suicide. Then I thought I would go and get drunk, and so I should lose my burden; but my trouble increased more than ever, and I could not stop in the public-house; so started home, and was in great distress. I was bowed down and could not come forth, My sore ran night and day, and no mercy reached my case. What a mercy of mercies it was I was not cut off; but it was because his love could not alter. This was an awful state to be in. I groaned and cried day and night.

There was a new chapel built in Bridge Street, Greenwich, and soon after it was opened a friend said to me, "Let us go on Sunday morning to Mr. Grinnell's prayer-meeting." So we went. Mr. G. said, "You must try and pray with us this morning." I trembled like a leaf, being burdened and in chains, and having a conscience wounded very sorely and hell in my poor soul. I was afraid to attempt to pray lest God should strike me dead. Mr. G. said, "Friend Keevil will pray." I refused over and over again, but at last the Lord gave me strength to stand up, and I cried, "Have mercy on me. Have mercy on me." If ever I prayed it was then, and I felt a little hope, just enough to keep me from despair.

I stayed to hear Mr. G. preach, and cried, "Lord, do pity me. Have mercy on me, and if I am thine do undertake my case;" and, blessings be to his dear Name, he did. Mr. G. spoke from the words: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." (2 Tim. ii. 19.) O with what power they came into my very soul! I felt my

chains fall off, and the dark cloud that had so long hidden a precious Redeemer from me was removed. I have proved that faith is alone the gift of God, and that he must exercise it in a poor sinner's soul. I can never forget what a sweet day it was to me. What I enjoyed in my soul I am lost for words to describe. None know what it is but those who have tasted it. To have communion with Jesus again, O how sweet! God's mercy humbled me in the dust. It needs the power of God to make a backslider feel his worthlessness and nothingness as much as it does to quicken him at first. I longed to get in some place by myself where I might praise the Lord. This is a little of what my soul enjoyed, and I would say, "Let him that thinketh he standeth take heed lest he fall." It is a sad thing to be a backslider in heart, but to backslide outwardly is much worse.

But what am I that the Lord should remember me! When I look and see the depths of the fall of Adam, and what a sinner I am through him, having broken God's just and holy law, and been a rebel all my life, drinking down sin as an ox does water, I am lost in wonder that he should ever have opened my eyes to see my state before him. I hope it was because he would save me, for there was nothing in me that should cause him to do so more than there was in any other fallen sinner. O for grace to give him all the honour and glory for ever and ever! I am a debtor to sovereign grace alone. But now my heart is like the parched ground. O that the Lord would open the gates of mercy, and let his sweet presence and lovingkindness be once more seen, that my icy heart may be melted with a sense of his love. I trust I have felt it very blessedly and powerfully at times; and I know that all blessings come in and through the precious blood and righteousness of Christ, and the soul is led through him to the Father.

After a time I went and heard Mr. G. again, and felt a love to the people of God at Greenwich, so that I thought, if it were the Lord's will, I would cast in my lot with them; but Satan said, "You are not a child of God, and it is only the Lord's people who are baptized and join churches." I again felt in a dark benighted state, and was as full of unbelief as the devil and a wicked heart could make me. I doubted everything that I had passed through, and could not feel nearness at the throne of grace. I was full of wicked thoughts, and feared mine was only natural religion. However I spoke to some of the friends about casting in my lot with them; but what my soul passed through I cannot describe. God's face was hidden from me, and I wept night and day. I thought I could not be a child of God, for my heart was so hard, and full of unbelief. I feared I was only a hypocrite, and that it would only be deceiving myself and others if I joined the church. This made me cry to the Lord, and my prayer was, "O do appear for me if I am really one of thine. Lord, do come and comfort me." I have gone into many secret places to cry for God's help and presence, and for the least token of his love to my never-dying soul.

It was arranged for me to see one of the deacons and a member of the church. The devil and my wicked heart told me I should not be able to say anything, but I proved him a liar. My prayer was, "O Lord, if I am a hypocrite do stop my mouth and not let me speak, and if I am one of thy chosen people, do open my mouth, and give me words, and grant me thy sweet presence. Do keep me from deceiving myself or thy people." I felt it was a solemn thing to make a profession, and have nothing but the form of godliness and be destitute of the power.

In May, 1849, I went before the church. As soon as I opened my mouth I felt sweet melting of heart and the presence of the Lord in my soul. I was enabled to tell them a little; and before I went into the vestry Mr. G. said, "Suppose you were to die, where do you think you would go, and what is your hope?" I replied, "My only hope is in Jesus Christ." It was a sweet time to me. I was sure none but God's elect had a right to be baptized, and I cried, "Lord, do not let me make a profession of thy Name unless I am one whom thou hast loved with an everlasting love, quickened me by thy Spirit, and given me faith to believe in Jesus Christ." I felt dark in my soul, and cried, "Lord, I can never go into the water in this state."

The time was fixed for me to be baptized, and I groaned and cried to the Lord for his presence. Mr. Allen preached, and if ever I prayed I did then, for there seemed nothing for me in the sermon; but when he was about half-way through his discourse he made this remark, "The Lord allows his people to walk in darkness to keep them humble." These words came with power and melted my heart, and my soul was filled with the love of a precious Redeemer, so that I could scarcely keep from crying aloud. I saw it was God's will to keep me in darkness that I should not think too much of myself. I now felt Jesus was with me, and the joy and peace I experienced I cannot find words to express. A dear brother, who I believe is the Lord's, said, "You do not doubt or fear now." I said, "No; there is not a shadow of a doubt on my mind. All is right." I could not praise the Lord enough. I wanted to be in secret where I could pour out my soul unto him.

Here the account ends. He was favoured with the Lord's presence in his last few days on earth, and exclaimed, "I am going home,—a saved sinner, and all through the Lamb and his blood." He was buried in the cemetery at Brockley, on Nov. 19th, 1886. Mr. Lewis, of Staplehurst, spoke a few appropriate words on the occasion, both in the cemetery chapel and at the grave. The three last verses of his favourite hymn (201) were sung at the grave.

If the face of Moses shone with peculiar brightness after he had been admitted to familiar converse with Jehovah on the mount; how much greater must that effulgence of glory be which God communicates to the saints in light, who constantly behold him without any interposing veil?—*A. Booth.*

“JESUS CHRIST THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER.”—HEB. XIII. 8.

IN speaking or writing upon the Word of God, how needful and important it is that we should be under the teaching of the Spirit of God. We may think we have eternal life in our hearts when we have not; therefore we are commanded by the gracious Redeemer to search the Scriptures, and if we know him, there will be a careful examination of God's Holy Word, that we may see how far that and ourselves agree; and this will often cause us to exclaim that we come short in everything. Here it is we learn that God's Word is like unto its Divine Author, the same yesterday, and to-day, and for ever.

According to the new man of grace within us we coincide with the Word of God, and feel that the blessed truths we hold, the precepts we cling to, and the rich spiritual blessings we enjoy are exactly like unto the Lord Jesus Christ, as they flow from him; for from him every good proceeds. Then if he be the same yesterday, and to-day, and for ever, he must be eternally the same; and what he is now he will ever remain. God's people, whom the Father gave to Christ from all eternity, are like unto himself; for the Holy Ghost assures us that they are heirs of God and joint-heirs with Christ Jesus, for they are members of his mystical body, bone of his bone and flesh of his flesh, united to him as the branch is united to the vine, which figure the gracious Redeemer has made use of to set forth that divine relationship which exists between himself and the heirs of salvation. This relationship he makes known to all his dear children, for he tells them that he loved them all from eternity, that he will keep them as the apple of his eye, and that he has mansions prepared for them in glory.

It is a privilege to know we are united to him, and that he hath become our glorious Advocate, Redeemer, and Mediator, and that we have received peace, pardon, and reconciliation for our sins through his sin-atonement blood, which he shed so freely and so abundantly on Calvary's tree; and that precious blood is as efficacious now as ever it was, and sinners know, when this blood is applied, that it cleanseth from all sin. It did so in the beginning of the world, for righteous Abel and all the saints that followed after him proved it so. Dread alarm is produced in the soul by the law on account of transgression, and the awakened sinner finds that it is a solemn thing to fall into the hands of the living God, and thus proves to his sorrow that those sinful sweets which were so pleasant to his taste have filled his soul with bitterness, and he now feels the subject of a dreadful malady of which he fears he shall never be cured. Distress of mind and guilt on the conscience are felt, and groans go out of the heart which are better felt than described. In this way God's people learn painfully that “the word of the Lord is both quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing

asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) So the psalmist found it when he was in the horrible pit, Jonah when he was in the belly of hell, and the apostle Paul when stopped on his way to Damascus. Therefore to all such distressed souls the apostle's words will apply: "And you hath he quickened, who were dead in trespasses and sins." (Eph. ii. 1.)

Thus the same regenerating work, in the hands of the Spirit, is carried on in the heart and conscience of every vessel of mercy whose steps are safely directed by the Lord through the gate of repentance, and who are called by grace with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. So also the convincing power of the Holy Ghost in the consciences of God's elect people is the same to this day as it was in the past, and it is effectual in bringing the sons and daughters of God unto Christ. The remedy which God prepared for the malady of sin is the same yesterday, and to-day, and for ever. The Door of mercy, which is Christ, is also the same as it ever was, but it is only accessible to poor and needy souls, and all such have to wait and knock at mercy's door; for it is written: "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. x. 36.) The man after God's own heart tells us that "he waited patiently for the Lord, and he heard his cry." The Lord gives patience to his people, and in due time he gives them a supply of divine favours and blessings which they, through grace, are seeking after.

Were it not for the Spirit of God helping the sinner's infirmities with groanings which cannot be uttered, no poor soul would war a good warfare, or overcome the world, the flesh, and the devil; but these gracious helps enable the soul to say, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." One sweet touch of the grace of God to our hearts, one crumb of mercy, one ray of light darting into the mind, a sense of peace and pardon in the soul, one blessed plunge into that rich fountain that is opened for sin and for uncleanness, sometimes makes the soul exclaim with good old Simeon, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." (Lu. ii. 29, 30.) These blessings assure our souls that Jesus Christ is the same yesterday, and to-day, and for ever, and we receive him into our hearts as such, and while he tarries there with us we rejoice with joy unspeakable and full of glory.

These rich blessings ever were and ever will be meat and drink to them who are heirs of the grace of life; yet how very little these solemn realities are proclaimed in this day from the pulpit. The discriminating truths of the gospel and practical godliness are not liked by many, and that man who boldly ventures to proclaim them is not much applauded, nor does he become a favourite with the many; but as he is enabled to insist upon a work of di-

vine grace in the heart, and how that work is carried on, and draws the line of separation between the righteous and the wicked; and as he is led to prove by God's Word that the elect obtain all spiritual blessings, and that the rest are blinded, he will be called a man of a bad spirit, and many will say, "These are hard sayings. Who can hear them?" In proclaiming God's truth he will be thought too severe, and too pointed in his remarks, too strait and particular in his views, and it will be said that he dwells too much upon experimental things, and it will get abroad that there is a great sameness in his preaching, and he dwells too much upon practical things, and neglects the doctrinal truths of God's Word. Complainers say, "We do not care to hear so much about the malady of sin. Tell us of the great Remedy for sin, and of God's love to his people." Perhaps no one in our day was more highly-favoured in preaching the gospel than Mr. Tiptaft, and certainly no man cared less what was said of him than he did; yet no man's line of preaching was more blest to the souls of God's people than his was.

Some persons who attend prayer-meetings complain that there is a sameness in the expressions of those who engage in prayer; but how can it be otherwise, seeing that the children of God are continually sinning against a good and gracious God, and are ever feeling in their hearts a proneness to depart from the paths of righteousness; therefore the language of the publican must constantly be their prayer, for they feel as he did. The child of God finds that the feelings of his heart are set forth in those short prayers which are left upon record in the Word of God, and when, through grief and sorrow, they are pressed out of their troubled heart they prevail with the Lord; 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) He did so with the publican, for the Holy Ghost tells us "he went down to his house justified," while the Pharisee returned to his house abased, which will ever be the case with every one that exalteth himself before God. Of all the poor wretches upon earth none are so detestable in the Lord's sight as the proud, for we read that "God knoweth the proud afar off;" but his blessed promise to his chosen people runs: "He that humbleth himself shall be exalted." (Lu. xiv. 11.)

Godly souls, when called upon to pray, desire that they may be clothed with the garment of humility, and feel their need of the Holy Spirit's help in their breathings at the throne of grace, so that they may not utter with their lips what they do not feel in their hearts. The Lord has said, "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.) Poor trembling sinners are constantly exercised in their minds lest all is not right between their soul and God. A praying soul knows that the Lord looks at the heart, and can only pray as prompted from within, for he continually stands in need of fresh tokens of God's love, applications of

his mercy, the sealings of his Spirit, and the renewings of divine grace in his heart.

All that comes from God leads to God, and is as the text declares the same yesterday, and to-day, and for ever. This the child of God believes, for the secret of the Lord is with them that fear him, and to them he will show his covenant. As the Lord shows these secrets to his afflicted children, in the warmth of their hearts they say, "I will sing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulness to all generations." (Ps. lxxxix. 1.) The Lord says, "Blessed are the people that know the joyful sound," that is, the sounds of mercy, peace, pardon, love, and blood, which fall so softly and powerfully upon their spiritual ear, and which sounds produce thanksgiving and praise unto God. The Lord's people, whether petitioners for the favours of God or receivers of those favours, make use of oft-repeated expressions. There are expressions the soul makes use of when overwhelmed in trouble and sorrow, and also when brought up out of the horrible pit and miry clay, and his feet firmly set upon the Rock, Christ Jesus, who is the same yesterday, and to-day, and for ever. Those who complain of the sameness in the prayers of God's people, and in the sermons of God's servants, in too many cases we may safely conclude they are not the Lord's people.

There are many mixed up with God's people who never see eye to eye, nor feel heart to heart with them in the things that accompany salvation. Many creep into churches unawares; and such may contend for the truth of God in the letter, but not in the spirit, and from these people arise the complaints hinted at. It is much to be regretted there is not a more searching investigation made by churches of truth generally when application is made by persons to become members; for in being remiss on this point wolves in sheep's clothing are allowed to enter; and wolves and sheep will never lie down quietly together in one fold; for their natures being so contrary, there will always be between them a something that will mar that peace which should prevail in the fold of Christ.

Some might say, "Why not separate the wolves from the sheep, or the tares from the wheat?" The God of heaven says, "Not so," lest in plucking up the tares they root up the wheat also. God's little ones who are tried, tempted, and buffeted during their journeyings in the wilderness may take courage, for heaven is theirs, and an eternal weight of glory awaits them, for their Lord and Saviour is the same yesterday, and to-day, and for ever. Amen.

E. F.

If God's love to men had its rise from their love to him, it would not have that singular eminency in it that is justly ascribed to it: "God *so* loved the world." *So*, as not to be expressed; *so*, as not to be paralleled; *so*, as not to be understood, until we come to that state wherein we shall know as we are known; nor then fully, because it is infinite.—*Elisha Cole*,

THE DAYSPRING FROM ON HIGH.

Beloved in the Lord and For the Truth's Sake,—Your epistle dated Jan. 30th, and addressed to my very dear friend, Mrs. Tradgley, is at this time in my possession, and as she has requested me to write a few lines by way of answer, I cheerfully embrace the opportunity in order to convey my unfeigned regard to you, and also to testify that you are one of that number whom not having seen I love in the bowels of Jesus Christ, believing in my heart that notwithstanding all your scruples, doubts, and fears you are an object of the Father's love, a vessel of mercy chosen from among men, a redeemed and saved subject of Christ's kingdom, and one whom the Holy Spirit hath condescended to make his temple.

Peradventure you may reply to this as the Shunamite did to Elisha, "Nay; do not lie unto thine handmaid," &c. I believe the issue will prove that my dear friend as well as she will draw a wrong conclusion; for at the appointed season Elisha's prediction was verified to her, and in the Lord's good time my brother Doubtful will certainly come forth out of this prison-house of shadows which at present veil his prospects of good things to come. It is evident to me that the Dayspring from on high hath indeed visited thee in the rich display of God's tender-mercy; and as the Daystar is already risen in your heart, so likewise shall the Sun of righteousness with his blessed, healing beams ere long break forth with peace, love, and joy, scattering every cloud, and diffusing heavenly warmth and divine consolation throughout thy whole soul. Then will the poor prisoner of hope arise and shine, for his light is come, and feel that the glory of the Lord is risen upon him. He will then no longer cherish such a troop of surmising fears, but with Thomas burst through them all with heavenly rapture, and say without the least reserve, "My Lord, and my God."

You say, "I should no doubt get along if I could but say those short, but comprehensive words: 'Abba, Father,' for that would be the key to unlock all the promises of the gospel; and having this Spirit of adoption I should then have a right to plead all the promises of the gospel." In reply I must needs say my dear friend's desire accords with the apostle's injunction: "Covet earnestly the best gifts," and this sort of covetousness is truly commendable. But why do you put aside every promised blessing, or doubt your interest in the promises unless you feel the cry of "Abba, Father" in your heart? Did you ever hear a new-born child articulate a single word as soon as brought forth? Then why deprive the babes in grace of the milk of consolation because they cannot say, "Father?" But can you tell me the cause, or show me the source from whence this covetous principle sprung up in your soul? If you cannot, or will not, then permit me to show mine opinion. Here I must first inquire, Did you ever meet with any one in a state of nature whose heart's

desire ever ran out after the unspeakable gift of the Spirit of adoption? If you say, "No;" then how comes it to pass that the desire of your soul is so fixed upon such a blessing as this? Why, truly this desire is the fruit or production of the Holy Spirit that now dwelleth in thee; and as this Divine Person has taken possession of thy heart, and brought forth this holy longing there, you know that agreeable to the promise he will never leave his own temple. (Isa. lix. 21.) And his abode in this temple is not like that of a wayfaring man that tarries but for a night; for the blessed Redeemer assures us that "he is to abide with us for ever." (Jno. xiv. 16.)

Now I think it is evident and plain that when regeneration takes place in an elect sinner, the Holy Spirit, with all his precious train of graces, takes possession at once. But there is a beautiful order and diversity of operations produced in the soul before many of these choice graces are discernible by the recipient of them; for in the new creation there is a similarity with the natural creation. "The earth was without form, and void; and darkness was upon the face of the deep," &c. (Gen. i. 2.) It is not needful for me to show the parallel, as you are well acquainted with the uneasy, restless disquietude which takes place when the first motions of the Holy Spirit are felt in the soul. Light and life attend his first movings on the dark and confused state we are in, discovering to us our dire condition, and quickening us to feel the ruined and lost state we are fallen into by our first parents' transgression. These illuminations and sensations are of various degrees; in some persons more than in others, according to the sovereign pleasure of God "who worketh all things after the counsel of his own will;" but in carrying on the good work, the Lord the Spirit brings forth into exercise now one grace, and then another; but the whole assemblage of graces of which the new man is constituted are all within the soul, though not all at once in act or exercise; yet such is the sweet harmony in their operations that they appear to assist one another, and life runs through the whole. The church of Christ is also compared to a garden of fruits, an enclosed spot of holy ground; so likewise every individual believer is "a garden enclosed, a spring shut up, a fountain sealed." None except the King and the seed royal can enter here, nor do they find admittance into our affections till the Spirit of love unseals and opens the door of the heart.

The wise man shows us that the great Creator hath made everything beautiful in its season. Thus in those who are created anew in Christ Jesus there is a time and season to call forth first one grace and then another into action, so as to bring glory to God and good to his people. Many things I might mention upon this subject, but my aim is simply to point out to my dear friend that neither his right to plead the promises, nor yet his interest in them, do not altogether depend upon his being able to cry, "Abba, Father." To feel and enjoy this high privilege is truly a

most precious and desirable matter, and verily it is well worth seeking after with the whole heart; but if the vision tarry wait for it; but remember also the waiting soul is already blessed, and the time will come, if it is not already come, when thy cup of joy will run over with divine consolations; “for the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.” (Isa. li. 3.) Ponder over the whole chapter, and fear not, O thou of little faith. I could by no means have written in this free manner to one I never saw in the flesh, were I not fully persuaded that you are in the footsteps of the flock.

I well know from happy experience the lovingkindness and tender-mercy of the good Shepherd. He found me, a lost sinner, in a desert land, and in the waste-howling wilderness. He hath led me about, instructed me, and kept me as the apple of his eye, and to the present period hath showed forth all long-suffering towards me, who am not worthy of the least of all his mercies. Many changes have I found in the house of my pilgrimage, but our covenant God changeth not, therefore I am not consumed; and did you know all the way the Lord hath led me, and the great goodness manifested towards such a mass of sinful dust and ashes, you would say with admiration, “What hath God wrought!”

I am now getting towards the end of this wilderness, with a humble confidence that in the appointed season I shall bid an everlasting farewell to all sin, sorrow, temptations, and tribulations. At present it is a cloudy and dark day with me in my outward concerns, so that I am constrained to stand on my watch-tower, and keep looking to Him who is able to turn the shadow of death into the morning. The present state of the church, likewise, hangs heavy on my mind, for there is so little of the power of godliness to be found;—so much profession and so little spiritual life; so few ambassadors of peace with beautiful feet, and the true disciples of Christ Jesus in much tribulation, while iniquity abounds, and the love of many has waxed cold; so that the declining state of religion here may be compared to the shadow upon the sun-dial of Ahaz which went ten degrees backward. But as these things are not unknown on your side of the Atlantic I need only touch upon them.

Please accept my sincere thanks for your kind remembrance of me so affectionately expressed in dear Mrs. Tradgley’s letter. This, your kindness, produced some reciprocal sensations in my spirit, and hath drawn some warm petitions from my heart in the behalf of my unseen friend. May the Lord bless thee, and keep thee, and cause his face to shine upon thee.

I remain,

Most affectionately Thine,

To Mr. Geo. Arrowsmith.
March 27th, 1826.

J. KEET.

THE EFFECT OF LAW-TERRORS.

Dearly-beloved Sister in Christ,—You have been much on my mind since your confinement. I wish much I could come and see you, but I cannot see how that can be. I hope you are better in body, and likewise that your soul is prospering. The Lord was pleased to lay you much on my mind this morning at a throne of grace. I believe the Spirit did help my infirmities to intercede for my dear sister, and you know that God, who searcheth the hearts, knows what is the mind of the Spirit, who makes intercession according to his will. What a mercy it is for you and I that we have a great high Priest, who can be touched with the feeling of our infirmities. May our hearts be ever going out after him. He sought us when we were at a great distance from him, even as far as sin could make us, and he passed by us when we were in our blood; yea, he said unto us while we were in our blood, "Live." What love was this! It has broken my heart when nothing else would do it. We have known what law-terrors can do, that is, nothing but harden the heart and lead the soul to desperation; and we have known, in some measure, what is the effect of divine love, for it softens and melts the stone, and turns it to flesh. May we know more and more of it in a way of sensible enjoyment.

I wish you could let me know how it is with you and how the Lord is leading you, whether you are in the banqueting house feeding on the feast of fat things full of marrow, of wines on the lees well refined, which go down so sweetly, causing the lips of them which are asleep to speak, or whether your soul is following hard after God. Be it which it may, sure I am they are both the footsteps of the flock. I have travelled both these paths, though lately I have been much indulged with being in the banqueting house, but I believe it is a preparation to my being brought forth to the field of battle. My enemies, I find, are strong and mighty, and my strength is perfect weakness; but I know the battle is not mine, but God's, and my enemies are his enemies. Therefore though they fight against me, they shall not prevail against me, because God is engaged to be present with me to deliver me.

I have had some sharp conflicts since you saw me. Satan is never idle with me. He has caught my feet in a snare lately under a very specious show of humility; but the snare is broken and I am delivered, and all the guilt has fallen on his own head, and I have found God faithful to his promise where he says that with every temptation he will make a way to escape, that we may be able to bear it. Satan is most dangerous when he comes to us in his white robes, because he ensnares us before we suspect him, but it suits his purpose best; yet he can go no farther than he is permitted, and even all his temptations shall work together for our good, though he means it not.

I drank tea yesterday with Mrs. Morris at his Excellency's, the

Welsh Ambassador's, and we were trying to plan a way to come and see you. However I hope it will please God to restore you to us again soon, and that you may come to us in the fulness of the blessing of the gospel of Christ.

The work of the Lord goes on amongst us. There is another coming to the standard, declaring on the Lord's side, waiting at the pool for the moving of the waters among the sick and wounded, and I believe she will not depart till she gets healing to her soul. Her wounds seem to be very deep,—too deep for anything but the blood of Christ to heal, and I believe she is one of the elect who cry day and night. This, my dear sister, is good news from a far country, and nothing on this earth rejoices me so much as this. I should be glad if you would favour me with a letter as soon as you can.

Your Sister in the Lord,

To Mrs. Shoesmith. Loughton.

M. HOOPER.

NO SEPARATION FROM GOD'S LOVE.

My dear Friend in Him who is our Life and our All,—Since the Lord quickened our souls into spiritual life, he has kept us alive, otherwise we should have turned back over and over again in the day of battle. I know I should have done so, but thanks be to the Name of our great King of kings, nothing can separate us from the love of God which is in Christ Jesus our Lord; no, neither tribulation, distress, nor persecution, for he loves his own unto the end, and will never leave nor forsake them. Such are kept by the mighty power of God, through faith unto salvation, and are called to fight the good fight of faith, and lay hold on eternal life. It is our mercy to know, by the teaching of God the Holy Ghost in our souls, that our life is hid with Christ in God, and this is one of the secrets that the great Head of the church doth, in his rich and sovereign mercy, reveal to his servants who seek him; and bless his Name, they shall not seek in vain.

We daily find that the way to the kingdom lies through much tribulation. Isa. xliii. 2 helped me this morning when in my bed-chamber. None teacheth like the Lord. I feel to be full of sin, and in myself am all unrighteousness; but what an unspeakable mercy it is for poor vile worms of the earth to know that Christ came into the world not to call the righteous, but sinners to repentance; and true repentance is a gift divine.

We were sorry to hear of you being so poorly in body, which must be very trying, as you are so far from home. Nevertheless it is our mercy to know that our times are all in the Lord's hands. O that he would give us grace to trust him where we cannot trace him. But, alas! At times we are scheming and working in our own strength and in our own way, until, as you say, the Lord shows us our folly, and gives us to see that our strength is to sit still; for he will, in his own time and way, work in us and for us, both as a God of providence and a God of grace.

What a mercy it is that the Lord has given us a good hope through grace that he will, in spite of all that may oppose from within and from without, be our God and Guide even unto death. How free must be the grace that can meet so bad a case as mine! Nevertheless by the grace of God I am what I am; that is, I am daily kept a sensible sinner, and "God be merciful to me, a sinner" is the best prayer I can utter. We have been taught that we cannot trust in ourselves, and are compelled to look to Him who hath laid help upon One that is mighty, who can and will help the helpless.

It is no small favour and privilege for you to be able to sit under a pure gospel ministry. May the Lord send peace and prosperity into your midst. Many of the Lord's own sent servants have gone to their everlasting home during the last forty years, and though sad, it is but too true that there are but few to be found in our once highly-favoured land to fill up their places. We have need to pray that the blessing of God may rest upon those who are left, that the word of the Lord may run, have free course, and be glorified. We are living in sad times. May the Lord look down upon poor Zion, afflicted as she is with wave upon wave.

I feel more or less every day that my time here is short. May it please the Judge of quick and dead to prepare me to stand before his face. The Lord help us to look to him with a single eye, and fight the good fight of faith. May you be helped to pray for me. I am seventy-five years of age. Grace be with you and yours.

The Sinner Chief,

Worcester, Jan. 25th, 1884.

H. N. HOPEWELL.

PARTAKERS OF GRACE.

My dear Friend,—May the Angel of the Lord's presence condescend to come with you and make your removal a blessing. Trials you may expect; they are needful, and, when sanctified, are special blessings. The Lord does not afflict willingly, nor does he suffer us to be in heaviness through manifold temptations except when there is a needs-be. Above us is everlasting love; beneath us are the everlasting arms. Behind are tokens of loving-kindness, tender mercies, delivering, drawing, strengthening, restoring, and preserving grace, and before us are many promised blessings, and the promised inheritance of which the poor raised from the dust, and beggars lifted up from the dunghill are heirs, and they now receive a revenue as a full proof of their right, and a sure earnest and sweet foretaste of everlasting possession.

Partakers of grace upon earth shall surely inherit glory in heaven. Peter saith the inheritance is "reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Faith in Christ and in the truth as it is in him is the appointed means, and the power of God the effectual cause. His power does not depend upon our faith,

but our faith stands in the power of God. He is not dependent upon us, but we upon him. Pride pleads for the former, but the soul that is humbled by a conviction of its depravity, fickleness, and feebleness, or rather its utter helplessness, is encouraged, supported, and comforted by the glorious truths of the immutable purpose, the well-ordered and sure covenant, the inviolable promises, the never-failing faithfulness and omnipotence, or all-sufficiency of Jehovah in covenant.

The tongue of a gospel minister is as the pen of a ready writer. The Holy Spirit makes use thereof to write upon the fleshy tables of the heart the precious and glorious truths of the eternal gospel, which are received in faith and love, and they draw our faith God-ward, and do not allow us to look to ourselves, but to Christ, the Mediator, who is the Author and Finisher of faith. Herein is liberty of soul; but all doctrines and commandments of men bring honest, God-fearing souls into bondage, weaken our faith in God, and lead us to look to ourselves to perform the conditions they prescribe. Thus our happiness consists in our performance, for without that we can have no hope or faith in God. This is poor comfort for mourners. But to trust in the Lord for ever, for in the Lord Jehovah is never-failing perfection is the Scriptural rule. His gracious promises are our warrant, and the Spirit of all grace is our strength to enable us so to do. I shall be glad to hear from you. Perhaps you can now state when you think of coming. My kind love to Michael, and all friends.

March 11th, 1837.

Yours affectionately,

S. TURNER.

*THE CONFESSIONS AND REPENTINGS OF A
BACKSLIDER.*

I've wandered on sin's mountains till dark, and dull, and cold,
 Lord, bring me back with weeping unto thy precious fold.
 Forbidden paths bring guilt and woe; O bring me to thy feet,
 And let me taste thy goodness in thy forgiveness sweet.
 O that I thus should leave thee, my wicked treacherous heart
 Seems only bent on wandering; O do thou strength impart;
 When Satan with his curséd baits doth aim my overthrow,
 Lord, lift thou up a standard against him in my soul.
 Show me what sin once did to thee, thou lovely Son of God,
 What agonizing smart it gave when thou the winepress trod.
 Why needed all that anguish of body and of mind
 If 'twas not for sin's blackness? its depths we ne'er shall find.
 Sometimes I've felt some sweetness in gazing on thy woe,
 Feeling 'twas love beyond compare to my poor guilty soul;
 And yet I've mourned thy suffering, but 'twas thy righteousness
 Which clothed my sin-polluted soul, or it had had no dress;
 For I have not a single rag wherein I e'er could stand,
 But poverty and wretchedness are mine on every hand;
 And worse than that, a dreadful crop within my heart doth grow,
 That did'st thou not restrain it, all else 'twould overflow.

O what a blessed covenant,—thou ever knewest well
 That thy own chosen children would only merit hell;
 Our sin has not surprised thee, thou countedst well the cost,
 Or I'm a living witness, not one but would be lost.

O make my sin a burden, make guilt a bitter thrall,
 O may I walk more tenderly, that I may not thus fall
 To grieve the Blessed Spirit, and leanness bring within;
 For barrenness and misery are bitter fruits of sin.

O stamp on me thy image, deep grave it on my heart,
 E'en though from all beside thee I should be called to part;
 For thou art all my portion, Lord, when in my proper mind,
 And no true solid happiness without thee can I find.

But O my heart is treacherous; I cannot trust myself,
 My nature's independent, and I seek some earthly shelf.
 O search me out of every place with thy chastising rod,
 And prove I am indeed thy child, and thou my Father, God.

Restore my soul, O blessed Lord, speak pardon to my heart,
 And keep me at thy gracious feet, nor let me e'er depart;
 For truly I am sick of sin, and long to taste thy love.

O give me one more earnest, Lord, that I shall land above!

Chase all my clouds, and doubts away by thy appearing soon;
 Do make thy graces bloom again, turn midnight into noon.

I know I am not worthy, Lord, that thou should'st look on me.
 In Christ is all perfection; may this my meetness be.

O meet me in death's river, Lord; do own me then as thine,
 And may the Sun of righteousness through all the valley shine;
 Then land me safe in glory, Lord; thus answer my request,
 That I may never sin again, but in thy presence rest.

M. C. D.

As it is very hard for a rich man to enter heaven, so it is very hard for a worldly Christian to get assurance of heaven.—*Brooks.*

MR. FOX, the author of the book of Martyrs, being asked whether he knew a certain poor man who had received succour of him in the time of trouble, answered, "I remember him well. I tell you I forget lords and ladies to remember such." So will God deal by his poor saints. He will forget the great and mighty ones of the world to remember his few poor despised ones. Though John was poor in the world, yet the Holy Ghost calls him the greatest that was born of women. Ah, poor saints, men that know not your worth cannot have such low thoughts of you but the Lord will have as high.—*Brooks.*

THE Bible is the precious store-house, and the magna-charta of a Christian. There he reads of his heavenly Father's love, and of his dying Saviour's legacies. There he sees a map of his travels through the wilderness, and a landscape, too, of Canaan. And when he climbs on Pisgah's top, and views the promised land, his heart begins to burn, delighted with the blessed prospect, and amazed at the rich and free salvation. But a mere professor, though a decent one, looks on the Bible as a dull book, and peruseth it with such indifference as you would read the title-deeds belonging to another man's estate.—*Berridge.*

REVIEW.

The Arminian Skeleton; by the late William Huntington.—London: F. Kirby, 17, Bouverie Street, Fleet Street, E.C.

IN these days of religious blasphemy, and rebuke, when the letter of truth is ignored or delusively explained, and the Spirit of God is so little manifested in the ministry of the word, it is a pleasure to see a re-print of the works of one of God's eminent servants; and though he has passed out of this time state into eternal glory, it may be truly said of him as it was of Abel, "He being dead yet speaketh." Hundreds of men in the present day, who profess to be the servants of God and guides to heaven, are denying original sin, the total fall of man, the necessity for regeneration by the Holy Ghost, and the work,—the great work of the atonement, also the need of imputed righteousness, and justification by faith in the Person and blood of Christ; and these men having their ten thousands of followers proves most clearly that the letter of truth, which shines into the enlightened mind as clear as the sun at noonday, is ignored and set at naught; but to such men God says, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee." (Ps. l. 16, 17.)

When persons take up a form of religion and are destitute of the power, or when men are educated at College and prepared, as they think, for the work of the ministry, and go forth to preach the word of God, knowing nothing of the power of it in their own souls, these frequently go from bad to worse, put darkness for light and light for darkness, bitter for sweet and sweet for bitter, neither knowing the value of their own souls nor the souls of others, but are truly, as the Scripture says, "blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. xv. 14.) Yet awful as these things are, need we feel at all surprised, when the Holy Ghost says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away?" (2 Tim. iii. 1-5.)

That lies instead of truth should be proclaimed by preachers who corrupt the Word of God, that those who receive their delusive doctrines should prosper and have so many followers, that God should allow his own honour to be assailed and his gospel, in the letter and spirit of it, set at naught, and that these people should be happy fighting against God, his truth, and his people, to us may seem a wonder indeed. It was the same with Jeremiah, who found that the truth which he preached was not only

rejected by those who heard it, but they devised also to take away his life, and thought it was better for him to die than to live. This brought him to the throne of grace to plead with God for an interpretation of these things; and he said, "Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root; they grow, yea, they bring forth fruit; thou art near in their mouth, and far from their reins. But thou, O Lord, knowest me; thou hast seen me, and tried mine heart toward thee; pull them out like sheep for the slaughter, and prepare them for the day of slaughter." (Jer. xii. 1-3.)

What is contended for in the present day is the doctrine of universal charity, that is, that Christ has died for all men, and that all may be saved if they will, for Christ stands with open arms to receive all who will come unto him, and that he invites, entreats, and promises life to all who will be obedient; but that if they will not come, Christ will lose very many for whom he laid down his life and shed his precious blood. If this kind of charity be opposed, as it must and will be by all God's faithful servants who contend that the power of God is put forth to regenerate all those for whom Christ died, that he suffered for his sheep only, and has paid for them the price of redemption, and that they shall surely be brought to know him,—all which blessed truths are clearly revealed in the Word of God, this stirs up the enmity of the carnal mind in the preachers of universal charity, and they soon manifest that they have charity for all the human race except the elect of God.

The title of D.D. is taken by many who know no more of the teaching and unction of the Blessed Spirit, nor of the Person of the Son of God, the Lord Jesus Christ in human nature, nor of the chastening, love, grace, and mercy of the Father than a benighted Hottentot. If there have been any men within the last few centuries who have been entitled to the honour of D.D., though we see no foundation in Scripture for such titles, they would be such men as John Owen, Goodwin, Bunyan, and the God-honoured servant of Christ, the immortal coalheaver, William Huntington. Mr. H. was indeed a spiritual anatomist; for the Lord led him most wonderfully into two great depths: "First, he was led by the Spirit into the depths of sin, darkness, blindness, and ignorance that the fall has brought upon every human being, and also taught and enabled to discover the workings of sin, in its various forms, in men in a state of ignorance and death, and also in those who are enlightened and have the Light of life. And secondly, he was led, in an unusual way, into the deep mysteries of the kingdom of God. The love, mercy, grace, peace, and pardon that had been manifested in him after so much legal working and struggling for life, and God having made him a master in Israel, he was enabled to expose and explain these two depths

in a way most clear, admirable, and convincing, which he has done in the book we are Reviewing, and in which he shows the difference between false and real charity.

In the following extract he says,

“The whole work of pretended charity seems to be nothing but reconciling Christ and Satan, truth and error, saints and sinners together; but the throne of iniquity shall have no fellowship with God, nor they who frame mischief by a law. (Ps. xciv. 20.) ‘What part hath he that believeth with an infidel?’ I do not know Paul; you must ask Universal Charity this question; it is all her work. If a man were to bring into my house a troop of wizards, witches, heathens, robbers, and murderers, and unite them with me and my family, I should not think it a very charitable act; and those who couple Christ and Satan will find nothing but wrath from him for their pains. ‘What is the chaff to the wheat?’ Surely the Saviour’s family, which he received in eternity, and redeemed from among men, are not to be thus jumbled together with pagans. But all this is the noble effect of free-will, free-thinking, and pretended love. Pope says, ‘Though God bound nature fast in fate, yet he left free the human will.’ And he has acted with God and his saints as all freewillers do, namely, stirred heaven, earth, and hell together. But God’s gulfs are fixed, and no free-willer shall ever spread the sails of human merit, nor strengthen the mast of freewill, nor use the oar of human excellency to cross that unfathomable gulf. (Isa. xxxiii. 23.) ‘And, besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.’” (Lu. xvi. 26.)

It is a favour for the elect, who have been brought to hope in the mercy of God, that Christ is of one mind and none can turn him;—that he is a faithful God, and never will alter the thing that is gone out of his mouth; that the Lord Jesus is the same yesterday, and to-day, and for ever, and that where the Holy Ghost has begun a good work, he will perform it until the day of Jesus Christ; that Christ has sworn that his sheep shall never perish, that the life he gives them is eternal life, and that all nature shall fail and pass away rather than that his word shall prove untrue. Hence he says, “Heaven and earth shall pass away, but my words shall not pass away.” (Matt. xxiv. 35.) That lies will be preached, that delusions will prevail, that the kingdom of Satan will prosper, that truth will be hated and despised, that the church and people of God will be set at naught and accounted as the refuse of the world and the offscouring of all things, that professors will grow worse and worse, deceiving and being deceived, we have not a shadow of a doubt; for as it was in the beginning, so it is now, and ever will be, even until the second coming of the Lord Jesus Christ; for he has said: “As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and de-

stroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Lu. xvii. 26-30.) It will then be seen that Divine love has prevailed to bring all the chosen family to the knowledge of God and Christ.

In commending this work of the late William Huntington's to the church of God, we will close by giving an extract from it on *true charity*:

"Charity never sets a universal lover to teach God knowledge, or as a counsellor to instruct him in the path of judgment; much less to condemn his eternal counsel, that a worm may appear righteous. 'Hopeth all things.' Hopeth to enjoy all the blessings of an everlasting covenant; and makes the soul believe he shall never be disappointed of his hope, or have his expectation cut off; but leads him into the enjoyment of hope to come, and makes a soul 'rejoice in hope of the glory of God;' yea, and enables him in the strongest confidence to leave his very flesh to rest in hope. 'Charity endureth all things.' Endureth all things rather than part with any truth, or her portion therein; yea, rather than cast away her confidence for that hellish principle of falling from grace; and will cry and pray day and night, as all the elect do (Lu. xviii. 7), rather than part with her daily dependence on God by faith and prayer, or exchange it for that independent, self-exalting and flesh-easing doctrine of sinless perfection. 'Charity never faileth.' Charity is a divine love fixed from all eternity (Jer. xxxi. 3), appears and draws a soul to Christ in time (Jno. vi. 65), and shall never be taken from him until the faithfulness of an unchangeable God can fail. (Ps. lxxxix. 33.) 'Charity never faileth;' it knows nothing of final apostasy from adopting grace, or of disinheriting the subjects of it; never dreams of God being perjured in his oath, or of the unalterable promise failing Christ and his seed; has not the least idea of an everlasting covenant being broken, or of the holiness, truth, justice, and faithfulness of God appearing as an everlasting blank to his elect, who are secured by every perfection of Deity, and with ten thousand promises and blessings, besides a whole cloud of witnesses. And we, in the Name of the eternal and invisible God, defy all the legions of devils now in hell, and all the reprobate sinners of mankind with them, together with all the universal lovers on earth, ever to point out the person who, the period when, or the crime for which one single soul chosen of God in Christ from all eternity, redeemed by the blood of Jehovah the Saviour, and internally called and sealed by the Holy Ghost ever dropped into hell as an heir of wrath."

WHAT a small point of time is our waiting time compared with eternity.—*Flevel.*

Obituary.

WILLIAM SPEDDING.—On Jan. 1st., 1888, aged 80, William Spedding, for thirty years member and for many years deacon of the Particular Baptist Chapel, Blackburn.

He has left no written statement, but the following was gathered from his own lips. In the days of his unregeneracy he was preserved from flagrant, open sins, yet lived without God and without hope in the world until the year 1842, and up to that time he did not even make a profession of religion. His spare times and Sabbaths were spent in worldly pleasures, such as skittles, quoits, and cards, and his holidays and Sabbaths were often spent with his worldly associates on the bowling-green; but he was never left to fall into the sin of drunkenness.

About the year 1840 the late Mr. Houseman, of Skerton, near Lancaster, seceded from the Church of England, and turned his lodge and coach-house into a place of meeting, and there preached the gospel, and the distinguishing doctrines of grace which he loved. The good man was honoured of God in this step, and marked seals were given to his ministry in Lancaster and the neighbourhood. Many found this a place of blessing and help. This step caused much stir. Mr. Spedding's wife prevailed upon him to go, and many of his companions, one after another, were influenced to follow. One was a Roman Catholic, who is now living, and is also deacon of the church at Blackburn.

His convictions grew upon him as he attended to hear the word from time to time. I have heard him say that on the last occasion that he played cards with his companions, he was so troubled in his conscience by convictions of sin and guilt that he arose from the table, flung the cards down without finishing the game, and came out condemned, miserable, and guilty, exclaiming to himself, "If I continue in this state and course I shall be damned." He then committed his cards to the flames. Mr. Houseman's ministry entered his soul, and he was led to see that acts of sin sprang from the root of sin in him. This brought him into the dust, and he felt like a beggar on the dunghill; but was afterwards raised to a comfortable hope in the mercy of God.

About this time a heavy trial fell upon him of a providential kind, which led to his removal from Lancaster, for his master failing in business caused the manufactory to be closed, thus throwing him out of employment. He removed to Chorley in search of employment. In this trial the Lord gave him a word that never left him through life nor in death, for it was the last portion of Scripture he spoke of to his son. It was this: "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 brought into trials he would generally say, "Well, it is among the *all things*." His stay was short at Chorley, for he

came to Blackburn, and many others who were brought to know the Lord at Lancaster came also. Mr. Houseman felt their leaving, and not knowing that the truth was preached at B., he advised them to meet together in Mr. Spedding's house for reading and prayer, and addressed two letters to them respecting it. Afterwards, finding that the truth was preached at Blackburn by the late Mr. Horbury, and profiting under his ministry, and feeling a union to the people, Mr. S., together with his friends, gave up the meeting in his house, and one after another were baptized and joined the church over which Mr. H. was pastor. Our departed friend was baptized in June, 1851. He was a man of peace, and being blessed with understanding and discretion, he was made a blessing to the church in which he held office, and was a comfort both to the pastor and people.

About twenty years ago he gave up his engagements in the mill, and resided with first one and then another branch of his family. He had spent fourteen months at my house, and then left us to pass the winter with his son at Seacombe, near Liverpool, where he died. He was remarkably well when he left us in last August, and was confined to the house only a few weeks, and never had to keep his bed. Shortness of breath increased upon him, and he died in his arm-chair by the fireside, and must have passed away in his sleep. During his stay at my house, from the spirituality of his mind and the little concern he had about worldly things, together with the little helps he often spoke of receiving under my ministry and from communion with the people of God here, I could see that he was ripening for glory.

The morning he died his son said to him, "Father, I wish you a happy New Year, either in this world or in a better." He thanked him and other members of his family for all their kindness, and referred again to the sweet word of promise the Lord gave him many years ago: "All things work together for good," &c., remarking that this affliction, too, was among the *all things*, and therefore must work for good. He spoke of the Lord stopping him in his wild career at Lancaster, and blessing Mr. Houseman's ministry to him, and finished by saying, "I now leave all things in the Lord's hands, and am content." He then fell asleep, and quietly passed away from a state of grace to a state of glory.

E. LITTLETON.

MRS. BUTLER.—On Feb. 5th, 1888, aged 76, Mrs. Butler, of Pendleton, near Manchester.

Her husband was a hearer of the late Mr. Gadsby, by whose entreaty she was persuaded to go and hear him, as she said "just once," but that *once* was made a blessing to her, and from that time she became a constant hearer of Mr. G. until his death. She was afterwards baptized and joined a little cause near Salford, which was broken up when Mr. Samuels left it some twenty-three years since. From that time she sat under the ministry of the late Mr. A. B. Taylor. Being of a very doubting and

fearing spirit she had a very low estimate of her religion, and never had confidence enough to come before the church at Rochdale Road, although she often had a desire to join it. She was truly one of those who through fear of death are all their lifetime subject to bondage.

She sent for me to see her the day but one before she died, and told me she had no desire to get better, for all care about the things of this world had left her. She longed to be gone, and said the fear of death was quite taken away by the Lord having spoken the following portion with power to her soul: "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. For I am the Lord thy God, the Holy One of Israel, thy Saviour." (Isa. xliii. 2, 3.) These words were made a great blessing to her, removing all care of every kind, and she longed to go home, and be with Jesus. She also spoke of the many happy seasons she had enjoyed from time to time under the preaching of the word. A friend came in, and he read and engaged in prayer with her, for which she seemed very thankful. On the morning of her death she became much worse in her breathing (her complaint was heart-disease), and it was evident she could not continue long. She often repeated verses of the hymn commencing:

"Yes, I shall soon be landed."

Also:

"Rock of Ages, shelter me;"

and desired that these two hymns might be sung at her funeral. She often said, "I want him to come;" and upon being asked who she meant, she would say, with great earnestness, "Christ! Christ!" Shortly before her death she looked at those around her, and said, "Ask him (meaning Christ) to fetch me. Ask him to fetch me." And then, in a few minutes, she said, "You have not asked him." It was thought she wanted someone to engage in prayer. She shortly after exclaimed, "I am upon the Rock," and said she saw angels hovering around her. She clapped her hands together and said she was going. On one of her children saying, "Where?" She replied, in a very clear voice, "To heaven," which were the last words she was heard to speak. Thus, after fifty years of doubting, she was sweetly delivered from all her fears. May we not truly say to the fearing ones, "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say on the Lord?"

J. S.

ELIZABETH BURBERRY.—On Jan. 12th, 1888, in the 61st year of her age, Elizabeth Burberry, of Croydon, a member of the late Mr. Covell's congregation.

She was baptized at Clapham, in May 1856, and became a member of a church there, but after leaving that locality she never

joined another church. She was one whose quiet and unobtrusive demeanour very forcibly recalled the words of Mr. Hart:

“Broken hearts and humble walkers,
These are dear in Jesu’s eyes.”

Yet that she had been favoured with a sweet confidence in God’s grace is evident from the following extract from a letter to an intimate friend:

“It is a mercy the Lord knows all thing, and is able to make all things work together for our good and his own everlasting glory. What poor, shortsighted creatures we are! Truly we are of yesterday, and know nothing, and can feel nothing, only as it is given us to know and feel. But the Lord says, ‘Unto you it is given to know.’ O that we could bless and praise his holy Name for ever giving us any knowledge of himself! What condescension! As the poet says,

“Why was I made to hear thy voice,
And enter while there’s room;
When thousands make a wretched choice,
And rather starve than come?”

That she was no stranger to the path of tribulation will also appear from the following: “‘The Lord is good; a stronghold in the day of trouble.’ What should we do without Him who hath said, ‘Cast thy burden upon the Lord, and he shall sustain thee?’

“‘The path of sorrow, and that path alone
Leads to the land where sorrow is unknown.’

Dear Mr. Hart says,

“‘See the suffering church of God
Gather’d from all quarters.’”

And again she writes: “How many mercies we receive, but how little gratitude I seem to have! The poet’s words suit me where he says,

“‘Of feeling all things show some sign,
But this unfeeling heart of mine.’

“Is it not sad to feel like the seat you sit upon? How we need the Holy Spirit to quicken our souls, do we not?”

She was only ill six days, having caught a chill on Jan. 5th, which ended in a sharp attack of pneumonia, under which she sank on the morning of the 12th. Her distressing shortness of breath during her last hours rendered conversation impossible, but her hands were frequently clasped as if in prayer, and being once asked if she were happy, she looked up and smiled.

She served the writer with fidelity and affection during the long period of forty-one years, and he feels that any notice of her character would be incomplete if he did not add that throughout the whole of that time grace enabled her, in a remarkable degree, to walk in the spirit of the apostolic precept: “Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart, with good-will doing service, as to the Lord, and not to men.” (Eph. vi. 6, 7.) W. H. S.

THE GOSPEL STANDARD.

MAY, 1888.

MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 87, 88; MATT. xxviii. 1^o.

THE WORKS OF GOD IN PROVIDENCE.

BY THE EDITOR.

(Concluded from page 153.)

THE people of God invariably find his providence and grace so closely connected, that, like the many threads in a garment, they cannot be separated. David, the man after God's own heart, was called by grace when very young. He was born of poor parents, and was the youngest son in the family; but God had destined in his providence to make him one of the greatest men the world ever saw. The slaying of the lion and the bear in the Lord's strength prepared and encouraged him to take the shepherd's bag, the sling, and the five smooth stones from the brook, by which, with the word and Spirit of God in his heart, he went forth to meet the Philistine, and said, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the Name of the Lord of hosts, the God of the armies of Israel, whom thou has defied." (1 Sam. xvii. 45.) Now see the effect of it, and how God directed the stripling to gain the victory: "And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him." Through this victory, and many other circumstances in which David behaved himself wisely, God made his name famous throughout all the tribes of Israel, and it continues so to this day amongst all the churches of God.

Naaman, the Syrian, must have seen most clearly the hand of Providence in the little maid being brought as a captive out of the land of Israel to wait on his wife, and the kind feeling that God put into her heart towards her master, which made her say, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy;" and by the commandment of the prophet he went and dipped himself seven times in Jordan; and his flesh came again like unto the flesh of a little child, and he was clean. (2 Kings v.) Through this miraculous cure Naaman appears to have been convinced as a sinner before God, and was constrained to say, "Behold, now I know that there is no God in all the earth, but in Israel." The fear of God pro-

duced in him a tender conscience; so that in returning to his master's house, where he would have to attend upon the king whilst he went through his idolatrous worship, he said, "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing." And Elisha, the man of God, said unto him, "Go in peace."

It should be remembered that Naaman, who was a Gentile, had to dwell where the gospel of God was not known, and where there was no true prophet to instruct him; therefore encouragement should not be taken from his case for any who fear God to mix up in forms of worship among those who are not only ignorant of the Spirit's teaching, but are opposers of the Eternity, Divinity, Godhead, blood, and righteousness of the Lord Jesus Christ, the Son of God, who is the Hope of his people, and the Object of worship to all who are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. If God has cleansed our souls from the reigning power of the leprosy of sin, we should not mingle our worship with those who, with all their profession, are evidently under the god of this world; for "what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi. 15.)

God's people may be, according to appearance, so shut up and so enclosed at times that they know not what to do; and it may appear that the world, all creatures, and the providence of God are against them; but God knows how to make a way for their escape, as we see in the case of Elisha and his servant, when they were compassed about by a great host. The servant, seeing their perilous position, said, "Alas, my master! how shall we do?" Elisha, with his mind stayed upon God and possessed of a great measure of his Blessed Spirit, looked up to heaven, and prayed, saying, "Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Kings vi. 15-17.) As the Lord had his way of delivering the man of God and his servant from what might appear a perilous position; so has he his way of helping, sustaining, and delivering his people out of every strait and difficulty into which they may be brought.

This may be seen when the famine was great in Samaria, and an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. Yea, so straitened were they that when the king inquired what ailed the woman who called to him for help, she answered, "This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him; and I said unto her on the next day, Give thy son, that we may eat him; and she hath hid her son." But God had provided for their relief in the camp of the Syrians, and de-

liverance came, not through kings and nobles, or captains of the host, but through four leprous men, who were brought into such a perilous position that they said, "Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die." So they ventured forth, and found that God had provided for them all that heart could wish; for "when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us; now therefore come, that we may go and tell the king's household." (2 Kings vii.) All this was done to fulfil the prophecy of the man of God who said, "To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." But on the man who disbelieved the prophecy of God's sent servant, Providence visited him with a solemn judgment by which he was deprived of his life; as Elisha had said to him: "Behold, thou shalt see it with thine eyes, but shalt not eat thereof." "And so it fell out unto him; for the people trode upon him in the gate, and he died."

Have not you, dear children of God, often found when you have been shut up and have not known what to do, but have been led to pray and beg of the Lord to make a way, how he has undertaken for you and how clearly you have seen his hand, and been assured that he has answered your prayers, because he has made a way for you in the wilderness where there seemed no way; and under a sense of his temporal kindness, your souls have sometimes blessed and praised the Lord, for you have realized the truth of his promise: "Bread shall be given him; his waters shall be sure?" (Isa. xxxiii. 16.)

The woman who had lost her husband saw most conspicuously the hand of the Lord when she said unto Elisha, "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen." There seemed no way of deliverance, and the thought of losing her two sons appeared to rend her heart, and especially as it came just, upon the loss of her husband; yes, a husband whom she was sure feared the Lord. But God had a way,—a wonderful way in which he would display his power and manifest to her his kindness in his providence. Said the prophet, "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels." Do not bring them full; "borrow not a few." She had in her possession a pot of oil, and out of this pot she poured until

all the vessels which she had borrowed were filled. Then she said unto her son, "Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed." What a miraculous providence was this, that from that pot of oil which she possessed, all the vessels should be filled; and when the oil was sold there was enough to pay her debt, and she and her children were commanded to live on the rest.

O, what a wonder-working God is the Lord to those who are brought into difficulties, and know not what to do! It is frequently the case that some singular trial comes upon the Lord's people in which they conclude it is almost impossible for any good to come out of it, and this trial may last, and exercise their minds for many years, and under it they may pray, cry, and groan to God for deliverance, and yet help is not granted, and the adversary of their souls may be continually tempting them to believe that God is against them, and will not hear, much less answer their prayer; but in after years some fresh providence may arise, which shall so explain the Lord's former dispensation, that light may shine upon their pathway, and they may see good come out of that which they concluded, like Jacob of old, was all against them. God turneth things about by his own counsel. Haman, who erected the gallows on which he thought to hang Mordecai, had not the faintest conception that that was to be the place of his execution; but so it was, for God delivered Mordecai and all his people, while all the progeny of Haman came to destruction; and that, too, according to the desire of Esther, the queen, who said, "Let Haman's ten sons be hanged upon the gallows." So the king commanded, and the decree was given that Haman and his ten sons should be hung on the gallows that he had prepared for Mordecai. Thus the Scripture was fulfilled: "He shall break in pieces mighty men without number, and set others in their stead. Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed." (Job xxxiv. 24, 25.)

Again: See the helping hand of God towards one of the kings of Judah when a host of more than a million of men came against him, when a prayer gushed out of his heart to the God of heaven for help: "And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy Name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled." (2 Chron. xiv. 11, 12.) How encouraging also is the case of Hezekiah when Rab-shakeh came against Jerusalem, for the cities of Judah, which were smaller than the city where the king dwelt, had been overcome by this warrior. But God was determined to punish Sennacherib and his army; and for this reason Hezekiah and Isaiah the prophet cried unto the God of heaven. Now God, in his providence, had allowed

this army to come and besiege Jerusalem, and he had also ordained to punish them for their iniquity, and cruelty to his people; and in answer to the prayer and cries of these two eminent men of God,—Hezekiah the king, and Isaiah the prophet, the whole host was destroyed; as we read: “And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.” (2 Kings xix. 35.) And although Sennacherib, the king, returned to Nineveh it was only to meet death by the sword from the hands of his own sons.

God in his Word asks his people who are often in trial, “Is anything too hard for the Lord?” The Israelites, as a nation, sinned continually and provoked God to the uttermost, and would not listen to the word which he sent through his servants; but “they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand.” (2 Chron. xxxvi. 16, 17.) But when they were carried away into Babylon, his providence and goodness followed them there, and a few of them were exalted to high positions under that foreign potentate, Nebuchadnezzar, especially Daniel, Shadrach, Meshach, and Abed-nego. These men, finding favour in the eyes of the king, could have lived upon a portion of his meat and wine, but they chose rather to live upon pulse and water, and God blessed what might appear to the prince of the Eunuchs very mean diet, so that he had to confess that they thrived more than those who partook of the king’s meat and drink: “And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat.” (Dan. i. 15.)

Now these men had in their hearts the fear of the Lord, which is a fountain of life to depart from the snares of death. But the devil and Nebuchadnezzar soon laid a snare into which they hoped these godly men would fall. The king made an image of gold, and set it up in the plain of Dura, and commanded all the people to fall down and worship the image which he had set up; but Shadrach, Meshach, and Abed-nego knew a King greater than Nebuchadnezzar. They knew the living God; they were worshippers of his Majesty; they had cried unto him, and received answers to their prayers. Conscience, and the fear of the Lord would not allow them to fall down in open acts of idolatry to this golden image; and for refusing to do this the king commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and cast them into the burning fiery furnace; but their lives were miraculously preserved,

and awful judgments fell upon those who executed the king's commandment; for "the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego." God would convince the king of the wickedness of his decree, and give him a revelation of the Son of God who was present with these three men in the furnace of fire.

In this circumstance what a fulfilment we have of that text: "Who is he that will harm you, if ye be followers of that which is good?" (1 Pet. iii. 13.) Providence and grace united for the good of these children of God, and the Scripture was fulfilled: "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." (Ps. lxxvi. 10.) The furnace into which Shadrach, Meshach, and Abed-nego were cast is a type of the furnace of affliction in which God has chosen his people, and in which he is determined they shall not be destroyed, but only refined and purified, that they may offer unto the Lord an offering in righteousness (Mal. iii. 3); and to prove to them the truth which fell from his own gracious lips in the days of his flesh, namely, "The very hairs of your head are all numbered." (Matt. x. 30.) Therefore "fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

But Daniel, who sat in the gate of the king, had escaped the furnace into which his companions had been cast; but the presidents and princes of the kingdom concocted a scheme which they thought would prove his overthrow; for "he was faithful, neither was there any error or fault found in him." Then said these men, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." So they made a firm decree that no one should ask a petition of any God or man for thirty days, save of the king Darius. But Daniel, like his friends who had been cast into the furnace, knew what the Lord was to him, as a merciful, gracious, prayer-hearing and prayer-answering God. He possessed his Spirit, revered his Name, and sought his honour and glory; therefore, although he knew that in not conforming to the king's decree he should be cast into the den of lions, he was enabled to commit himself into the hands of his God, who was able to deliver him from what seemed inevitable death. God who had created the lions, had power to shut their mouths, and not suffer them to hurt his faithful servant; and when the king came to Daniel early the next morning, he said, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel answered him and said, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." (Dan vi. 22.) God had given to Daniel filial fear and a living faith, by which he was enabled to trust in him, and he proved the Scripture true which says, "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." (Isa. xxvi. 4.)

God, for a season, may favour some of his children much in his providence, bless the work of their hands, and prosper all their undertakings, so that, according to outward appearance, they are not likely to be brought into want; and yet he may suffer great reverses to come upon them, strip them of all that they possess, and bring them into such temporal trials and adversities, afflictions of body and temptations of mind, that may make them wonder why the hand of the Lord is so heavy upon them. This was the case with Job of whom the Holy Ghost speaks, saying, "There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil." (Job i. 1.) God blessed Job with all that he possessed, and this the devil was obliged to acknowledge; but what he most hated and aimed to destroy in Job was the fear of God, or in other words the faith which the Lord had put into his heart; for "fear" in the Old Testament is, in many cases, equivalent to the word "faith" in the New.

When the sons of God presented themselves before him, Satan, who walketh about as a roaring lion seeking whom he may devour, came amongst them. The sons of God perceived him not, but the Lord's eye was upon him, and he knew what his object was. and after being suffered to argue with the Lord about Job's prosperity, he told God that if he would only put forth his hand, and touch all that Job had, he would curse him to his face. The Lord permitted Satan to stir up the Sabeans to take away the oxen and the asses, and to slay the servants that were with them; he permitted Satan to cause fire to fall from heaven and burn up the sheep, and the Chaldeans to carry away the camels, and he also permitted Satan to bring a great wind from the wilderness to smite the four corners of the house where Job's sons were, so that they died; and to make destruction complete, he was permitted to smite Job with sore boils from the sole of his foot unto his crown; and his wife added to all these calamities by saying unto him, "Dost thou still retain thine integrity? curse God, and die." (Job ii. 9.) But the heaviest part of Job's trial was that God hid himself, and withdrew his comforting presence; so that his faith and fear were much tried, and he wished he had never been born; as we read: "After this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived." (Job iii. 1-3.) It is indeed a deep mystery why God should have allowed such things to fall upon one of whom he had said, "There is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil;" and that he should have given Satan such power is a mystery equally deep.

Satan, like God himself, is to human eyes invisible, but his power is immensely great, so that none but the Almighty can control or search him out. But there was one thing God had in view in allowing these things to come upon Job, and that was to

purge him from self-righteousness and vain-glory; for notwithstanding the fear of God being in his heart it is evident that much of this came to Job; as may be seen by the 31st chapter, where he uses the great "I" so many times; but the Lord has said, "Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit" (Eccles. vii. 8); and this Job proved, for when he had been tried, purged, purified, and brought down under the hand of God to say, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer; yea, twice; but I will proceed no further" (Job xl. 4, 5); and also to say, "I abhor myself, and repent in dust and ashes;" then the Lord ordered those who had spoken harshly and untruthfully of Job to go unto him, and he was to offer their offerings, and pray for them; as we read: "Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, as my servant Job hath." (Job xlii. 8.)

Now the tide of prosperity again set in upon Job, for not only were his trials sanctified, but when he prayed for his friends, the Lord gave him twice as much as he had before, and comforted him on every hand: "So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep and six thousand camels, and a thousand yoke of oxen, and a thousand she asses;" and those who had not been even named during his time of adversity rallied round him in the day of his renewed prosperity. The children of God may be forsaken by friends in the day of adversity, when they scarcely care to know them, but when the tide of prosperity again sets in, friends may easily be found. And so it was in Job's case: "Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one an earring of gold." But God not only restored unto him temporal riches, but he raised up from his loins another family, for he had also seven sons and three daughters; and after this trial had ended Job lived a hundred and forty years, and saw his sons, and his sons' sons, even four generations." Thus he proved the Scripture true: "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward." (Ps. cxxvii. 3.) Also that Scripture which says, "Every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. l. 10.)

Paul, when writing to the Romans, to whom he desired to preach the gospel of Christ, said, "Making request, if by any means, now at length I might have a prosperous journey by the will of God to come unto you." (Rom. i. 10.) His prayer was

fulfilled, so far as safety was concerned, but he passed through strange providences before he reached the city; for he was brought before rulers and kings, and the vessel in which he sailed was driven up and down in Adria, and neither sun nor stars for many days appeared, and all hope of the crew being saved was taken away. But in the midst of this singular providence an angel of God drew near and said, "Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee." (Acts xxvii. 24.) The soldiers' counsel was to kill the prisoners, Paul amongst them, lest any of them should swim out, and escape; but God's protecting hand was over Paul, and he regarded his prayer; so that if he gave him not a comfortable journey, he gave him a prosperous one, for God preserved his life and the lives of those who were with him; for all were saved, some on boards, and some on broken pieces of the ship; and thus they escaped all safe to land.

Whatever may be our position, however tried in providence or grace, whatever affliction of body or mind may fall upon us, there is help for us in God who has said, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. xlv. 22.) He has sworn by himself, saying, "I will never leave thee nor forsake thee;" so that we may boldly say, "The Lord is my Helper." David, who had experienced so many of the Lord's mercies and deliverances, and seen his providing and protecting hand in so many ways, says, "Trust in him at all times; ye people, pour out your heart before him; God is a Refuge for us." (Ps. lxii. 8.) Our trials and adversities, be they of what kind they may, cannot be worse than Job's were, who, when in the very thick of them, and amidst all the misrepresentations of his brethren, and the hard speeches which they hurled at him was enabled to say, "Though he slay me, yet will I trust in him;" and to exclaim, "He also shall be my salvation; but a hypocrite shall not come before him."

Ye children of God, He who made you, and has fed you all your life long, called you by his grace, and given you a hope in his mercy, though you may be tempted and tried, and as poor as Lazarus, who was laid at the rich man's gate full of sores, all your earthly comforts may be marred, and the things of this life may appear very, very trying to you, yet that God who has loved you, and called you, will rather suffer heaven and earth to pass away, than he will allow his faithfulness towards you to fail; therefore "wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." (Ps. xxxvii. 14.)

A GREAT number of persons who pass for Christians in these days, seem to have a great deal of confidence in the flesh; they have a great deal of confidence that they can command the flesh, and some of them that they can command even their thoughts. They are not Israelites; I will not say what they are, whether they are Turks, or Pagans, or what; but they are not the true circumcision.—*Irons.*

THE TESTIMONY OF ONE LONG DEPARTED.

(Concluded from page 165.)

BUT again: Sometimes in God's light, that is, when he shines upon my soul, I can see clearly enough and without a doubt that my soul is safe in the hands of Jesus, and out of reach of all condemnation for evermore. Then I can rejoice with great joy and gladness, and that without the least fear of punishment on account of my past transgressions of the law. One time in particular I remember enjoying this sweet peace of soul, and had such joy and peace in believing that Christ had made reconciliation for all my sins, that he was the end of the law for righteousness, and that he stood to all its demands in my room and stead, that it sent me on my way rejoicing as follows:

“The soul that lives alone on Christ
And resteth firm on him,
Shall safe abide, whate'er betide,
From all the powers of sin.

“On such the law has lost its power
And cannot sentence pass;
For Jesus stands to all demands
In the believer's place.

“Then come, my soul, shake off thy fears
And view thy Surety good,
Who answers to the law for you,
The purchase of his blood.”

In this delightful frame of soul I continued for some days; but by-and-by heaviness came over me again, and I fell asleep in insensibility, and lost all sight and sense of Christ Jesus, my Surety, involved myself in darkness, and made way in my conscience for guilt and fear, and was ready to call all into question.

Sometimes I find the way, as I did at first, most exceedingly fair and pleasant, the clouds of darkness are dispersed, and the ever-glorious Sun of righteousness delightfully shines, in some degree, through all the faculties of my soul, so as to enlighten, warm, cheer, enliven, and comfort my heart; but, alas! It is of short duration, for the clouds of doubt darken, the wind of temptation assails my little shivering bark, the storms of corruption rise, by reason of which I become quite discouraged; yea, at times these storms and tempests so vehemently beat my poor defective vessel, that what hope I had before of being saved, is, to sense and feeling, all taken away, and then I am driven to my last shift again, which is “against hope to believe in hope,” and to cast the anchor of hope in the sea of God's promises, and wish for the day, knowing that “light is sown for the righteous, and gladness for the upright in heart;” and that the Lord my God will enlighten my darkness, bring me forth to the light, and show me his righteousness; that he will be my Sun and Shield, my Guide unto death, and my Portion for ever; for I believe that he

will not forsake the work of his own hands, which, in my darkest moments, I know he has performed in former days on my soul.

Therefore, in calling this to remembrance, I cast not away my confidence; for "he that hath begun a good work in me will perform it until the day of Jesus Christ; and I am fully confident that the work of his hands in raising my soul from a death in trespasses and sins, and creating me anew in Christ Jesus can never be destroyed. Therefore, for his works' sake, not for mine, I expect at last to see his face with joy and be with him for evermore; and this hope I have as an anchor of the soul both sure and steadfast, knowing that he will not forsake the work of his hands, nor leave the work of faith unfinished, where he begins it in a poor sinner's heart.

But again: Sometimes in my drawing near to God in prayer I find, by reason of darkness, that I am at a loss for words, and know not how to order my speech before the Almighty; therefore, for want of words or argument, I have frequently spent a quarter or half an hour on my knees with scarcely anything else but sighs and groans, and sometimes when I have found words to utter, my speech has been nothing of any worth, and more like the twittering of the swallow than the breathings of a longing heart; and this has forced me (through the guilt thereby contracted) to ask pardon for my "vain babblings." But at other times I am enabled to draw near to God in prayer with such earnestness, eagerness, zeal, and longing desire, that God has answered me in the joy of my heart while I was calling on his Name. I have also enjoyed such sweet communion, union, and fellowship with the Father, and with his Son Jesus Christ, by the Holy Ghost, as to enable me to speak to Jehovah as a man would speak to his friend, and that with such light, life, and liberty, and a mouth so filled with arguments as scarcely to be able to leave off; and being so happy in heart, so joyful in hope, so prosperous in soul, and lively in frame, the language of my heart has been with Peter, "Lord, it is good to be here;" and indeed so it is, for departing from thence into the company of fornicators has often been the cause of pain and grief to me; but as the Almighty has ordered it (for I believe he fixes the bounds of my habitation) it must for the present be so, unless I resist his providence or go out of the world, which I hope never to do, but patiently submit till such time as he is pleased to call me away.

Thus, my dearly-beloved brethren, who love and fear the Lord, I have endeavoured to tell you what he has done for my soul. You have seen me dead in trespasses and sins, having no hope and without God in the world, you have perused the account of my parentage, life, and character, of my calling and first love, of my rambling about from place to place, seeking rest and finding none, of my being detected, pursued, taken, tried, cast, and condemned by the law, slain by the spirituality thereof, and restored to life by the resurrection of Christ Jesus from the dead, of my

travailing in birth, born of God, and brought to enjoy gospel liberty, of my deliverance from the yoke of bondage, and Christ being formed in my heart the Hope of glory, stripped of my own filthy garments and the wedding garment put on in which I was without spot, or wrinkle, or any such thing; you have beheld me sometimes on the mount and sometimes in the valley, sometimes up and sometimes down, sometimes in the dark and sometimes in light, under the hidings of God's face and in the light of his reconciled countenance, sometimes shut up in my mind and sometimes enlarged in heart and soul.

I will now conclude by acquainting you with a few things grace has made me to long for, to the end that you may pray of God to satisfy my longing soul. I daily long to be filled with the Holy Ghost and led into all truth, and that great grace may rest upon me. That God would rend the veil of ignorance from my heart, disperse all clouds of darkness from my mind, renew a right spirit within me, and work the work of faith in my heart with power. That he would withhold me from sinning against him, and keep me from grieving his Spirit, and put his fear in my heart that I may not depart from him, and to let his hand be with me to keep me from all evil, and lead me in the footsteps of his flock; that he would work in me to will and to do, as he did in them, and remember me with that favour which he beareth towards his people. In short, that he would take me into his own hands as clay in the hands of the potter, and form me a vessel that shall promote his own honour and glory, and be for some good to his church and people, it being for his honour and glory and the good of his chosen that I wish to spend my life and finish my days. And as the Almighty hath delivered my soul from death, granted me life and favour, and with his visitations preserved my spirit hitherto, I most ardently long that he may ever keep my feet from falling, to the end that I may walk before him in the land of the living. Then shall I spend my days in prosperity and my years in pleasure.

GEORGE FOSSETT.

WHEN sinners have no sense of their spiritual condition it is plain that they are dead in sin; the tokens of eternal death are upon them.—*Mead.*

THE Levitical sacrifices were offered for the house of Israel exemptive of other nations; and these being a type of the spiritual election, it follows that this sacrifice of Christ, typified by theirs, was also peculiar to Jews in spirit, or spiritual Jews; for he only is reckoned a Jew that is such inwardly in the spirit.—*Elisha Cole.*

FOR six thousand years God has been multiplying pardons, and yet free grace is not tired. Christ undertook to satisfy, and he hath money enough to pay. It were folly to think that an emperor's revenue will not pay a beggar's debts. Mercy is an ocean, ever flowing, yet ever full. The saints carry loads of experiences with them to heaven. Free grace can show you large accounts and a long bill cancelled by the blood of Christ.—*Manton,*

A SERMON

PREACHED AT SOUTH STREET CHAPEL, PLYMOUTH DOCK, ON AUG. 23RD,
1819, BY THE LATE JOHN WILKINSON.

“But ye are a holy nation.”—1 PET. II. 9.

PETER addresses this epistle to men or characters, who were “elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ;” eminently following the example of his Master, making a clear distinction between the clean and the unclean, the precious and the vile. And he does this to teach his brethren not to mingle with the wicked in their conversation, nor to covet or envy their happiness, but to be content and thankful for the inestimable grace of God bestowed on them; and that they have no reason for complaint, he reminds them that every mercy which formerly belonged to God’s ancient churches, was now made over to them with a large and abundant increase.

In order to illustrate and confirm this point he adds, “But ye are a chosen generation, a royal priesthood, a holy nation,” directing us to contemplate:

I. What it is that constitutes the holiness of the saints.

II. That this holiness belongs to the whole family of believers.

III. Holiness the distinguishing character of the church of God in all ages.

IV. Offer a few cases of conscience for the consolation of exercised Christians.

I. I am to speak of *what constitutes the holiness of the saints*. We must here carefully distinguish the words used in Scripture relative to this subject; such as *separate, or separated, dedicated, consecrated, and sanctified*, neither of these words having that fulness of meaning in them that the word *holy* or *holiness* has; for to separate or dedicate is preparatory to the thing itself being made holy. And here it is worthy of remark that the word *holy* or *holiness* never occurs until we read it in Exod. iii.; evidently demonstrating that the word and the thing are both from heaven; for fallen man could never have had a conception of what holiness meant, had not the Lord made and formed the word himself. Not but that what the word signified often occurs in Genesis: but the word itself is never found in our English Bible until we read it in the language of the Lord to Moses. And such is the transcendent majesty of this word that none of the works of creation can convey the least idea of its nature. In the works of creation we may learn infinite power, unsearchable wisdom, and extensive goodness; but no discovery of the exalted holiness of the Lord Jehovah. This is peculiar to divine revelation, and though revelation is full of the declarative holiness of God, yet no man can have any true apprehension of its nature until God, in a saving manner, makes it manifest to the sinner’s soul; and the Scriptures have made a most glorious declaration of this sublime doctrine in the following order:

First: *Essential holiness.* This essential holiness is in its full and most exalted sense to be found in none but Jehovah. *I am holy* is the exclusive claim which he lays to this perfection, as being the highest excellency his Almighty essence can possess; and from his infinite holiness he communicates all the holiness that angels or men ever can or shall enjoy. It is the perfection of his holiness that lays the foundation of all the worship and adoration of men and angels. There may be justice without holiness, but there can be no holiness without justice. And men do well to remember that the holiness of Jehovah must and will shine forth both in acts of judgment and mercy to all eternity; for he will be "holy in all his ways, as well as righteous in all his acts."

Essential holiness is the highest conception men or angels can have of God; and it is this perfection which excites all their worship and adoration, and fills their mind with reverence, humility, and love. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts" (Isa. vi. 1-3), clearly distinguishing the Persons of the Father, Son, and Holy Ghost; ascribing the infinite excellence of uncreated holiness to a Triune Jehovah. Some manuscripts have the word *holy* repeated nine times instead of three. "Who was, and is, and is to come." Intimating that his holiness, which shone forth in the church of old shines forth in the church of the present time, and shall be displayed and magnified in and with his people to all eternity.

In this his infinite holiness he is for ever immaculate; for the highest honour and glory centre in this, that he is glorious in holiness, and in the beauties of his holiness he governs and manages all his works. This it is which binds him to his promises, and to his threatenings; for he hath sworn by his holiness that he will not lie to his beloved. And the Lord hath sworn by his holiness, that he will never forget any of their works, thus declaring that unless his insulted and abused holiness is satisfied, he cannot, he will not pardon the transgressions of the sinner; and when this holiness is discovered to the mind of man it produceth the most wonderful effects. Moses, when he saw the Holy One on the mount, cried out, "I exceedingly fear and quake." Isaiah by it was thrown into the greatest alarm, and exclaimed, "Woe is me! for I am undone; for mine eyes have seen the King, the Lord of hosts." (Isa. vi. 5.) "Thou art of purer eyes than to behold evil, and caust not look on iniquity." "When I heard my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble." (Hab. iii. 16.)

Job, having long laboured to maintain his uprightness in the sight of divine justice, is at last obliged to give up the conflict

under a sense of infinite holiness, and say, "I have heard of thee by the hearing of the ear; but now (mark, *but now*, after so long a contest) mine eye seeth thee." (Job xlii. 5.) Now I see that holiness is the brightest jewel in thy crown; now I see thy holiness exceeds the comprehension of men and angels; "wherefore I abhor myself, and repent in dust and ashes."

Men may have to do or contemplate almost every perfection in Jehovah, but without being made deeply sensible of his holiness their hearts cannot be purged from the filth of levity and vanity; and for the want of this we see the congregations of the present day made up of little else than levity, hypocrisy, and formality. It is seldom the inquiry of such professors, "Who shall stand before this holy Lord God?"

Secondly: *Relative holiness*. Such was the ground on which Moses stood, when the Lord called to him out of the bush. Not that the place was more holy than any other spot, but it was so called because of the Person who was then there; and both Moses and Joshua were ordered to pull their shoes from off their feet, intimating that no man without holiness could either have communion with, or see the Lord. And it is this relative holiness which renders the bodies of the saints holy, for otherwise the bodies of believers are no more holy than others; but being related to a soul in which is found a holy principle, from this the body derives this distinction; for however the body may have been drawn into the service of God and its members yielded up as instruments of righteousness unto holiness, yet it is a vile, corruptible body full of the springs of pollution and sin; and thus it will be until it shall be changed into the likeness of the glorious body of Jesus, "according to the working whereby he is able even to subdue all things unto himself." (Phil. iii. 21.)

But this holiness is movable and has often been changed, and taken away from places; thus Bethel, the house of God, having lost the presence of the God of Jacob, becomes Bethaven; that is, the house of vanity. Mount Horeb, the Lord having finished his work of giving the holy law, is left in its native barren, and desolate state. Jerusalem and the temple, the Lord having departed, nothing remained there but ruin and desolation. And this relative holiness is withdrawn, where the gracious presence of God is no more enjoyed. Nor can any outward form of religion, be it ever so pure, retain this distinction; for where God is not, every relation to holiness is given up. Thus the Church of the Jews became a den of thieves; the Church of Rome a cage of unclean birds; and all other churches left of God are nothing more than a mass of corruption and sin.

Thirdly: *Comparative holiness*. The whole land of Israel is said to be holy; but could not possess the holiness which the people enjoyed, nor could the people have the same degree which was said to belong to the priests; nor the priests the same high degree which belongs exclusively to their High Priest; for the most glorious part of his attire was the diadem in his mitre, on

which was inscribed the *holiness of the Lord*; reminding him that he was to have his eyes fixed upon the holiness of Jehovah in all his transactions wherein he officiated between God and the people. And here let it be remarked, the first or smallest degree of spiritual life denominates the character or person holy.

Fourthly: *Mediatorial, possessed, and acquired holiness*. The Saviour when he came into our world possessed holiness in the most eminent and exalted degree. His frame and form in the virgin's womb is said to be that *Holy Thing*. He had none, nor could he be tainted with corruption and sin, and that he made manifest, for in all things he was holy in thought, word, and deed. "Holy, harmless, undefiled; separate from sinners," having an ardent zeal for his Father's glory. Nor did he stop till he, by his sufferings and death, brought infinite honour and glory to the Majesty of heaven; and in this great work he became the Forerunner and example to his church, that they should follow in his steps. A view of this constrained the apostle Paul to say, "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.) Not conformable unto his death for a sin offering, or to make an atonement; but as he, with a flaming zeal for the glory of God, with the uttermost patience and submission, and with a fulness of affection and love finished his work; so might my death bear some small resemblance to the death of my Lord and Master.

Fifthly: *Communicative holiness, or holiness communicated*. This will bring us close to our proposal to show *how Jesus can, and does make ungodly sinners holy*. And this is

i. *By choice*. "Ye are a chosen generation." Peter had before told them of the *choice of purpose*, but here he speaks of the *manifestation of choice*. This latter is the fruit and effect of the former. He therefore tells them they were a chosen generation by *election, approbation, and delight*. "Ye have not chosen me, but I have chosen you." And they that are with him are "called, and chosen, and faithful." (Jno. xv. 16; Rev. xvii. 14.)

ii. They are made holy by *imputation*. The words "imputed holiness" have been ridiculed by thousands, and made a handle for the stumbling of many of the dear people of God. I had some thoughts of not using the word *imputed* in this sermon; but I find the term in one of the first Scripture expositors that ever lived, where he makes use of the same expression; and though some men may dislike and others abuse it, while the Scriptures declare the same thing, we may with boldness assert this part of the counsel of God. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.) The truth of this was fully exemplified in the great high priest under the law, who when he went into the holiest of all, wore upon his head on the engraved plate in the front of his turban, *holiness of Jehovah*. And this holiness was *reputed and imputed* as the holiness of all the children of Israel. (Exod. xxviii. 29.)

iii. Sinners are made holy by holiness *imparted* or *implanted*. This is done by Jesus through the Almighty agency of God the Holy Ghost. Not by giving another soul, but by *infusing* or *implanting* a new spiritual principle which was never in the soul before. This the Scriptures call a *new creation*, and the subject of it a new creature; and there is a striking analogy between the old and the new creation: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so; and God saw that it was good." (Gen. i. 11.) And from this first operation under his blessing, the earth hath been filled with fruitfulness to the present hour; and in this we have a figure of the new birth, being born from above and born of the Spirit. Here Christ in boundless love unites himself to the soul of a sinner, and from this blessed union the sinner becomes a branch in Christ the heavenly Vine,—a member of his mystical body, bone of his bone and flesh of his flesh; a connection is now formed that is full of grace, power, and glory. And the effects of this peculiar relation will show themselves in every circumstance of time and to all eternity.

Christ meets the sinner with all the curse and pollution of his father Adam upon him, born in sin and shapen in iniquity, by nature a child of wrath even as others, without Christ, having no hope, and without God in the world. (Eph. ii. 3, 12.) He meets him in his *practice*: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." (Tit. iii. 3.) So that he was either a rebel sunk into all manner of sensuality, or blaspheming God and his truth with the pride and indignation of a self-sufficient Pharisee. And in this his awful condition he had no power to help himself; he may turn and twist as he please, talk of his rectitude and boast of the freedom of his will, be an admirer of the scheme of redemption by Jesus Christ, unite himself to all the societies that ever bore the Christian Name; yet he is still where he was, a sinner dead in trespasses and sins. But after that the kindness and love of God our Saviour toward man appeared, 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; "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; by grace ye are saved." (Eph. ii. 4, 5.)

The effects of Christ taking the sinner into union with himself soon make their appearance by light in the understanding and life in the affections; for Christ is both the Light and Life to this new creation; and it is in this stage of experience the law comes to do its office. "I was alive without the law once." What, without the law, though taught it from your infancy? *Without*, when striving to keep it with all your might? What, *without* the law when touching the righteousness of the law blameless?

Yes. I was without knowing its true meaning. I knew nothing of its boundless requirements, or the nature and extent of its spirituality; but "when the commandment came, sin revived and I died." Here I saw the infinite holiness of God in his law; I now saw and felt the "exceeding sinfulness of sin," leaving me in a state of black despair of ever obtaining life or salvation by my own performances. Here it was my concupiscence began to work, and my pride and enmity strongly opposed me.

Life and light are now felt struggling with death and darkness; and though there may be some difference as to degrees, yet the more of this the better, for it is good, yea, very good to bear this yoke in the youth; and truly the deeper the conflict under a sense of the guilt, curse, and wrath of the law, the higher the enjoyment of the sweets of the everlasting gospel. (In conversation a few days ago with a good woman, a member of my church, she stated to me that for thirteen months she was kept under the terrors and curse of the law, which filled her soul with despair, and brought her body almost to the grave. She told me that while she was in that condition, there was a cloud of thick darkness hanging perpetually over her eyes, that if she attempted to read, she could not discern a letter in the book; and living at that time in a place distant from where the gospel was preached, she could neither see with her eyes nor hear with her ears. One day as she passed my house, I was standing at the door, and something told her she never should be saved until she heard me preach. She had been a hearer of me three or four years ago; but then she came purposely to ridicule; but now it was she wished to come, having another spirit and temper. And when she had been well prepared by *law terror*, she was enabled to receive gospel consolation, and her soul was happily brought into liberty and comfort.)

Here the life and light which are implanted in the soul are most violently opposed by Satan, and he musters up all his forces, if possible, to turn out the stranger, which he now finds in his old habitation; or if he may, to drown the new principle in perdition and sin. What blasphemy, what horrid suggestions, now occupy the mind! Things that without Satanic influence could never be found in the heart of man. And all with an evident design to frustrate or destroy the work of God.

The *second* effect of union with Christ is this:—The Lord the Spirit now furnishes the distressed soul with a weapon from the heavenly armoury called "all-prayer." Words may be few, but the meaning significant and full. "O Lord, I beseech thee deliver my soul." "What shall I do to be saved?" "God be merciful to me, a sinner." In these short but fervent petitions he is helped by the Spirit himself, who hath begotten this cry, and will maintain it in the heart; 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. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom.

viii. 26, 27.) He used before to say his prayers, but now he prays indeed: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications." (Zech. xii. 10.) As with Paul, "Behold, he prayeth." "Lord, what wilt thou have me to do?" So with the jailor, "What must I do to be saved?" And while he is thus in earnest entreaties, he hears a voice which says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark, xvi. 16.) Or in the words of the Saviour, "Canst thou believe? Believest thou that I am able to do this?" Now he puts forth his utmost strength to believe; but after all his striving he can get no further than, "Lord, I believe; help thou mine unbelief." He once thought to believe was a very easy task, and readily gave his assent and consent to what he conceived to be truth. But his case is completely altered, and for a grain of saving faith he would give a whole world. When he was sound and whole at heart his faith met with no opposition; but now, his conscience being burdened with a sense of guilt, his soul filled with terror, and the wrath of God laying heavy on him, he cannot believe that ever such a sinner as he is shall be saved.

And this brings me to the *third effect* of union with Christ. Faith is the gift of God; of this blessing he is made a partaker. He hears, and what he hears he is enabled to believe. The light and knowledge which he has received of divine mysteries is greatly increased. "All manner of sin and blasphemies shall be forgiven to the sons of men;" to the truth of this he can set his seal, for he feels that God for Christ's sake hath forgiven him. "Blessed are they whose iniquities are forgiven, and whose sins are covered." He greatly wonders to find himself one of that happy number. Here he begins to see the Person and work of the great Redeemer, a Divine Surety to pay his debt, a Substitute to bear his curse, and an atonement to swallow up infinite wrath. His burden drops from his back, liberty, love, and joy fill his soul, and true gladness delights his heart, for it is joy unspeakable and full of glory. Four things follow from this enjoyment:

1. He is powerfully persuaded of the Saviour's Godhead. Faith is the gift of God, and Jesus hath given him this blessing at a time when he was sinking into the gulf of despair.

2. This believing produces a strong testimony within him that all the sophistry of Infidels cannot shake. For a season he hath conquered the suggestions of Satan, and with his whole heart can set his seal to this truth, that God for Christ's sake hath justified his soul.

3. He becomes a warm advocate for gospel truth; that "through this God-man Jesus is preached unto you the forgiveness of sins," and "by him all that believe are justified from all things, from which they could not be justified by the law of Moses." Having felt his conscience purged by blood, he declares, "the blood of Jesus Christ his Son cleanseth us from all sin."

4. Having walked for some time in the joy of pardoning love, he hears of another great privilege which belongs to the household of faith, namely, the Spirit of adoption to enable him to cry, "Abba, Father." "To as many as received him, to them gave he power to become the sons of God." He was a child when born, but was under tutors and governors until the time appointed by the Father; the discipline he has been under has prepared him to seek after and fully to enjoy so high a felicity. He has felt his bondage under the elements of the world, and wishes to break off all connection with his tormenting pedagogue, old Moses, and find that liberty which belongs to the sons of God; and by the increasing operation of the Spirit this is happily bestowed upon him. "Because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Now he learns what it is to be in the family of the Father: "If sons, then heirs, heirs of God and joint heirs with Christ." Here he feels the Almighty power, light, and love of God the Spirit, he is helped to cry, and his cry is that of liberty and love. Now the Spirit itself beareth witness with his spirit that he is a son of God. He now sees and feels something of the worth and value of the merit and blood of Jesus, which he never knew before; and that a privilege so high, so inestimable, so glorious should be put into his possession is what he cannot reflect upon but with the greatest admiration and wonder. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and though the cry of Father may be oppressed with ten thousand difficulties, opposed by sore and trying temptations, or buried beneath a mass of corruption, yet it shall continue to exist and lift up the head; for nothing can rob the man who has once enjoyed this immortal privilege: "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer; thy Name is from everlasting." (Isa. lxiii. 16.)

But yet there remaineth one thing more for the Lord to work to make the believer both safe and sound; namely, the sealing of the Spirit in the heart. "After that ye believed ye were sealed." Ye were believers before, but now a greater degree of grace is afforded. Adoption shows the right and furnishes the claim to the heavenly inheritance; but *sealing* demonstrates with evidence and certainty that the inheritance is ours. A deed or title without the seal is null and void; and although the Scriptures largely describe the inheritance, the sealing of the Spirit in the promise alone makes it sure. And though many may flatter themselves to enter the kingdom of glory without the sealing; yet nothing can give validity to their title unless the broad seal of heaven be upon them.

This sealing is a hidden mystery unknown to the world, a secret indeed between God and the soul. It is the amen of Jehovah who has ratified the deed, and now made it sure never to be revoked. As the sealing is to make things sure, so it brings with it

a high prerogative, -- power with God and power with men; weak and feeble Jacob is lost in strong and vigorous Israel. As in the vision of old the Lord said unto him, "What is thy name?" And he said, "Jacob;"—poor, weak, halting creature; and the Lord said, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." (Gen. xxxii. 28.) That is, Ask what thou wilt within the compass of my purpose, and it shall be done unto thee, even unto the half, yea, to the whole of my kingdom.

But what a rare thing it is to have anything said clearly and distinctly respecting this blessed work in our modern pulpits. There are hundreds of Christian congregations which never heard of so great a mercy and what enjoyment it produces, yea, many of the chosen seed, by reason of a confused ministry, where there is no spiritual, powerful, searching preaching, are kept without this blessing until nearly the close of their days. Something like this was the case with Solomon, who in the early part of life although safe was not sound; he awfully fell through the prevalence of lusts and idolatry, nor did he seem to see the beauty, or to feel the want of so great a privilege until he had spent a great part of his life in vanity and sin. Then, and not till then, he vehemently prays, "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave."

And here I feel for the poor weak, tried believer. My bowels yearn over you, and I desire earnestly that the Lord would grant you this blessing also, that under the broad seal of heaven in your heart, you may, with strong confidence, cry, "Thou art my Father, my God, and the Rock of my salvation." (Ps. lxxxix. 26.) See the promises thy God hath given thee.

Lastly under this head. Holiness is made known by trials, or Fatherly chastisements. "We have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit; that we might be partakers of his holiness." (Heb. xii. 9, 10.) Mark, they were holy before chastisement, but their Father designs to give an increase or addition to what is already possessed. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." (Prov. xxii. 15.) The greatest benefits arise to believers from sanctified trials. Prosperity often tends to induce carelessness and apathy, and were it not for the rod of correction, we should in most things be otherwise than we are. Pride and self-sufficiency must be brought down and kept down, or they will divert us from fellowship and communion with God. Times of trial are seasons of searching: "Let us search and try our ways." Through the cross we condemn ourselves for many improprieties and fooleries. We are judged every day, so that we might not be at last condemned with the world. Nothing mortifies the *old man* so much as being

turned out of his way; he cannot bear to be crossed or contradicted, and it is great evidence of Fatherly love to a poor sinner that in all he thinks, or says, or does he has no warrant other than to expect sharp opposition. "When I would do good, evil is present with me."

Poverty will bring a man to his wits' ends, and then faith comes in, and faith always leads to a covenant God. To live upon God for a loaf of bread and to see his hand when he gives me one, is more for my spiritual good than the prosperity and outward comfort many have who are the subjects of the grace of Christ; and I am certain that the poor of the flock, if they understood their condition aright, would see that they have more cause to glorify God for their poverty, than all their wealthy brethren have for their abundance. Faith is tried, and faith stands the trial; it thereby manifests itself to be more precious than gold which perisheth. It has been brought to the touchstone, and it is proved to be genuine; it is the faith of God's elect. It is the substance of things hoped for, and the evidence that God will fulfil his promise and help me in every time of need. Faith puts honour upon the Word, and God will honour faith, and in the strength of this faith we shall be enabled to say, "Nay, in all these things we are more than conquerors, through him that loved us." (Rom. viii. 37.)

And now upon what has been thus far declared it appears that either to question or deny this holiness of God in the souls of believers is to question every parable and figure given to illustrate it in Scripture. The seed, the "incorruptible seed," there is the principle; the abiding of this seed in the "good ground," differing in the effects produced in the "way-side," and "stony-ground" hearers; for it liveth and abideth for ever in the heart prepared and rendered fit for it by God. In its growth is developed the progress it makes against all opposition from earth and hell, bringing forth in babes thirty, in young men sixty, and in fathers a hundred fold. And although it never was designed that this heavenly exotic should blossom to full perfection in this world, yet the Sun of Righteousness in the divine effulgence of his heavenly presence will bring it to its glorious maturity in the kingdom of his God and Father. Nor was it designed that the care and culture of this immortal and independent principle should be committed to angels or men. God alone is the heavenly Husbandman: "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." (Isa. xxvii. 3.)

No creature can add a cubit to his stature naturally or spiritually; and the too common expressions of *cultivate, nourish, take care, and guard the grace of God* will always beget disgust in the mind of the child of God; for whilst he finds that he is the subject of this grace, and in possession of it, yet he also learns that he cannot by any means in his power promote its growth, for it is altogether of heavenly culture. Self-will, self-sufficiency, and

any dependence upon supposed attainments are exceedingly obnoxious to this tree of righteousness in preventing its growth and flourishing; and as the fruit of the vine was originally in the sap of the trunk, so everything truly good in the believer is derived from the fulness of Christ his Head; for says the Saviour: "From me is thy fruit found," and "without me ye can do nothing,"—more or less, little or much; but for the glory of divine sovereignty and from the fulness of everlasting love, the supply of the Spirit is given and his renewing operation is felt. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." (2 Cor. iv. 16.)

I come now to state,

II. *That this holiness belongs to the whole family of believers.* Here is a self-evident proposition, and needs but little comment. "If the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches." (Rom. xi. 16.) "In that day there shall be upon the bells of the horses," that is, upon sinners strong and mighty, conquered by sovereign grace, "Holiness unto the Lord." And the pots in God's house shall be like the bowls before the altar, yea, every pot in Jerusalem, all vessels of small quantity from the vessels of cups, even to all the vessels of flagons. (Isa. xxii. 24.) "And in Judah shall be holiness unto the Lord of hosts, and they that sacrifice shall come and take of them and see therein; and in that day there shall be no more the Canaanite," that is, the trader and busy covetous merchant who seeks for holiness by his own procuring "in the house of the Lord of hosts."

III. *That this holiness is the distinguishing characteristic of the church of Christ in all generations.* "Holiness becometh thine house, O Lord, for ever;" that is, in the new creation, which was founded in holiness, built upon holiness, and shall ere long be perfected in holiness, and eternal excellency before the Lord. (Isa. lx. 15.) My hearers, are these things so? If they are, what do you know of them? When were you born again of the Spirit? Have you a form of godliness? Of itself it can never save you. With sound doctrine you must have a sound experience; one without the other is no more than the body without the spirit,—a name to live whilst you are dead to God. And however you may please yourself and others flatter you, unless an almighty change passes upon you, your end will be awful indeed. Are you seeking? God help you never to give over until you obtain the mercy; for many shall seek to enter this strait gate, and shall not be able. Such are seeking by the works of the law, by the dictates of corrupt nature, and not from principles of spiritual life; consequently they come short at last. Do you entertain a hope that God has done anything for your soul? If you have faith, have you the Spirit of adoption? If so are you sealed by that Holy Spirit of promise? What, hath he sealed you as his choice treasure until the day of redemption? God hath of his infinite mercy provided these things for the poor, that is for those who love him.

IV. *A few cases of conscience for the consolation of exercised Christians.* And

First. *The daily conflict.* "If it be so, why am I thus?" "Woe is me, that I sojourn in Meshech, that I dwell in the tents of Kedar." My soul hath long dwelt in an enemy's land, with him which hateth peace; and I find that all my faculties are polluted with sin; every evil propensity appears to exist in my corrupt nature; I feel the strongest aversion and repugnance to that which is good, and the most uncontrollable predilection for everything evil and detestable. Is it possible that with such feelings existing in my mind, I can believe that I am a subject of divine favour and a vessel of mercy? Yes; because my mind is perpetually engaged in desperate conflict with these corruptions, and I am filled with violent agitation and alarm as they prevail; and this convinces me that there also exists in my mind a principle of holiness which will for ever be opposed to the deadly corruptions of my nature, and carry on an interminable war against them; therefore, believers, your bitter complaints arise from your sufferings in this holy war, of which the church militant has always been the seat; and although you may be tempted to imagine that yours is a singular case, yet these are the common exercises of the church of Christ. The Holy Ghost will cause you to know and lament your sad condition, which will operate in you a willingness of heart to accept the lowest place, while you adore the abounding fulness of his grace, who has condescended to endue you with sentiments so sublime and matchless that you can never sit down contented with the wretched, filthy rags of your own righteousness; but with a renewed mind, and conscious that in your flesh dwells no good thing, you are continually supplicating that "I may win Christ, and be found in him," &c.

But I feel so much envy in my nature that greatly annoys me. So did James, for he said, "The spirit within us lusteth to envy;" and most of the saints have been grievously tormented with this propensity. "I was envious at the foolish, when I saw the prosperity of the wicked." "Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments; Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" (Jer. xii. 1.) This working of an envious, foolish heart has been the occasion of great perplexity and grief to the church, nor is it to be wondered at that the same evil disposition produceth so much pain to believers at this day. But woe is me! I fret and murmur at times to such a degree as wickedly to wish I had never been born. My internal plagues are so violent and tyrannize over me that I sometimes impiously desire that God would immediately take me out of the world; and although these feelings are exquisitely painful, yet instances of the same description are not wanting; witness Elijah, Job, Jeremiah, &c, who vehemently desired to depart from this world and be freed from all its sins, troubles, and sorrows; although it was the will of the Captain of their salvation that they

should still for a little while continue in the heat of the battle and fight the good fight of faith.

And let me ask whether you could rest satisfied unless you experienced this plague of the heart of which you are so ready to complain? Would you desire to be divested of your daily cross? If such desires were yours, would it not prove that you are a bastard and not a son? Affliction, temptation, and internal conflict are the infallible distinguishing marks of every branch of the spiritual family. They were tempted, so are you; they were tormented, and so are you; chastened were they every morning, and it is for you to bless God if you are also chastened, for it is certain that if the torment and plague were removed, soon, very soon would you forsake your God. He hath quickened you when you were dead in sins, and he will, by fiery trial, prove to you that your faith is a living principle, for though he gave you faith but as a grain of mustard seed, yet it must be kept in a state of constant exercise. And while you are in the body you will ever be subject to the fiery darts or insidious stratagems of the enemy. But do not conclude that because you have such diabolical adversaries, you have no interest in the divine favour, but rather rejoice that your enemies are not able to triumph over you in the accomplishment of their hellish design in making you their willing slaves, pleased with bondage and delighted with your chains. No, they shall not be able to subdue the unconquerable principle of holiness which God, in his grace, has implanted in you. For though the flesh lusteth against the Spirit, yet the Spirit lusteth, warreth, and fighteth against the flesh, being contrary one to the other. And from this cause all your internal commotions arise; for as the will of the old man is opposed with a determined resolution, so that he cannot do the things he would, and therefore with the aid of infernal agents he assaults and torments the new man in his progress by all possible methods; yet the will of the new man shall be accomplished, for his will is conformable to the will of God, and "who hath resisted his will?" and "it is God that worketh in you to will and to do." The new man must therefore absolutely prevail, whatever may be the vicissitudes of the warfare. The purposes of the old man in his vile imaginations and deceits are detected and frustrated by the Spirit; for grace shall reign through righteousness unto eternal life by Jesus Christ our Lord.

Secondly. *Can sin hurt a believer?* It cannot damn him; for who or what shall separate us from the love of Christ? But can the commission of sin do any good to the child of God? Impossible; nor can sin be delighted in by a regenerate mind, because it is the source of perpetual plague and inexpressible torment; for three things always follow upon the commission of sin by the believer.

1st. It confounds and confuses him, which distresses him, throws him into disorder and untunes all the powers of his soul. Satan with his contemptuous jeers and diabolical insin-

nations, and corruptions within ever ready to aid and assist in drawing the soul further from God, say, "So would we have it to be." Let those reply who have experimentally known this, and say whether such feelings have not produced infinite alarm and dread, causing an incessant cry of, "Lord, let not sin have the dominion over me."

2nd. It occasions a shyness and distance between God and the soul. "He hides his face and they are troubled;" nor can all the joys of earth or heaven relieve him in such a case. "My Beloved had withdrawn himself . . . I sought him, but I could not find him . . . If ye find my Beloved, tell him that I am sick of love."

3rd. Jealousy, in all its burning effects, preys upon his soul, his mouth is shut, he has nothing to say either for himself or for his God. His conscience is guilty and full of disquietude and clamour. Now Satan plays off his subtle, crafty deceits. He preaches up divine sovereignty, eternal decrees, and the fixed and immutable purposes of God. Here the devil exhibits a creed of sound doctrine, on purpose that the believer should, by moulding himself into the form, be contented with anything short of feeling the power and life of vital godliness. At this season he will draw the soul to some dry *systematic preacher*, who is continually telling his hearers not to regard *frames and feelings*, but to rise above them, for that to calculate so much on his feelings is to dishonour God. He is to have the same views of Christ as God the Father has, to look to Jesus and cast away his gloom and fears, and to trust to the complete and finished work of Christ, be his frame of mind what it may.

I lately heard of a celebrated preacher of this description, who in the town of Reading was spoken to by a good woman. She said, "Sir, I have no feeling under your preaching; I enjoy no comfort from your ministry." The old man replied, "*Feeling!* What do you want with *feeling*? Do you want to feel something jumping within you?" I wish I had been at the old lady's elbow, and I would have said, "Yes; as the babe leaped in the womb of Elizabeth, so I wish to enjoy the feeling of Christ formed in me the Hope of glory; so that I might rejoice in God my Saviour with all my heart." But what shall we say? *If to trample under feet the joys and sorrows of the tried people of God, is to do the work of an Evangelist, I can only reply, Thus did not Paul; and I earnestly pray that I may never arrive at such sublimity of preaching.*

Two things are here to be remarked. 1. This snare only succeeds, where the soul is hardened and callous to the threatenings of the law and promises of the gospel, which are heard without emotion. All the man's religion is now formal and dry; he is in the captivity of Babylon,—a country where all is barrenness and drought. Here he laughs and sings, despising the joys and sorrows of the child of God; having the audacity to declare that he is as safe and happy without spiritual sensations as those who enjoy them. I have had hundreds of such professors hearers for a season, and have watched them narrowly in

their progress, and have always found them ready to embrace any wild, extravagant opinion that would harden their hearts against the fear of God, until at last they have been firmly seated in the scorner's chair, and become staunch advocates of universal redemption; and their latter end has been worse than their beginning.

2. The child of God is helped by strong crying and ardent supplication to pray that he may not be left with the form of godliness only. "Why castest thou off my soul?" "Will the Lord cast off for ever? Will he be gracious no more?" This casting off will be experienced in the frowns of his face, in the shyness between God and his soul, and in the remorse and reproach felt in the conscience. Now all is disquietude, vexation, anguish, and mourning, restless as the boisterous winds and sea: "My soul is full of trouble, and my life draweth nigh unto the grave;" "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." Nor can anything bring comfort or relief in this distress but the light of the Divine countenance. "Make haste to help me, O God of my salvation," is the constant cry, until, in condescension and pity, the Lord is pleased to make a fresh manifestation, which immediately reduces all to order and harmony. "I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me." (Isa. xii. 1.) The sins of believers may bring down severe chastisements upon their bodies, families, and estates; as David experienced in the revolt of Absalom, Solomon in his kingdom by Jeroboam, Eli in his own person and his two sons. Yet these corrections are the fruits of Fatherly affection, and not the effects of the severity of wrath and justice; nevertheless they have enough in them to deter the believer from indulging in those things which the Lord hates, and when suffering with a consciousness that the chastisement is just, the language will be, "It is the Lord; let him do what seemeth him good." The punishment is accepted, and the soul bows with humility and reverence under the hand of a chastening Father; and if the Lord should carry this to a great extremity, yet faith, hope, and love will support under the whole, with "though he slay me, yet will I trust in him."

Thirdly. *The sin against the Holy Ghost.* But after all that I have known and felt, may I not be left to commit the sin against the Holy Ghost? Impossible; for if once the love of God has been shed abroad in your heart, it will eternally overcome that deadly malice and enmity from whence alone this high iniquity can proceed. There is a full description contained in Scripture of the nature and consequences of this crime, and from thence we learn that all the sins and atrocities which arise in the mind from fleshly or natural principles are capable of producing this evil; and though I do not, with the foolish Socinian, believe that this sin was confined to the time of Christ and his apostles being on earth; yet I do believe it was more prevalent then than it is now; nevertheless I

think I know several who are living actually in the commission of this awful crime.

Men who some years ago were zealous professors of the truth have been completely turned out of the way, for meeting in themselves or in others something which caused them to stumble, their zeal abated, and they abandoned God and his people. They began to admire and finally to adopt the blasphemies of Tom Paine and his adherents, drinking the poison with avidity, and set up boasting of the divine rights of man, and became advocates of the doctrines of devils. And although convicted to the contrary, they dare to attribute the comfort, standing, and perseverance of the saints to every fleshly and diabolical motive; exactly following in the steps of their accursed precursors, saying with them, "They cast out devils by Beelzebub, the prince of the devils," exerting their talents and wicked influence to instil into the minds of youth all the devices and cunning of Satan, in every mode which it is possible for the Atheistical and Deistical heart of man to invent and practise, their disturbed and restless minds for ever casting up the filth and corruption of their abominations. They will not admit that any principle can actuate the mind, other than the wicked principles which they indulge in themselves, and they ignorantly and maliciously declare that they perfectly comprehend the priestcraft, deceit, and hypocrisy of those who call themselves the people of God; they affect and boast of their good-will and philanthropy, while they are haters of God and his chosen; and had they power equal to their malignity, they would dethrone the Almighty and annihilate his church. To attempt to reason with such characters is very absurd; for they are wiser in their own conceit than seven men who can render a reason; and pray for them we must not, for the direction is plain, "I do not say that ye shall pray for them." Nothing can await men of this description, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. (Heb. x. 27.)

There is another description of characters, and how near they come to this great sin I shall leave my hearer to determine. Men, who by education, or other means, have been brought to profess the ways of God; they can discover something of the consistency and harmony of divine truth, but yet know nothing experimentally of the saving operations of God upon the soul. They may have received a gift or gifts, can pray with fluency, and preach if occasion required. And the little they have received serves only to deceive them, and to fill them with a false persuasion that they are the people of God. Their godliness is gain, and this godliness a cloak for their covetousness. Turn which way they may, they will be sure to make their religion subserve their own advantage; and if they can only secure the approbation and applause of their neighbours, then have they all they seek or desire. They are under the strongest delusions into which God can deliver men, in that they possess in so many things the likeness of the

people of God, and the counterfeit bearing such striking resemblance to the true coin, often passes without examination. The struggle which is felt in the mind produced by covetousness and money-getting desires, when checked by conscientious and moral reflections, all this they suppose to be that plague of the heart with which they hear that the people of God are grievously afflicted. Meeting with some novelty either in reading or preaching, they are filled with surprise and admiration, and the satisfaction and delight which then possess their minds, they regard as being "joy in the Holy Ghost."

Crosses and losses in business, family bereavements, indisposition and sickness of body, all these things they understand to be the peculiar trials of the church, and those tribulations with which God always visits his people; and when by their improper dealings they obtain a bad name in their neighbourhood, they will then say that they are persecuted for Christ, but "he feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. xliv. 20); that is, he has no conception that he can possibly labour under the least mistake in concerns which he flatters himself he comprehends with so much facility. The superscription which these men bear renders it evident that the image of Jesus was never stamped upon them, for they seek the honour which comes from men, totally disregarding the honour which comes from God. "Honour us before the people" is always their cry; and if they can by any means acquire the appellation of *good, upright, &c.*, this is sufficient to satisfy their vain minds.

To seek the honour which cometh from men, is no trait in the Christian character: "Nor of men sought we glory." It is remarkable that none of the saints in the Old or New Testament are ever charged with the idolatrous sin of covetousness (except in the case of the disciples, and then they were in a state of nonage; when the woman poured the costly ointment on the head of the Saviour). They have been reproved for the love of fame, and for the love of women; but never for the love of money. And so very detestable is this principle and propensity, that it is not even to be named, nor is any such thing to be found among them as covetousness, for God hath cleansed them from this idolatry. Paul hath ranked it in a company of the vilest wretches: "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (1 Cor. v. 11.)

Let the covetous professor read this and tremble before the truth of the living God, and observe that the prevalence of this principle in the mind affords strong proof that they have no part or lot in the matter, but are in the gall of bitterness and held fast in the bonds of iniquity. And though you may hide yourself under the pretext of prudence, care, and foresight, yet you will find your covering very insufficient to screen you from the wrath of God. But believer, you have feelings very different

from such characters, and therefore you can never commit the sin of which you are so much afraid. For first, you entertain too exalted a respect and esteem ever to do despite to the Blessed Spirit. Your religious veneration for his Deity, Personality, office, and grace is a sufficient indication that his glory and his majesty, with the influence of his love in your souls, are all your joy and happiness. The esteem of the world is far beneath your regard, for it is all one, call you dog or devil, so that you can but be approved of by the Lord and enjoy his smile. The covetous you know God hates; and if it be but in a cup of cold water you desire to express and imitate that liberality and affection of heart which ever have been the characteristics of the saints.

Fourthly. *The striking difference between saint and sinner.* Sin in the unregenerate prevails, predominates, and reigns; and whether professor or profane it signifies nothing; he is still held fast in the chains and bonds of iniquity. But in the regenerate man it is not so, for his sins are laid open to his view: "I had not known sin, except the law had said, Thou shalt not covet." "Sin shall not have dominion over you; for ye are not under the law, but under grace." (Rom. vi. 14.) Here begins the mortification of the old man, and though believers may feel a deal of repugnance to this work, yet their God and Saviour knows how to mortify them to the very quick; and he will make his people sick and tired of every idol. Sooner or later they shall be brought to say, "What have we to do any more with idols?" and such is the tenderness of the conscience of the child of God, that he can discover more sin in a vain thought, or in a word, and a trifling behaviour, than another man can see in a whole life of iniquity.

Fifthly. We hear and read of men who, according to historians, have been so holy as to arrive at almost sinless perfection. The highly-coloured portraiture of these characters often proves a stumbling, and cause of much distress to weak believers. The very dazzling light in which these persons appear is extremely afflicting to weak eyes, and it requires no small share of judgment to discern that which appears outwardly holy, to be at the same time really destitute of the Spirit and life of true holiness. Men may have extraordinary natural talents, and may attain to very superior acquirements, and in apparent devotedness to God do many things from motives of pride and ostentation, and when all the chaff is sifted from it, the portion of real godliness will be very small indeed. And it should always be remembered that the influence of grace has never been enjoyed to the extent which some men pretend and boast. Wherever grace reigns it is always opposed with the utmost rage and malice by strong and mighty corruptions; and after all that can be said or done, sin, and much sin, will mingle itself with every transaction of the believer. There is iniquity in his most holy things, and he can never appear before the throne of infinite purity unless his very best performances be cleansed and purified in the blood of atonement.

But, believer, let none of these things move thee. Study the

striking picture which God, in the Scriptures, hath given of his dearly-beloved ones; there you will discover them to the life. And remark that they were men full of infirmity, liable to almost every sin, often brought into captivity to the law of sin in their members; and never forget what Paul, by the Spirit, hath left for your direction and consolation: "We that are in this tabernacle do groan, being burdened;" "O wretched man that I am! Who shall deliver me from the body of this death?" Totally disregard the men who would endeavour to rob you of the strong evidence of your sonship and the consolation which ariseth from a daily cross, and a feeling sense of a perpetual internal warfare. "We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope." (Rom. v. 3, 4.)

Sixthly. *Is the law a rule of life or not, to believers?* This is a question much agitated of late years. That the law cannot be a rule of life is very clear, for it is impossible that life can be produced by what was designed to be no other than the ministration of death to sinful men. But although the believer expects no strength from the law against the power of sin, nor the smallest particle of comfort under the guilt of it, yet the law will watch, not the *new man*, for with him and all his works the law is invariably well pleased; but if the *old man* breaks out in his violent and sinful tricks, then the law displays its force, and the wrath of the law will be felt producing bitterness and remorse in the conscience, because "the law worketh wrath; for where no law is, there is no transgression." (Rom. iv. 15.)

Whilst the believer walks as a child of light, blameless and harmless as the sons of God, he is without rebuke; but let him commit adultery as did David, run into idolatry with Solomon, and curse and swear with Peter, is he amenable to no law for these things? How can he be proved guilty if not by the law? Who shall rebuke him if the law be silent? Nevertheless the law can but lay open the iniquity of the sinner, for it is not capable of affording the smallest relief to assuage the troubles of a guilty conscience.

But whilst sin in its corrupt and defiling principle and operation exists in the believer, the law will perform its office; but "thanks be to God who giveth us the victory." What, over the law? That can never be, because the law is eternal, spiritual, just, and good; but over sin in its malignant nature, power, and guilt, "through our Lord Jesus Christ." Where there is no law there is no sin, and we may be sure that no real Christian will, in this world, ever dare to lay claim to sinless perfection. "If we," I John and my brethren, "say that we have no sin, we deceive ourselves, and the truth is not in us. 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. 8, 9.)

Seventhly. Here I would address a word to my fellow-labourers in the gospel. Preach the law of God; it is only by the spiri-

tuality of the law that comes the knowledge of sin. Lay this axe to the root of the pride, ignorance, and enmity of haughty man, thus "showing my people their sins and the house of Jacob their iniquity." Nor ever give over this work; let it more or less be found in all your ministry of the everlasting word, until they are constrained to cry out, "God be merciful to us, miserable sinners;" and freely acknowledge that they individually are the very chief of sinners. For although the law can never communicate light nor life, yet, without its application, we can never know where light and life have been received; and by its operation the quickened sinner is brought to know "sin to be exceeding sinful."

Insist upon the absolute necessity of the powerful operation of God the Holy Spirit; for he is the constructor of the temple for God to dwell in. And where he lays the foundation in sound conviction, he will carry on the building until the topstone shall be brought forth with shoutings, crying, "Grace, grace unto it." And although you may be afflicted by poverty, temptation, and persecution, yet your work in the Lord shall turn to real advantage. God will provide for you in every time of need, and appear for you when sinking under a sense of your weakness, and incompetence to the task to which he has called you, and in providence and grace he will afford you such strong and undoubted testimony of his love and power, as shall invigorate and encourage you to go on manfully in the Name of the Lord.

And above all things do not mingle with the professors of the present day. Come out from among them; their conversation will fester as a canker-worm. "Be ye separate which bear the vessels of the Lord." Sell not your birthright to any man for a mess of pottage. Show them that you neither court their smiles nor fear their frowns; and if God will not maintain his own cause, tell them that they shall not; and let them see by your determined behaviour, that what you say you firmly believe,—that unless they are found sound in the faith, they cannot be saved.

Be sure never to adopt a systematic way of preaching. Rather stand naked in the pulpit, than in a system of your own or any other man's providing. Keep close to the experience of your own heart, and you will find sufficient variety and truth to edify and entertain your hearers.

THERE is a rumour that I am to be banished; and let it come, if God so will. The other side of the sea is my Father's ground as well as this side.—*Rutherford*.

SOME vessels are of a larger and some of a smaller size; but all are sooner or later filled. Some are strong in faith, and have a larger measure of that grace than others; some are weak in faith, and have a less degree of it. Some are new-born babes, some are young men, and some fathers in Christ; but all in their natural state were empty vessels, and had nothing good in them.—*Dr. Gill*,

THE PASSOVER FEAST, AND THE PROPER GUESTS.

BY THE LATE W. HUNTINGTON.

“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.”—*JNO. VI. 51.*

AT this speech the Jews took very great offence; yea, numbers of the Lord's nominal disciples kick at it, depart from him, and walk no more with him; nor doth it seem that the Lord's true disciples were altogether pleased, but rather disgusted. Hence the Lord's inquiry, “Will ye also go away?” The words that the Lord spoke were spirit, and they were life; but the carnal Jews put carnal constructions upon all that he said, and took it for granted that all who thus fed upon Christ must be cannibals.

Bringing divine mysteries down to carnal reason, which can never reach their divine sublimity, is the sole cause of making Christ Jesus a Stone of stumbling and Rock of offence; for by carnal reason they cannot comprehend them, therefore they take offence at, and reject them, and so stumble at the word, being disobedient, whereunto also they were appointed. The poor woman of Samaria put her constructions upon Christ's living water as these do upon his flesh and blood; for she could not raise one thought above Jacob's well, nor can these raise one thought above eating real flesh, and drinking real blood.

That depth of Satan called transubstantiation took its rise from such Scriptures as these, by which foolish notion the Saviour, who is the eternal banquet of poor perishing souls, is turned into a morsel for the bowels, which, with all other meats that perish, is cast out into the draught.

But one might think it strange that the Jews, who had been so long under the ceremonial law, and so long accustomed to offer sacrifices, should see no further than the victim and the altar, when their law was so full of accounts about sin offerings, peace offerings, burnt offerings, and atonements; and, above all, the Passover offerings, by which, and under the blood of which, Israel escaped the judgments of God in Egypt.

Moreover, under the law some of their sacrifices were variously distributed; one part was for God, which pointed out satisfaction for sins; another part went to the priests, another to the offerer, and another to those who were invited; and thus it is now, Christ, our Priest, delighted in the redemption of our souls; his meat was to do the will of him that sent him, and to finish his work. The royal priesthood, as Peter calls us, and all who are invited and effectually called to the heavenly feast, find nourishment and satisfaction in Christ for their souls.

Why should mystical food seem such a strange thing, when there is scarcely a person living who doth not feed mystically upon something? The covetous are said to swallow down riches, and to vomit them up again. God shall cast them out of his belly (*Job xx. 15*), as Judas did when he cast the thirty pieces of silver down in the temple, that is, when the wrath of God

had made him sick. The whore of Babylon is said to thirst for the blood of the saints, and to be made drunk with it. The destruction of God's people is a sweet entertainment to their revengeful souls. "The mouth of fools poureth out foolishness." The prodigal would fain have filled his belly with husks, that is with a form of godliness without the power. The heretic feedeth on ashes; a deceived heart hath turned him aside, so that he cannot deliver his soul, nor say, "Is there not a lie in my right hand?" (Isa. xlv. 20.) Of Ephraim it is said, when he went to idolatry, that he feedeth on wind, and followeth after the east wind. (Hos. xii. 1.) Those that hate knowledge, and despise reproof, eat the fruit of their own ways, and are filled with their own devices. (Prov. i. 31.) And the souls of transgressors eat violence.

Now all these feed in a mystical way, and all of this is said to be spending money for that which is not bread, and labour for that which satisfieth not; which food is only to gratify the carnal mind, or the evil desires of the flesh, for it can never satisfy the desires of a soul conscious of guilt and sensible of his lost estate. Nothing but heavenly food will do for such a distressed sinner, who is searching the Scriptures earnestly, in which he hopes to find eternal life; and "they are they," saith the Saviour, "that testify of me." He finds himself, like the Ethiopian eunuch, too ignorant to come to their spiritual sense, except some one guides him. Now, as there are some who perish for lack of knowledge, it follows that knowledge must be food for those who perish not. "My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste; so shall the knowledge of wisdom be unto thy soul; when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off." (Prov. xxiv. 13, 14.)

Ezekiel eats the roll, and John the little book; and when they came to learn, mark, and inwardly digest the things that were contained in them, they found them as sweet as honey. A knowledge of Christ crucified is heavenly food; and God hath promised to send pastors after his own heart, that shall feed his people with knowledge and understanding.

Again, the self-condemned soul, who knows that he hath broken every precept of God's law, and stands condemned by it, being under a sense of God's wrath, he hungers for righteousness, and Christ crucified is the end of the law for righteousness to every one that believeth; and it is in this, and this only, that he can find peace in his conscience, or acceptance with God.

One who labours under the intolerable weight of sin, and hath nothing before his eyes but his own transgressions, with nothing before his eyes but bitter reflections within, and expecting nothing but torment in the world to come; it is no wonder that such a soul, hearing that the blood of Christ cleanses from all sin, and that the dear Redeemer made peace and reconciliation by the blood of his cross, I say it is no wonder that such a poor soul

thirsts for the atonement. "My flesh is meat indeed, and my blood is drink indeed." And so it is to those who feel their real need of them; for such a soul by the eye of faith sees Christ under all the sins of his people, bearing the weight of them in his own body on the tree; enduring the wrath of God and the curse of the law, which are due to such transgressors; and as their Surety paying the dreadful debt, and delivering them from going down to the pit laying down his own life, the price of their ransom.

"The words that I speak unto you, they are spirit, and they are life." They are not to be carnally or literally understood. I lay down my life a ransom for many, and I shall take it again, and ascend into heaven in that human nature, which I shall offer up a sacrifice for sin, and the heavens will receive me till the restitution of all things; and yet, as the omnipresent God, I am with you alway, even to the end of the world; and though the world sees me no more, yet ye see me, and I will manifest myself to them that the Father hath given me, and we will come unto him, and make our abode with him; and I will come with all the benefits of my cross, and will sup with him and he with me; and such shall know that my word is spirit, and my word is life; for I shall bring my reward with me. I will remove the veil of ignorance, and feed him with the knowledge of myself and his interest in me; his guilty conscience shall be satisfied with a joyful sense of the remission of all sins; his hard heart shall melt under my dying love to him; and he shall abound in hope toward me. I will satisfy his self-condemned soul with my everlasting righteousness; I will renew his mind and make it heavenly, and keep it in perfect peace stayed upon me, and I will fill him with love, joy, and consolation; he shall see me as his all-sufficient Saviour, and shall trust in me as the faithful and true Witness; and shall know his election, redemption, and reconciliation; justification, sanctification, and renovation; and have an assurance of his eternal glorification.

I will live in him, and he shall live by the faith of me; for I will come to him, and will dwell in him, and he shall be replenished, filled, and infinitely satisfied with my fulness, and with my goodness; and shall see that all those things are procured to him by my sacrifice, and assured to him by the satisfaction I have made, and by the manifestation of myself to him; then shall he know that my flesh is meat indeed, when he sees me to be a sin-offering, and that I was made a curse to save him from eternal death. And he shall know that my blood is drink indeed, when it purges him from all his sins, redeems him from the wrath to come, and opens a way for him to eternal bliss. To such a one my word is spirit in the application of it to him, and by the experience, power, and accomplishment of it in him; and my word is life where I thus quicken a soul, and save it from legal, spiritual, and eternal death. "And I will raise him up at the last day."

A BACKSLIDER RESTORED.

My dear Friend,—After receiving three letters from you from time to time, I feel that I cannot keep silence any longer; for your last letter gives good proof that you are a backslider, brought back by the great Shepherd of the sheep, through the blood of the everlasting covenant; and therefore you can understand what the Lord has said respecting his backsliding children. You know what you suffered for your sins, how miserable your soul was, the many sleepless hours you had on your bed, and how many times you said within yourself that this should be the last time of backsliding from the Lord; but all your promises and covenants fell to the ground; for you could not leave off sinning; so that you know the Scripture to be true: “Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? . . . Thine own wickedness shall correct thee, and thy backslidings shall reprove thee;” and thou hast known that it is “an evil thing and bitter to sin against the Lord.” But “only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.” What saith the Lord to the sinner? “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.” You are now sure if the Lord had not brought you back you would still have remained in your sin; for you could not have turned yourself, nor yet repented, like Ephraim bemoaning yourself, and crying out, “Turn thou me, and I shall be turned.” “Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.” (Jer. xxxi. 19.) The Lord preached a blessed sermon to poor Ephraim in connection with the repentance the Holy Ghost worked in his heart; for it is godly sorrow worketh repentance unto salvation. The Lord said, “Is Ephraim my dear son? is he a pleasant child?” Yes, he is one whom the Father delights in; for he hath said: “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;” and the Lord hath said, “I am a Father to Israel, and Ephraim is my first-born.”

My dear friend, you have proved by bitter and painful experience what it is to be a real backslider, and to be brought back with broken bones; also what it is to receive double for all your sins; for the Lord hath given you to feel this truth: “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins” (Isa. xliii. 25); and again, “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee.” You are sure there is no divorcement from our everlasting Husband; for the Lord hath said: “I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even

betroth thee unto me in faithfulness, and thou shalt know the Lord." (Hos. ii. 19, 20.)

It did me good to hear of the Lord's goodness in bringing your redeemed soul back again unto the fold. It grieved me much to see your seat empty, and to know that you had fallen into sin; but I rejoiced to hear of the Lord's work in bringing you back into the liberty of the everlasting gospel of the Three-One God, and to hear what you say in yours of what the Lord did for you under me at H. I sometimes wonder how the Lord can make use of such a fool, and poor filthy wretch as I feel myself to be; but it is my soul's desire to be made useful to the living family of God.

Your soul has proved the sweetness, savour, dew, unction, and power of the Name of the Lord Jesus Christ, the preciousness of his atoning blood, the beauty of his glorious righteousness, the everlasting love of God the Father, and his long-suffering mercy; these are sweet sounds in your never-dying soul. The Lord bless thee and keep thee from all evil. My love to your wife, and all the friends.

Yours in Tribulation,
Godmanchester, Aug. 27th, 1872. THOMAS GODWIN.

AN ABLE MINISTER OF CHRIST.

Dear Son and Daughter,—I received your letter, and am glad to hear you are all well. Health, and a good hope through grace are the greatest blessings this side the grave. Our life, and all our earthly comforts hang on a brittle thread. What an awful thing it would be to drop into the grave without an interest in the Lord Jesus Christ. May we be led to pray that we may have a saving knowledge of him wrought in our hearts by the Blessed Spirit, for we cannot know him of ourselves. I hope you will think of these things. It is my constant prayer that the dear Redeemer would manifest himself to me and mine. The Lord has many times heard and answered my cries, and I hope he will in these things; so that when he makes up his jewels, we may all be found bound up in the bundle of everlasting life.

Your sister is still living, and we hope she is a little better. I have had a bad attack of spasms; but through the mercy of a gracious God I am spared. I can truly say that this frail body which I carry about, is a body of sin and death, and in the Lord's time it must come down; but our times are in his hand, whether for life or for death; and Paul says *all is ours*, if we are found in Christ; but we must each know him for ourselves; therefore may we be enabled to strive to enter in at the strait gate.

On Friday evening I heard a very able man of God preach at City Road chapel from the words: "The kingdom of God is not in word, but in power." (1 Cor. iv. 20.) You have heard of the name,—William Tiptaft. He came out of the Establishment. I have the letter which he sent to the Bishop of Salisbury on his

resignation. I never heard such a sermon before. He set forth the state of the Church of England in its true colours, and spoke very solemnly of mere professors. He is a very close preacher. Bulteel, who left the Church of England a year or two ago, was his curate.

We send our love to you all, and

Believe me to remain,

Your affectionate Father,

London, July 30th, 1831.

JOHN RANDELL.

THE WITNESS IN HIMSELF.

My dear Friend,—I took possession of my little lodging last Saturday. It is only a bedroom, with the occasional use of a small parlour. I have a fire, and all things pretty comfortable, and can be alone, which is what I wanted. The mistress of the house is a widow of very respectable character. It is near St. Mary Somerset Church, and my window looks towards Blackfriars Bridge, which does not afford a very agreeable prospect. I would, however, remember Him who had not where to lay his head, and not only be content, but thankful for the accommodation afforded me.

And now, my friend, (for we can sometimes learn wisdom from the experience of others) what do you think of that religion which the world hates and stigmatizes as Methodism? I have lost much by a profession of it. My curacies and school were my all; the former are gone and the latter is at its last gasp. Yet let us look at the other side of the question. I think I have gained more than I have lost. The Lord has given me some friends worth more than thousands of gold and silver, and many who will, I trust, be my joy and crown of rejoicing at the day of judgment. I am certain that I have acted right,—I mean respecting the doctrines I have delivered; and then, I trust I possess a hope of eternal glory, which, considering the state of my health, can be at no great distance; so that in my better moments, with the apostle, I can “glory in tribulation,” and rejoice that I have been enabled, in any degree, to endure the cross and despise the shame. The Lord does support his people under their afflictions. It is good for me, as far as I am enabled, to hold fast by God, and so it is for you, my friend. I wish to be always in that frame of mind, not only to acknowledge, but to see the propriety of the providential dispensations of my good God. I wish to kiss the hand that smites, not because I must, but because I see it is right to do so.

We say we have no continuing city here, but we often wish we had, and endeavour too, like those at Babel, to build ourselves one. It is difficult to reduce theory into practice. I can exclaim against this Babel building as loud as any man, and talk against self, too, when in the pulpit; but I sometimes find there may be a good deal of self in speaking against self. Every one who reads

Rom. vii and knows anything of his own heart, will need no other proof that the Bible is the Word of God. Christianity is proved by other methods than by books. The believer hath the witness in himself. An expression in yours struck me much:—"I grieve because I cannot grieve for sin." Let me tell you that angels above rejoice at this lamentation of yours. This heaviness is the way to joy. The God of truth hath said, "Blessed are they that mourn," that is, mourn on account of their sin,—mourn that they do not mourn enough. Your fear that you are not humbled enough is a sweet symptom that you are of the number of those to whom the Lord giveth grace. May he increase in you humbleness of mind; it goes before true honour, and the one shall be given where the other has been bestowed.

The death of my cousin affects my spirits. I try to hide it from the congregation. Could they perceive the emotions of my heart when I am standing among them to tell of the glory and grace of the Saviour, they would behold a pardoned criminal proclaiming the excellencies of Him who gave him the pardon, and who must have been lost as well as they, were a single condition required to get the sentence of death reversed. If I reviewed my treatment of the Lord, and had not a certainty that salvation is not of works, I must have been given up to despair;—I must have been sure of hell; but I get a gleam of hope when enabled to look to the blood of Jesus. Nevertheless when I recollect what I am and have been, may I have that compunction inseparable, I believe, from a Scriptural experience of Christ's dying love, as well as a resolution founded upon his promise, and grace to be watchful and strengthen the things that remain. I find I can do nothing without him. If he leaves me a moment I get into a trifling spirit, or something that is wrong. I am still a sinner, and he is still a Saviour.

Every step of our journey has been marked with some proof of God's lovingkindness and tender-mercy. The scene has often varied, but his love continued the same. He has supported us when falling, refreshed us when weary, and by his secret, though certain supplies, has kept us on to the present day in the profession, and possession, we hope, of the faith of God's elect. Many have been brought down and fallen; but let us say, with deep humility, "We are risen and stand upright." The truth, if rightly learned, is not a mere sentiment; it is of the Spirit's teaching. The believer can only attain to the true and effectual knowledge of it in the school of experience. The feeling of true grace will always be expressed in language like this: "That which I know not teach thou me." Self-knowledge is most profitable; for by it we perceive the unspeakable value of the Redeemer's atoning blood. Who can deny the pressing and absolute need of his substitution in the place of guilty man, that knows his own heart, and sees how vile and unprofitable he has been? I am a slow learner; yet I have learned enough to see how unwise, how wicked, and how useless it is to wish to choose for my-

self. The returns I have made for his blessings are poor indeed. It is the open fountain alone that can preserve the peace of my heart: and it is a believing view of that adorable Object who shed his blood for sinners that will alone cause us to hate the sins we so deeply feel.

I wish you much experience of the power and love of this precious Redeemer. May you be enabled to think of him oftener, more frequently converse with him by prayer, do nothing without him, consult him in your business; and then, in the best sense, you shall make your way prosperous, and have good success. Let me request your prayers, that I may be more like Christ, and more exalt his glorious Name in the midst of the congregation. I am,

Your sincere and affectionate Friend,

Farnham, Dec. 18th, 1793.

W. ALPHONSUS GUNN.

[The writer of the above letter was curate to John Newton. It was under his ministry that the late Mr. Joseph Irons was met with. He says, "In the year 1803 God led me to the church of St. Mary Somerset to hear Mr. A. Gunn, and while listening to that truly faithful preacher of the gospel,—a stranger to Christ, to myself, and the minister, the Lord directed the arrow into my conscience, and brought me to a saving knowledge of divine truth. Before this time I was a rebel; now a repenting sinner. O that day, that hour, that place, that preacher! I shall never forget it." The strongest attachment ever existed between them, and Mr. Irons always spoke of him as "dear Gunn." Mr. Gunn died, Dec. 5th, 1806, aged 45 years.]

THE SPIRIT OF ADOPTION.

My very dear Friend,—I fear you will conclude I have quite forgotten you; but such is very far from being the case, as I am often thinking about you, and should be pleased to receive a letter from you, although I know I do not deserve one. Still, when I tell you what is the reason I have not written for so long, you will perhaps understand my feelings, and be ready to forgive me.

On the last Sabbath in May I was greatly tried in mind, and had been, more or less, for some time previous; but on that day I was very much oppressed, and it seemed as though I had come to the end of everything, and that it was no use to pray, for the Lord would not regard my prayer; and I was ready to say, "Why should I wait for the Lord any longer?" I was tempted to give all up, and thought it would have been far better if I had never made a profession. However, before going to chapel in the evening, I thought I would go on my knees once more, and beg for mercy; and O how earnestly I entreated that if the Lord could do anything for me, he would have compassion; not that I doubted his power and ability, but his *willingness* to look in mercy upon one so vile as I felt myself to be.

With these feelings I went up to the house of God, begging

that our dear Pastor might be led to describe the path in which I was walking, if it could be possible that there was hope for me; and as I entered the chapel, I felt as though I could not leave it again until my case had been decided. Judge, then, of my feelings when the following words were given out as a text: "O let not the oppressed return ashamed; let the poor and needy praise thy Name." (Ps. lxxiv. 21.) I inwardly exclaimed, "*That is my character; I am the oppressed.*" Whilst Mr. Dennett was making a few introductory remarks, I was wrestling with the Lord that he would speak to me through his servant that night, and I think I entered somewhat into the meaning of the words: "The kingdom of heaven suffereth violence, and the violent take it by force." (Matt. xi. 12.) Then, as Mr. D. was led to describe the exercises of an oppressed soul, and in so doing described *all* that I had passed through, but which no one knew anything about but God and my own soul, my heart was broken under a sense of the Lord's goodness, tears, in spite of all I could do to keep them back, rolled down my face, my burden of sin was taken away, and after having *waited and earnestly longed* for the Spirit of adoption for sixteen years, I felt the witness within that I was a child of God, that God was my Father, and that he was leading me by a right way, and would at last bring me to a city of habitation. A verse of one of our hymns exactly describes what I felt under that sermon:

"My willing soul would stay,
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

O how glad should I have been if, under those feelings, I could that night have gone from the house of God to heaven; but since then I have had *feelingly* to come into the wilderness; although for some weeks I did not lose the sweetness, and was favoured with peace, and assurance of my interest in the Lord Jesus Christ to which I had before been a stranger.

Perhaps you will say, "What has this to do with my not writing to you?" Well, I will tell you. When I left Brighton Mr. Stenning made me promise that if ever the Lord blessed my soul with the Spirit of adoption, I would write and tell him about it. After much hesitation I did so; but had no sooner posted the letter than I was tried and tempted in a way that is better felt than described. This is the reason why I have not written to you; for I felt as though I dare not put pen to paper to tell anyone about it again. Whether this has been a temptation from Satan or not, I must leave you to judge, and if I should venture to post this, I have no doubt I shall be greatly tried; and nothing but the feeling that you are a friend I so highly esteem, and one who has always taken such a warm interest in me, would have induced me to write as I have. Do forgive me if I have said too much about my worthless self, and destroy this as soon as you have read it.

Now I will try and tell you a little about our dear, mutual friends, Mr. and Mrs. Dennett. I am pleased to say they are both as well as we can expect, considering that the weather has been so hot and trying of late. The alterations at the chapel are now all finished, and paid for. We have a beautiful large vestry (I wish you could come and see it), and what is more, *large* as it is, it is *none too large*, for the congregation still increases. We hope to have a further addition to the church next month; but I must tell you all about this the next time I write.

Mr. and Mrs. D., and Miss W. unite with me in love to you, and please remember us very kindly to Mr. and Mrs. F. West. Mr. D. says I am to tell you that he would be very pleased to receive a letter from you, and hopes you will not wait for him to write, as his time is so fully occupied. Will you please give my love to any of the friends who may inquire after me. Is Mrs. Goldsmith still living? I always felt a love to her, and do still.

Hoping you will forgive me for troubling you with so long a letter,

I remain,

Yours affectionately,

Birmingham, Aug. 29th, 1887.

M. WRIGHT.

THE SPARK OF GRACE KEPT ALIVE.

My dear Nephew,—Your kind and welcome letter reached me safely, and I cannot tell you the pleasure it afforded me to hear of the goodness of God to you and yours, and that not one good thing hath failed of all the Lord promised. He has been with us thus far through the journey of life, preserved us from dangers seen and unseen, upheld us when ready to sink through trials within and without, and above all he has kept alive the spark of grace in our souls by the visitations of his Holy Spirit. "Bless the Lord, O my soul, and all that is within me, bless his holy Name." He hath said for our encouragement, "I will never leave thee nor forsake thee." What a precious promise is that to keep the soul from sinking when tempted by the devil; and how sure it is to all the new-born seed.

I have had sore trials, and been much buffeted with the adversary of souls, for he has cast me down many a time; but the Lord hath holpen me with a little help. The following Scripture was brought sweetly to my mind when under severe soul-trouble: "Let not your heart be troubled; ye believe in God, believe also in me." (Jno. xiv. 1.) What a mercy it is when we can look away from all created things, cast ourselves at the feet of Jesus, and say from heart-felt experience, "Not my will, but thine be done." These are blessed moments, and we do not then mind how dark the way is, if we can only feel the Lord is leading and guiding us. He knows best what we need and what is most for our good and his glory. When things go smoothly we do not seem to have anything special to go to a throne of grace with; but let trouble come upon us, and then how we cry day and night unto the Lord,

and he has brought us out of our distresses many a time, for he hath delivered and will deliver us from all our fears and give us continually to hope in his pardoning mercy, which we need every moment, for sin is mixed with all we do; but Christ has put away sin for all his redeemed.

I have not one doubt about you, and sometimes I have not one about myself; but then again I am tempted and tried. I am sure the promise will be fulfilled: "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.) Through mercy we have been brought to fall down as guilty, hell-deserving sinners at the feet of Christ Jesus, and he has looked upon us in and through the merits of his dear Son. We are made to feel our emptiness and poverty, and come to him to be filled, and look to him to be clothed with the precious robe of Jesus' righteousness.

I cannot tell you how good the Lord has been to me all these years in a way of providence and grace. He has brought me down and raised me up. I have not wanted any good thing. He has given me health and strength, blessed me with many gracious answers to prayer, and a constant hungering and thirsting for the Bread and Water of life, and has also given me many precious sips and tastes by the way of the living Water and the heavenly Manna. I desire no greater happiness than his sacred and hallowed presence while passing through this vale of tears. How good and gracious the Lord has been to me, separated as I am from my brethren in the flesh; but I can truly say I never was so happy as at the present time. I feel willing at times to bear what the Lord sees good to lay upon me. All my times are in his hand. Give my kind love to your dear wife and family. It is twenty-seven years since I saw you, and I am now sixty-three years of age. With kindest love,

I remain,

Yours affectionately,

Victoria, Australia. June 4th, 1886.

E. JOHNSON.

THE believer's days of trouble are not likely to be at an end while he remains in the wilderness.—*Irons*.

DAVID'S pen never wrote more sweetly than when dipped in the ink of affliction.—*Mason*.

A HEART full of grace and comfort of the Holy Ghost is better than a house full of gold and silver.—*Flavel*.

PRAY, what preparations and qualifications were found in Zaccheus, Paul, the jailor, and Lydia before their conversion? God brings in some by the sweet and still voice of the gospel; and usually such who are thus brought into Christ, are the most humble, choice, and fruitful Christians.—*Brooks*.

PETER denied his Master once, twice, thrice, and that with an open oath; yet Christ receives him again without the least hesitation. Yea, he slips, stumbles, falls again in down-right dissimulation, and that to the hurt and fall of many others; but neither of this doth Christ make a bar to his salvation, but receives him again at his return, as if he knew nothing of the fault. (Gal. ii.)—*Bunyan*.

Obituary:

RICHARD NEWELL.—On July (no date sent), 1887, aged 66, Richard Newell, for thirteen or fourteen years deacon of the Baptist Chapel, Haslingden, Lancashire.

He was formerly a member at the Baptist Chapel, Great Gidding, Huntingdonshire, and was a native of that place. In his youthful days he was moral, and upright. The Lord called him by his grace under the ministry of a Mr. Fish, by whom he was baptized. He was brought under a deep law work, which revealed to him much uncleanness, and he was emptied from vessel to vessel, until he was blessed with a sense of forgiveness, and peace with God through the Lord Jesus Christ. He had many ups and downs in life, and answered to the character spoken of in Zechariah: "I will strengthen them in the Lord; and they shall walk up and down in his Name, saith the Lord." He was poor in this world, and was a poor and needy sinner in the sight of God; but he had an appetite for a free-grace gospel, for his soul was kept in a healthy state.

He was an upright walker, and one that feared God above many. His countenance sometimes beamed with joy whilst the word was being preached, and vital godliness insisted upon; for he daily sought to be made more acquainted with these living realities. Nothing short of Christ formed in the heart the Hope of glory would satisfy him. He had many heavy trials and afflictions in his family. His last illness was ulceration of the stomach. The Lord gave him much patience to endure his sufferings. He was blessed with a sweet frame of mind, for the love of God was shed abroad in his heart. On July 3rd, he desired some friends to sing hymn 482, and I read Ps. ciii. I have often looked back to that night, and felt that the Lord was there. This seemed a sweet anointing for his burial; but afterwards a gloom came over his mind, and his prospects of heaven did not appear so clear as he could have liked; yet he said, "What a mercy we have such a good God to go to in our troubles." He died in faith, and with a good hope through grace, and is now joining in the song of the redeemed above. "Mark the perfect man, and behold the upright; for the end of that man is peace."

JAS. HACKING.

THE gospel is a box of most precious ointment; by preaching it the box is broken and the fragrance diffused.—*Romaine*.

THE Word of God, under the teachings of the Blessed Spirit, is the most profitable companion for a living soul. It is said of Jesus, "Then opened he their understandings that they might understand the Scriptures." Blessed instruction is it when He that hath the key of David opens his own Word, and opens our heart to receive it with heavenly unction and divine authority.—*J. O. Philpot*.

THE GOSPEL STANDARD.

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

THE WORKS OF GOD IN REGENERATION.

BY THE EDITOR.

THERE is no subject greater, nor is there one that should more concern fallen sinners than that of regeneration by the Holy Ghost; for apart from the knowledge and experience of the new birth, redemption by Christ will profit a man nothing. The redemption of the church by Christ is a truth and a very blessed, God-glorifying truth, and precious to those souls who have realized an interest in it; but the benefits of redemption, and the value and preciousness of the atoning love and blood of God's only-begotten, immortal, and eternal Son flow only into the souls of those who have been quickened by the Spirit and made alive from the dead. "God is a Spirit; and they that worship him must worship him in spirit and in truth (Jno. iv. 24), but he cannot be worshipped acceptably only by those who have his Spirit; for God is essentially holy, God is life, God is light, God is love; and therefore those who worship him, draw near to him and call upon his holy Name must be made holy, they must be made light in the Lord, they must first have life from the Lord, and love to him as God over all, blessed for evermore. Hence his family are called children of light, the living in Jerusalem, a holy people, and sons of his love; but these things are only known, experienced, enjoyed, and contended for where regeneration of soul has been effected by the Holy Ghost.

By nature man is an utter stranger to the work and teaching of the Spirit of God, and as a natural consequence he is an utter stranger to the love of the Father, nor does he see any beauty in Christ that he should desire him; for not having tasted that God is love, he cannot covet, desire, and long after that of which he is completely ignorant, and for which he has neither mind nor appetite. By nature and by reason of sin man seeks not after God, and being destitute of the Spirit, of spiritual life, and of the knowledge of Christ, not one gracious desire, not one holy longing for peace and true happiness, not one humble prayer that he may know Christ and be found in him ever escapes from his heart; for being dead in trespasses and sins his soul can no more desire spiritual things than a corpse can desire bread, water, or dainty meats. Put a corpse near to a fire and warm it, clothe it with the most gorgeous apparel, paint the cheeks with vermilion,

embalm it, carry it about, speak to it, smite it, and do a thousand other things unto it, yet being destitute of life, it is indifferent and insensible to everything around it; and why? Because there is in it no breath, no feeling, no want, no pain, grief, or sorrow. Such is the state of man by nature. He is a stranger to all that is spiritual; for sin has brought him into such death that he can no more alter his state or quicken his own soul than a corpse can raise itself from the grave in which it is buried. That great change, that holy secret which Christ preached to Nicodemus and which filled his mind with surprise and wonder, must be experienced before we can worship God aright, or be fit to die and live with him; for, said Jesus to the ruler of the Jews, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jno. iii. 5.)

Religion of some sort or other is natural to man in whose conscience are wrought convictions of the Being, and knowledge of God, for his works declare his glory, wisdom, and power; as Paul says: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Rom. i. 20.) Some natural men have a clearer knowledge of God than others. Some sects of professors, according to their doctrine, are more sound than others; but all who have not the Spirit of God seek their own honour and praise, and the Spirit not being the Author and Promoter of their religion, they are carried away with self-interest, and self-love. The world has always been governed and led away by the deceit of the devil and false faith, and the church of God has invariably in all ages of her history been governed by Christ, and led by his Spirit into all essential truth, and blessed with pure and living faith in the Deity, Sonship, redeeming blood, and everlasting righteousness of the Son of God. In the present day there is nothing so little thought or spoken of as the necessity of regeneration. The world is full of false doctrines, and congregations are led, and satisfied to be led and deceived by false lights, or false teachers. Like the ancient Jews their cry is: "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." (Isa. xxx. 10, 11.)

Even amongst the people of God regeneration is not much insisted upon. There appears more concern about the Pope, and the progress of Roman Catholicism than about the salvation of souls and the prosperity of the church of Christ. We are as averse to Popery, and hate and detest the spirit and aims of it as much as anyone; but its existence, spread, growth, and progress in our midst as a nation can no more be avoided, arrested, nor excluded than Nonconformists can be compelled to adhere to the National Church with her numerous corruptions, dead forms, and rounds of service. God has a church separate and distinct from the Church of Rome and the National Church of England,

—a people in whom he dwells and who constitute his temple; for says Paul to the saints, "Ye are the temple of the living God." It is the present deathly state of the church of Christ that more concerns us than the state of the world or the progress of Popery. The time may be rapidly advancing when the Papists may make an effort for the supremacy, but as that would, of necessity, bring on a political struggle, their pretensions would prove their overthrow; for a nation consisting of forty millions of inhabitants, the great majority of whom have not known bondage to Roman Catholicism, nor been deprived of their civil and religious liberties would never submit to deprivations which would follow if Papistical supremacy were once admitted and established.

The world is the world, and there will always be in it commotions, tumults, contentions for power, and a thousand things to entangle, excite, and draw the minds of men from God; but the works of God in the salvation of his church must and will be performed; for he has said: "My counsel shall stand, and I will do all my pleasure." (Isa. xlv. 10.) The one thing needful is to be born again, to be led of the Spirit, to know Christ, to fear, love, serve, and be found in him; and as many of our gracious, and spiritual readers are doubtless often tried and much concerned about the work of regeneration on their souls, we will, with God's help, endeavour to show what it is:

i. It is the power of God put forth, making a man a new creature in Christ Jesus; as Paul says: "If any man be in Christ, he is a new creature." (2 Cor. v. 17.) It is not patching up the old creature, and mending human nature; it is not a restoration to a state of innocence such as Adam had before he sinned; but it is bringing us into a state of holiness with God in Christ Jesus; as the Word says: "Be ye holy; for I am holy" (1 Pet. i. 16), which is accomplished by the communication of the Holy Ghost who sanctifies and makes us holy, and the whole body of Christ partake of this supreme blessing and benefit, and therefore they are called a "chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Pet. ii. 9.) Paul, viewing the saints as one with Christ and being made partakers of grace, calls them holy; as it is written: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle, and High Priest of our profession, Christ Jesus" (Heb. iii. 1), and he shows the ground or cause of their holiness: "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. ii. 11.)

ii. Regeneration is being born again, for said Jesus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jno. iii. 5.) With this new birth there begins a cry after God; for there is no cry for God where there is no life from God. This life is felt as soon as God blows into the soul the breath of life or the holy wind from heaven: "The wind bloweth where it listeth, and thou hearest the sound there-

of, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." (Jno. iii. 8.) Regeneration is a gracious, omnipotent act of God in which the sinner is altogether passive, for he has no more to do with it than he had to do with the begetting of his own natural body, or his being born into the world. Nor does the new man arrogate or boast of any power or hand in this matter; for "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." (1 Jno. iii. 9.) Faith, or the new man of the heart, gives all the glory to Him who begat, for it is instinctively persuaded that it had no more hand in its origin and birth than Adam had in the creation of the heavens and the earth.

iii. Regeneration is the mighty power of God put forth on the soul, or a begetting us by the Holy Ghost into the likeness of Christ. Ordinary generation is a begetting us in the likeness of Adam, our federal head; as we read: "Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image" (Gen. v. 3), with all the sins and infirmities to which he, by transgression, had made himself liable. Regeneration is a begetting into the likeness of the Second Adam, the Lord from heaven, and this likeness is light, life, and love. Not only is it a sinless likeness, but it is such an exact likeness unto God that it cannot sin, even as God cannot sin.

Faith, or the new creature, like Christ, is God's own child, and being his own offspring it must necessarily be like him holy, pure, bright, and without the capability or possibility of a blemish or a spot to stain or corrupt it. So those who are begotten again find in their souls a holy and gracious principle, or new and heavenly nature that can love and delight in God only. He is their Life, their Joy, their Treasure, the Object of their worship, the Fountain of their happiness, their Father and their God. Nor can this holy relationship ever be broken or dissolved, nor can the sinner who is thus begotten or regenerated wholly depart or be separated from God his heavenly Father; for the Word says: "How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My Father; and shalt not turn away from me." (Jer. iii. 19.)

But though the children of God are made partakers of the divine nature, or born again of the Spirit, and bear the likeness of Christ, their carnal nature is not changed, altered, or regenerated. There are in flesh and blood the same sins, lustings, and evils, the same abominations, filth, and wickedness that were there before they had passed from death unto life; but there is now a struggle, a conflict to which they, previous to the new birth, were strangers, and the new creation in their souls stirs up all the enmity, carnality, and hatred of the old man, which is of Satan, who strengthens sin and the members of the old man to war against the new man.

iv. Regeneration is a quickening of the soul into Christ. When the new, or heavenly nature is implanted in the heart, the soul is from that moment and to all eternity brought into union with Christ. Of this the Lord beautifully speaks where he says, "I am the Vine, ye are the branches;" and as long as the Vine lives the branches will live also. Hence he says, "Because I live, ye shall live also." (Jno. xiv. 19.) Every branch in Christ, the living Vine, bears fruit to the glory of God: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (Jno. xv. 8); but without this union the branches could not bear fruit. As the sap in the natural vine flows to and enables the branches to bear fruit; so Christ communicates grace, life, and spirit to all who are quickened into him, nor is there any medium between being in Christ and out of Christ; it must be one or the other. Whatever may be the feelings of guilt and sin, however many fears may oppress the soul after the eyes of the understanding are enlightened, from the very moment that the soul is quickened it is united to Christ and bound to him by the inseparable bonds of everlasting love; 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.) The same doctrine we find in the Old Testament where God says, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee" (Jer. xxxi. 3), that is, into union with Christ.

Christ is the Head of life, grace, peace, strength, and holiness to all his members,—to the strong and the weak, the great and the small alike; and though they may have been Gentile sinners by nature and practice, yet they are, from the moment of their incorporation into him, called Israel; as we see in the following Scripture: "O Israel, trust thou in the Lord; he is their help and their shield." (Ps. cxv. 9.) It is by virtue of this union to Christ, the Head, that all the members of his church continue, hold on, press forward, endure unto the end, and shall at last come off victorious through him: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 57.) Amongst the people of God also there is union one to the other, but this is the result of that oneness of union with Christ Jesus. How beautifully this is spoken of in Ezek. xxxvii, where the prophet says, "So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone." In the open valley which the prophet saw, and in which there were so many bones, not one bone was left to perish, not one bone was passed over, there was not one bone to which life was not communicated, not one bone however small was separated from the other bones; for the whole of them represented the election of grace, everyone having partaken of the grace or Spirit of Christ; as we read: "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

O what debtors are the Lord's people to the Holy Spirit who comes upon them to make them live, who incorporates them into Christ, who, though he slays them first, he afterwards heals them, strengthens them, and in due time makes known to them the Father's love in Christ Jesus! Being thus made fruitful and lively they do not forget the state they were once in, and what dry and dead bones they were, nor do they forget the many times when, in soul feeling, they have said, "Our bones are dried, and our hope is lost; we are cut off for our parts." This is to make us know the truth of what the Scripture says, "By grace ye are saved."

Having thus briefly noticed what regeneration is we will now show *what attends regeneration*, for oftentimes when the evidences of regeneration are traced out, the Lord's people can more clearly see what it is, and are thereby assured that this work of God has been wrought in them.

The first evidence is the cry of the soul unto God; for as in nature, so in grace; when a living child is born into the world it cries. Yes, and it begins to cry from the very day of its birth; and why? Because it is a living child. There is a want comes over the soul that is begotten of God; it wants something it never wanted before; it wants life, it wants mercy; in short it wants God himself. Before life enters the soul a man would rather flee from God than draw near unto him, and where the terrors of God's law have worked, it may be for years in a man's soul before there was any manifestation of life, hardness of heart and rebellion of spirit may have been felt; but the new birth is always attended with a cry to know God, and to experience the blessings of salvation by Christ.

Secondly. There is always a spirit of prayer in greater or less degree given to every one that is born again of the Spirit; for under the type of the house of David the Lord promises to pour out his Spirit upon all his family; as it is written: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced." (Zech. xii. 10.) The sinner who receives this Spirit is constrained to pray from inward necessity; nay, it is the Holy Spirit that prays in him, with groanings which cannot be uttered; and he leads the soul to seek God in such a way and with such vehemency that all the united power of devils, and the world with its pleasures and profits cannot possibly keep that sinner from seeking the throne of grace and the mercy which God has promised to them that call upon his Name; for "whosoever shall call upon the Name of the Lord shall be saved." Souls thus taught are not so fast at praying publicly or before their fellow-creatures. Their prayers are in secret where none can see nor hear them but God. This

shows that it is the Lord's work in them, and agrees with what Christ taught his disciples when he said, "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. vi. 6.) These prayers and cries which ascend from the heart to God for mercy move the bowels of his compassion towards his own beloved sons and daughters, as we see in the following Scripture: "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.)

Thirdly. There is the Spirit of faith in the sinner's soul by which he believes in God and honours him in his Son Christ Jesus, nor can he honour him out of Christ. He is taught by faith to believe that God in Christ is a God of grace and love. He also believes in the Deity of Christ, and comes to him as God. This is plainly the teaching of the Father in the sinner's soul; for the Father teaches all his children that Christ is God, and when they come to Christ and believe on him, seek his face, and call upon his Name, the Scripture is fulfilled: "He that believeth on me hath everlasting life." (Jno. vi. 47.) This is the essence of the meaning of the Scripture that Christ himself quotes where he says, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (Jno. vi. 45.) The sinner thus taught has in him the Spirit of faith, of *strong* faith, even when he has not the joy of faith; for he comes to God and Christ, believing that they are able to save him, even when he very much doubts their willingness; but in due time the Lord will show him that he is not only able but willing to save, even unto the uttermost, for it was God's will to send his Son that such sinners as these might be saved fully, and saved with an everlasting salvation: "He that believeth on the Son of God hath the witness in himself." (1 Jno. v. 10.)

Fourthly. Regeneration is always attended with special hungerings and thirstings after God. As in nature when the child is born into the world it needs and must have sustenance, so is it with the soul that is born again. Hence it seeks unto Christ, the Tree of life, and thirsts after him as for righteousness. Everyone that is born and led of the Spirit feels as the Psalmist did when he said, "My soul thirsteth for God, for the living God; when shall I come and appear before God?" (Ps. xlii. 2.) The soul that is born again thirsts for the application of the atoning blood of Christ, and longs as David did when he said, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." (Ps. li. 2.) It is for such as these that the atonement was made; these are the souls that shall be cleansed by the blood of the everlasting covenant; as the Word says: "In that day there shall be a fountain opened to the house of David and to the inhabitants of

Jerusalem for sin and for uncleanness" (Zech. xiii. 1); these are the souls that will be clothed in the righteousness of Christ, and these are they who value the gospel with all its doctrines, its quickening power, its life-giving, soul-comforting effects, and to these the Lord Jesus is the chiefest amongst ten thousand and the altogether lovely; for "the poor have the gospel preached unto them."

Having shown a few things that attend regeneration, we will now endeavour to set forth some of the blessings and comforts that *follow regeneration*.

First: The Word of God and the gracious promises of the gospel are by the soul realized in their sweetness and preciousness, and these become the meat and drink of the spiritual mind. There is a glory and power communicated to the soul that is born again from heaven, in accordance with God's promise which says, "Thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees." (Isa. lxvi. 12.) It is not merely a drop, but it is a flowing stream which, for the time being, overcomes the fears, unbelief, and sins of the child of God. This the Psalmist evidently knew when he said, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. cxix. 103.) The prophet Jeremiah felt the feast of fat things, that is of gospel blessings conveyed through the word by the Holy Ghost into his heart, and this he remembered in after days when in great trial and perplexity, and of this he reminds the Lord, saying, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." (Jer. xv. 16.) A sinner thus favoured finds the Word of God to him a feast of fat things. His mind is secretly and sacredly drawn after the Word, and through it he finds communion with Father, Son, and Holy Ghost, and knows not to which he should give most praise, for he feels a debtor to the Father for his wondrous grace, and love, a debtor to the Lord Jesus for his redeeming kindness and precious blood, and equally does he feel himself a debtor to the Holy Ghost for having quickened his soul when dead in sin, and for now comforting his heart with the blessings of the word of the Lord. This forms an era in the Christian's experience to which in after days he has to look back and say, "The word of the Lord was precious in those days;" and also with the Psalmist, "This is my comfort in my affliction; for thy word hath quickened me." (Ps. cxix. 50.)

A second blessing is peace. The child of God feels that he has now a sweet peace in his soul which the world did not give and which it cannot take away. Christ has visited him, and left behind him his promised legacy; as it is written: "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.) This is attended with a sweet hope that

the sinner is justified from all his transgressions; as the apostle so beautifully expresses it: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) Whilst this grace of peace is enjoyed in the soul, the eye of faith is directed to the cross on which the Redeemer, in all the love of his heart and the power of his Godhead, redeemed his church, and triumphed over principalities and powers; as the apostle says: "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." (Eph. ii. 14.) And although the sinner is not favoured like the apostles of old were with the bodily presence of Christ, yet his sweet voice whispers the same divine injunction and soul-overcoming accents into the heart, saying, "Peace be unto you;" and now he who was before an alien, a stranger, a foreigner, a rebel, and by nature and practice an enemy to God, is brought into a state of reconciliation, and instead of being at enmity with his Maker, he feels peace and submission of spirit to the Father of mercies and the God of all grace.

Thirdly: The guilt of his sins is removed and pardon proclaimed in the principality of his conscience; for the Holy Ghost having before laid upon his conscience the guilt and iniquity of his past life, and made him know a little of the evils and abominations of his nature, he has been led to call upon the Name of the Lord, and God has sweetly forgiven and hidden his transgressions from view; and so he finds his experience to harmonize with David, the man after God's own heart, who said, "Blessed is he whose transgression is forgiven, whose sin is covered." (Ps. xxxii. 1.) He can now encourage others to follow on in the path which he himself has trodden, and attempt to assure them that they shall, in God's own time, find the same mercy: "For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him." (Ps. xxxii. 6.) While the sinner is thus favoured God generally brings home some precious Scripture to the heart, such as: "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.) This brings a little heaven on earth into the soul, and the sinner is lost in wonder and amazement that God should ever look down, favour, and pardon such a wicked, guilty, filthy, hell-deserving wretch who never merited anything at his hand except everlasting indignation and eternal banishment from his presence. These are times and seasons when the poor, saved, and pardoned sinner knows what the Scripture means which says, "Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations." (Ezek. xxxvi. 31.)

A fourth blessing is love. This is the greatest of all graces, and exercises over the soul the greatest of all influences, for those who receive this love from the blessed fountain or river, or

we may say the ocean of love, cannot refrain from loving God again; for as the waters which drop down from the clouds flow into the sea, so does the love of God in the sinner's soul flow back again into the ocean from whence it came. This love also extends itself to the Word of God and to the preached gospel, which has in the ears of the redeemed a heavenly and harmonious sound, and blessed are they who know it. This love also flows out to those who are born from above, and led and taught by the same Spirit, and when this is sweetly felt it strengthens the child of God, and confirms him that he is born again; for the Word says, "We know that we have passed from death unto life, because we love the brethren." (1 Jno. iii. 14.) A sinner thus led and favoured is taught and will become firmly established in the Being and Eternity of the Three-One God, that is, God the Father, God the Son, and God the Holy Ghost, each One being alike Self-existent, eternal, and incomprehensible; nor can the many conflicts in the after-stages of the sinner's experience ever eradicate from his mind the firm persuasion he has received of the existence of the Three Persons in the Godhead, and yet he acknowledges but one God. These days of peace and plenty, these days of our first love, the days of our espousals, when the Word of God, when God himself, his people, his servants, and the glorious gospel which they preach were all, in measure, enjoyed in the heart are way-marks and high-heaps, which all the unbelief that attends the sinner, all the temptations of Satan, and the darkness and conflict of his mind can never eradicate.

Sinners who have been favoured to enjoy these sure mercies of David will find a daily warfare, a continual conflict,—the flesh lusting against the Spirit, and the Spirit against the flesh. The iniquity of their heels will certainly compass them about; that is, the body of death with all its lusts will be their daily cross, and they will realize, as the apostle did, that the good that they would they do not; but the evil which they would not, that they do. But the Holy Spirit will lead them safely along, though he may lead them through much darkness, through fiery trials, and through many violent temptations, and give them to see and feel, by degrees as they can bear it, the dreadful hell there is within, and bring to light sins and evils which, whilst they were sucking the breasts of Zion's consolations, they would hardly have believed dwelt in their hearts; and such at times will be their weakness, fears, and soul-sickness that they will stagger to and fro like drunken men, and be at their wits' end, and inwardly ask themselves the question, "Can ever God dwell here?" All this is in accordance with the Word of God: "They shall know every man the plague of his own heart."

But notwithstanding the many things that oppress, oppose, and hinder the saints, God will prove himself a faithful God, and never utterly leave nor forsake his people, nor will he allow them to quite forsake him. Guilty, filthy, weak, tempted as they are sometimes by reason of transgression, pressed out of measure,

vile in their own eyes, cast-down, ready to conclude that because there seems something in them singularly sinful, and different to the children of God they must be out of the secret, even then God encourages them to hope, and will not allow them to draw back unto perdition, but fulfils his ancient promise: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." (Job xvii. 9.)

The soul when in this state and condition, in these latter, tried, and dark stages of experience is as much a regenerated soul as it was in the days of its first espousals, when it went after the Lord in the wilderness, in a land that was not sown. The soul is now as surely loved of God, as surely redeemed by the blood of Christ, as surely born and led of the Spirit, as surely in the footsteps of the flock and in the way to heaven as it was when peace and pardon, love and atoning blood were all so sweetly enjoyed in the conscience; and there are times and seasons when neither the body of death, Satan, the world, and all things in it can keep down and suppress the desire of the soul after the Son of God, and for perfect and complete conformity to his likeness; for the language of those who are thus taught and led is: "That I may know him, and the power of his resurrection."

Should this meet the eyes of any who have not attained to the enjoyment of the comforts and blessings which we have described, but who are following on and desiring to know them, seeking Christ, longing for his salvation, and hungering and thirsting after righteousness, feeling at times love to the brethren, love to the preached gospel, and earnestly wishing that God would bless them with peace, pardon, an overcoming sense of his love, and the Spirit of adoption, to such we would say, Poor sinners, go on seeking, go on crying, go on looking and waiting, as far as God shall enable you, for in due time ye shall reap, if ye faint not. The Son of God, for the encouragement of such as you, hath said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii. 7), that is in God's own appointed time, which you will prove to be the best and the sweetest time.

THE Lord waits to be gracious to sinners; waits for an opportunity to show love and kindness for the most eminent endearing of a soul unto himself. "Therefore will the Lord wait that he may be gracious unto you; and therefore will he be exalted that he may have mercy upon you." (Isa. xxx. 18.) Neither is there any revelation of God that the soul finds more sweetness in than this. When it is experimentally convinced that God from time to time hath passed by many innumerable iniquities, he is astonished to think that God should do so, and admires that he did not take the advantage of his provocations to cast him out of his presence; he finds that with infinite wisdom in all long-suffering he hath managed all his dispensations towards him to recover him from the power of the devil, to rebuke and chasten his spirit for sin, to endear himself unto him; there is, I say, nothing of greater sweetness to the soul than this, and therefore the apostle says that all is *through the forbearance of God.*—Owen.

RUSK ON THE POLLUTIONS OF THE WORLD.

“For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But 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. 20-22.

THIS text, with many other passages of the Word of God, has often tried me to the quick, and made me tremble lest after all my profession I should be nothing more than an “almost” Christian. I shall never forget how I was once made to tremble at this passage of Scripture some years ago while turning it over in my mind, until I felt as though I should sink in black despair; and it came at a time when I was backsliding in heart from the Lord. I really felt as though I were the very character. It was in the forenoon; but the same night the Lord fully delivered my soul and enabled me to tell of his wondrous works.

I know there are many poor souls who at certain seasons are in a similar state when they have a right view of their own hearts and lives, for Satan then sets in; yea, he comes in like a flood, in order, if possible, to drive them to black despair, particularly such as have been fully delivered in their souls, but, through weakness, have secretly, if not openly, backslidden from the Lord. Here it is that Satan gains great ground on us; and it is for the encouragement of such that the stumblingblocks should be removed out of the way. An accomplished hypocrite is certainly a very great stumblingblock in the way of the Lord’s family, for such can, according to the Holy Scriptures, go very far in imitation of a real saint, and yet after all be destitute of saving grace, and be only an “almost” Christian, of which our text is a proof.

First, they escape the pollution of the world; and so does every real believer; for Peter tells us that such as are partakers of the Divine nature escape the pollution that is in the world through lust. Secondly, they have the knowledge of the Lord and Saviour Jesus Christ; and Christ says, “It is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent.” Thus both of these characters have a knowledge of the Saviour, and this at first sight greatly staggers God’s children, until things are cleared up, and the Lord shows them wherein they differ. Third, They are again entangled, which signifies to perplex. The Scribes and Pharisees tried to entangle our Lord in his talk (Matt. xxii. 15), and Paul tells the Galatians to stand fast in the liberty wherewith Christ had made them free, and not to be entangled again with the yoke of bondage; which shows it is possible for a child of God so to be, or else Paul was in fear where no fear was. But again: Fourthly, they are overcome. Now although God’s children cannot be finally overcome, yet they are often overcome for a time by the enemy of souls who

works in all directions by his sore temptations, fiery darts, the corruption of our nature, and by stirring up enemies to fight against us. Israel, who were the chosen of God by national adoption, were a typical people, and they were often overcome in part for a time, in order to humble them and teach them their dependence upon God; but though a troop overcome Gad, yet he shall overcome at last; and this is a great blessing; but how hard it is to believe in the trying hour every child of God knows.

I well remember how alarmed I was one Lord's Day afternoon as I was walking in Fetter Lane, Holborn, for I had secretly slipped into sin, and indulged in things that I knew were wrong, when the following passage came to my mind and sunk me greatly: "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage;" and then follows our text, which I interpreted all against myself, for I had promised liberty often to the weak in faith, and told them how the Lord would deliver them, and now I felt overcome with this secret fall, and distressed indeed I was; but bless the Lord, he brought me out in his own time. From what I have said you may see the similarity there is, while under temptation, between what a child of God feels and what God declares is the state and case of a hypocrite. They both appear to escape the pollutions of the world, both appear to have a knowledge of Christ, both are entangled, and both at certain times appear overcome.

Now as the Lord shall enable me, we will come to the words of our text. I shall lay down no heads, but take the words as they stand, and shall all through speak of both characters; for I have this one thing in view, namely, to encourage the tried and tempted, for I know they suffer greatly by a misunderstanding of truth; and if the Lord bless this little work to the disentangling of them, and to a revival of his own work, then my end is answered, and he alone is worthy of the glory.

First then, what it is to escape the pollution of the world, and how it is brought about. Then observe, all mankind by the fall of Adam are in one polluted state, which is described very fully by the prophet Ezekiel, where he is speaking of the church with the rest of mankind: "As for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water, to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." (Ezek. xvi. 4-6.) Here we all are to a man in this polluted, obnoxious state, although very few know it, and "from the sole of the foot to the crown of the head we are full of wounds, bruises, and putrifying sores." None ever will know this but God's elect, nor will they until they are taught it by the Holy Spirit.

But now to come to the matter in hand, and be it observed that what such characters as our text escape of pollution has only to do with their outward walk before men, and with furnishing their heads to talk;—these two things will comprise the whole of their escaping the pollution of the world; and now let us enter a little into the subject. First then, there is an outward observation of the Sabbath, which if not attended to is called polluting it, as you may see in the elders of Israel: “But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted.” (Ezek. xx. 13.) Secondly, persecuting the saints of God even unto blood is called pollution in the sacred Scriptures; and this you may see by the prophet Jeremiah in his Lamentations when the church of God was under sore persecution, as most likely it will be again. The prophet breaks out, saying, “For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, they have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.” (Lam. iv. 13, 14.) Thirdly, idolatry. The Word speaks much about this, and how very offensive it is in the sight of God. We find it forbidden in the law: “Thou shalt not make unto thee 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; thou shalt not bow down thyself to them, nor serve them.” (Exod. xx. 4, 5.) The prophet Ezekiel, or God by him, calls these idols Israel’s idolatry, and the stumblingblock of their iniquity, and declares that they are polluted with their transgressions: “For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day; and shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.” (Ezek. xx. 31, 32.) Fourthly, to bring anything to the Lord that we think but little of, and keep back what we think good and valuable, this is hateful, abominable, highly offensive in God’s sight, and called pollution. Read the prophet Malachi, first chapter.

Once more: Mocking and despising the word of the Lord by his sent servants, this is called pollution, or polluting the house of the Lord, and of this the chief of the priests and the people were guilty; as it is written: “Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place; but they mocked the messengers of God, and despised his

words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." (2 Chron. xxxvi. 14-16.) Now to keep clear of all such outward abominations as these is the first sense of escaping the pollution of the world; but we must come a little nearer home.

This escaping the pollution of the world takes in *head* work, and this is what is intended in our text; for it is expressly said, "If after they have escaped the pollution of the world through the knowledge of our Lord and Saviour Jesus Christ;" and from this a question naturally arises, which is this: What is a knowledge of our Lord and Saviour Jesus Christ? To this question I answer as follows: There is a two-fold knowledge of Jesus Christ. First, a saving knowledge which no hypocrite ever had. And secondly, the knowledge spoken of in our text, namely, head, or speculative knowledge. First: What it is to have a saving knowledge of him. If you and I have a saving knowledge of him, we must first be taught by the Holy Spirit to know ourselves, and he will also teach us to know Jesus Christ. Now this good Spirit enlightens us to see and quickens our souls to feel our true state by the fall of our first parents. The holy law is brought home to the conscience, and in God's light we see and feel that we are exactly opposite to this law,—that we love and delight in what God hates, and we hate and abhor what God loves. Yes, and this teaching will keep going on all our days that we may set to our seal that God is true in the description he has given of the fall of man. Truly Satan did not make believe to throw him down, but did it effectually; so that man became the express image of the devil.

But it is not my intention to enlarge here, for I have done this in some of my other books. This deep teaching of *self* is that I may know that I am a sinner. "Ah!" saysome, "We are all sinners." Yes, I know this is confessed in the Established Church by many who never in heart believed it; but God's elect are made to groan under the power of sin and guilt, and fully expect that sin will be their ruin. O how strong do these lusts struggle and strive for the mastery! Iniquities prevail against them, and they really conclude oftentimes that God has given them up to work all uncleanness with greediness. Now when the Holy Spirit testifies of Jesus Christ it is that his precious blood cleanseth from all sin, at the hearing of which a hope will arise in the soul, and such will say, "Who can tell but what Jesus Christ shed his blood to cleanse me?" and there are encouraging promises which the good Spirit will bring to the mind; such as: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. i. 18.) And again: "All manner of sin and blasphemy shall be forgiven," &c. But fresh discoveries of the vileness of our nature working up sink us again, and we conclude that we are too bad for the Great Physician, and that our spot is not the spot of

God's children. However, after much up and down work perhaps for years, the Blessed Spirit fully testifies to us that Christ is our Saviour, and he does it by applying his precious blood to the conscience; for he takes of the things of Jesus, and shows them unto us. He draws forth faith to lay fast hold of Jesus Christ, not only as a Sacrifice for sin, but for *our* sins, and thus brings us to a full point, so as to say with Paul, "He loved me, and gave himself for me."

Now reader, do you know Jesus Christ this way, by his pardoning love and mercy to your soul? Has it brought peace into your conscience, and a love to him in your affections? for if so you have a saving knowledge of him. In the days of his flesh Jesus said to one, "Son, be of good cheer; thy sins be forgiven thee;" and Mary Magdalene knew him this way. Hence he told Simon, the Pharisee, "her sins, which were many, were forgiven; for she loved much." So you see the blessed effect of this pardon wherever it is savingly known.

But this is not all. We are to know him as our Righteousness to justify us before God. Hence God the Father says to his Son, "Thy people shall be all righteous; they shall inherit the land for ever," &c. God's declaration in his Word is, that "there is none righteous; no, not one." Here we all are to a man. Now this spiritual light and life make us see and feel what God says to be true in our own experience, and we are at a full point that we are unrighteous. Yes, and this good Spirit gives us a keen appetite for the righteousness of the Lord Jesus Christ. There is something very particular in the promise; take notice of it: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," which, without perverting God's Word, means this: "Blessed are they that are destitute of all righteousness, and are quite sensible of it, and have a keen appetite for the righteousness of Christ; for they shall be filled." But is Christ's righteousness intended in this promise? Yes, it certainly is, and so I will make it appear.

But before I proceed, If you see a man that has been hard at work for a whole day with a keen appetite, and at the day's end you set before him a great plenty of good food, could you say that until he had partaken of it, he had had his fill? Say you, No; one must be a fool to say so. Very good. Will the sight of the provision fill his belly? No. And what does he do until he gets it? Why, hungers and thirsts after it. Now apply all this spiritually, and cannot you see that we are unrighteous in ourselves, and feel it, just as the man who is hungry and thirsty. Well, natural life and hard work made the man hunger and thirst, and spiritual life makes you and me hunger and thirst for Christ's righteousness. He sees the provision, but is still hungry, and you and I see the righteousness of Christ in the Word, hear it preached, and hear good people talk about how satisfied they are with it, but we are still unrighteous in ourselves, although we have life to feel it. But after the man has had his fill, can you persuade

him that he hungers and thirsts? No; he is filled; and so are we when God fulfils this blessed promise in our experience.

And now let me show you that it is the righteousness of Christ that is intended here, and that it is this that fills us. The apostle Paul will fully settle this point where he says, "By his obedience shall many be made righteous," and "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Thus we clearly see that this is the righteousness intended here. But how are we filled with it? Observe then: This is called the righteousness of faith, because faith apprehends it and lays fast hold of it, as a man with his hands lays hold of his food. Now faith is not this righteousness any more than a man's hands are his food; but faith brings it into the heart, for "with the heart man believeth unto righteousness," and this fills the soul. Hence Paul says, "Now the God of hope fill you with all joy and peace in believing." (Rom. xv. 13.) Say you, "Yes; but he does not say, The Lord fill you with all righteousness." No, but joy and peace are the blessed effects of this righteousness wherever it comes. First, joy: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." (Isa. lxi. 10.) Secondly, *peace*: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." (Isa. xxxii. 17.) Now when this takes place, such a one is quite satisfied, not with self-righteousness, but with the imputed righteousness of the Lord Jesus, and he feels a fulness in his soul, as a hungry man does when he has eaten to the full; but this is not all. He feels a witness that he is righteous, as Abel did: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." (Heb. xi. 4.) His craving appetite is so satisfied that he wants no other righteousness to recommend him to God's favour, and while he enjoys it he has a heaven upon earth.

All accusation and condemnation being now gone, he feels access to God as his reconciled Father, and God appears well pleased with him, having accepted him in the Beloved: "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework." (Ps. xlv. 13, 14.) This is the wedding garment, fine linen clean and white. In this she feels a meetness for glory; for whom God justifies, them he will also glorify. Now this is a saving knowledge of Christ. God's people feel they are filthy, and his blood cleanseth from all sin. They feel themselves unrighteous, but are now filled.

But there are a people whom we may call a second sort, and they say they are converted to God, but they reject this righteousness altogether, and talk of free-will and sinless perfection. They live a holy life, as they think, and make a blessed end. You may believe such trash as this if you like, but I reject them and

their conversion altogether, for at best it is only the sheep's skin, and they will find themselves in the great day amongst those of whom Job speaks: "Hell is naked before him, and destruction hath no covering." No soul living who rejects this righteousness shall ever enter the kingdom of God. Paul says, "Know ye not that the unrighteous shall not inherit the kingdom of God?" (1 Cor. vi. 9.) Therefore such will find all their sinless perfection avail them nothing.

But again: We know Christ by the sweet fellowship we have with him; for we are joined to the Lord and made one spirit with him. We tell him all our troubles, griefs, and sorrows, and he sympathizes with us: "In all our afflictions he is afflicted," and "like as a father pitieth his children, so the Lord pitieth them that fear him." He succours us under the temptations of Satan, and makes a way for our escape, speaks a word in season to us when weary, and sometimes we can say with the church, "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love." (Song of Sol. ii. 3, 4.) We know him also when we get in a storm to be a "Hiding-place from the wind and a Covert from the storm, as rivers of water in a dry place, and the shadow of a great rock in a weary land." Yes, and we know his voice from all others, for he speaks as one having authority. It is he that speaks and says, "Be still," when we find ourselves like the troubled sea which cannot rest; for "he stilleth the raging of the sea (or our corruptions) when the waves roar; the Lord of hosts is his Name."

We know him also by quelling the innumerable fears which we have at times,—fears of our corruptions breaking through all bounds, fears of Satan, fears of men, slavish fear of God, fear lest we never shall endure unto the end, fears that we are deceived, and our experience is not genuine; and indeed there is fear on every side; but when he speaks he says, "It is I; be not afraid," and away they all go. It is he that gives us an understanding in the Word, so that we can compare our experience with Bible-saints, and set to our seal that God is true. The poor disciples going to Emmaus were very disconsolate until he came, and then it is said "he opened their understanding, that they might understand the Scriptures." To this John agrees when he says, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (1 Jno. v. 20.) As you and I go on in the divine life our knowledge of Christ will extend more and more, for our wants will keep increasing, and we shall daily know our need of him, both in providence and grace, as a Guide to lead us, for he is a Leader and Commander to the people; as our daily Strength to stand and withstand in the evil day. Hence Paul says, "I can do all things through Christ which strengtheneth me." We shall be often hungry in our souls, and he is the Bread

of life, and will feed us: "I am the Bread of life. . . My flesh is meat indeed, and my blood is drink indeed." We shall often be parched with thirst, and Christ calls such to him: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." (Jno. vii. 37.) As it respects providential mercies Christ is heir of all things, for all things are put under him, whether sheep, oxen, fowls of the air, fishes of the sea, or whatsoever passeth through the paths of the sea; so that there is no foundation for unbelief, seeing that the covenant was made with him, and it is ordered in all things and sure; and he says, "Even to your old age I am he; and even to hoar hairs will I carry you." (Isa. xlvi. 4.) "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isa. xl. 11.)

Now reader, do you know anything of the Saviour, whom I have in a very feeble, brief, but Scriptural way set forth? But this is not all; for we know him to be the true God, equal with the Father and the Holy Ghost. Say you, "These names in the Trinity respect the office characters they bear in the new covenant more than their mode of existence." I ask you how you know that, for the Bible does not say so, and as Mr. H. used to say, "Where that has no mouth, we must have no ears." If what you say be true, the Father, or the Holy Spirit might have become incarnate instead of the Son. I think such things are better left alone, and let us not exercise ourselves in matters too high for us, but say with Paul, "Great is the mystery of godliness." We know that the Son of God is God the Son, and on him, the Rock of Ages, we build our hopes for time and eternity. No creature-saviour can save us. Hence Peter confessed, "Thou art Christ, the Son of the living God," and Christ told him that upon this Rock (the Son of the living God) he would build his church, and the gates of hell should not prevail against it; and says David, "Who is a rock save our God?" This is a tried Stone, a sure Foundation; neither is there salvation in any other. This is a saving knowledge of Christ, and not the knowledge spoken of in our text.

Secondly: Let us treat of the knowledge spoken of in our text, which is *head*, or *speculative* knowledge of Christ, and it is learned by the reading of God's Word. Men may come at a good deal of speculative knowledge by hard study and natural gifts, and added to this, reading sound authors who are orthodox, attending sound preachers, prayer-meetings, keeping company with the godly, &c. Again: Being brought up in a college or an academy, and learning the original languages, by all this a man may be well fitted to stand up in a pulpit, or to write a subject about Christ, so far as it respects a notion of him. He may tell us he is the Second Person in the Godhead, and that all the elect of God were chosen in him, he having entered into covenant with the Father and the Holy Spirit, and agreed to become Incarnate, to take

their nature, and to suffer, bleed, and die to atone for their sins, that he magnified the law and made it honourable, that he fully satisfied the utmost demand of justice, that he wrought out and brought in an everlasting righteousness, and that it is imputed to them by faith. They may also treat of regeneration and renewing, which is the work of God's Spirit; of a holy life consistent with this work, and also of the inward warfare that a saint has, but that he shall finally persevere through all. Also such may treat of the difference after death between the righteous and the wicked,—of the resurrection of the one to everlasting life, and the other to shame and everlasting contempt. God's glory is the ultimate end of both, for he will be glorified in the salvation of the elect and the damnation of the reprobate. This is a summary of the knowledge of the Lord Jesus Christ couched in our text which is attainable by men destitute of the grace and Spirit of Christ. Neither is there salvation in this speculative knowledge, for a man may have it and turn away from it all, which many do. Now all the time that a man is going on with this head-knowledge in a profession of it with the saints, there is a reformation takes place in such, so that he is not discovered, and therefore he escapes the pollution of the world through this knowledge which he has of the Lord and Saviour Jesus Christ.

But it is said that he is *entangled and overcome*, and of this I hope to treat. Observe then: All the time that the man escaped the pollution of the world through a knowledge of Christ he was not entangled, and when he is entangled he is not directly overcome, but that follows after. What was the cause that this man went on for some time so very easy as not to be entangled and overcome? I believe you will find an answer to this question in the following text: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." (Matt. xii. 43.) Now his going out of the man causes him to be so very easy and quiet for a time; but he returns again to his house, and now comes on first this entangling, and then being overcome. By the house I understand the heart which in this very man the devil calls his own: "I will return into my house from whence I came out;" and when he comes he finds it empty, swept, and garnished. If empty, God was not there, and therefore when he left the temple he told the Jews, "Behold your house is left unto you desolate," or empty, for I have left it. By being swept I understand that reformation which naturally follows a profession of Christ, and is not regeneration. By being garnished I understand this head-knowledge of our Lord and Saviour Jesus Christ. It is in allusion to garnishing a dish for table. The weakest believer in Christ is before such a man as this, for when Christ casts Satan out he says, "Go no more into him," and although Satan labours hard, yet he never can lead God's family captive as before, nor reign and rule in them, either by keeping them in a false, carnal peace as this man was when Satan went out, nor yet finally overcoming him at his return.

A child of God however weak in faith is by no means empty as this man was, although like Gideon he may so conclude through judging from appearances. God said to Gideon, "The Lord is with thee, thou mighty man of valour;" but he answered, "If the Lord be with us, why then is all this befallen us?" God takes possession of his people when he casts Satan out, and therefore however low they may feel, yet they are not empty, desolate, or without God. Again: This man's house was only swept; there was no washing; but all real believers are saved by the washing of regeneration. Sweeping is a reformation, but washing differs widely from that. Garnishing, or head-knowledge of Christ, greatly differs from that experimental knowledge of which I have treated. So that you clearly see that such a man has nothing to secure his standing, and the apostle Paul will bear me out in all this where he says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal," &c. (1 Cor. xiii. 1), and in the eighth verse he says, "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

(To be continued.)

FAVOURERD TIMES UNDER THE MINISTRY OF THE LATE THOMAS WALSH, OF BATH.

SIXTEEN years have rolled away since I first heard our departed friend, and I hope the reason I have for remembering the time will not be soon forgotten.

One week evening, on my way to the band room (for at that time I was a member of the village band), I was passing the chapel in which he was appointed to preach, and as I looked up at the building something seemed to say, "Go in." I did so, and no doubt many were surprised to see me, as I did not attend there on the Sabbath. No; I was a proud, God-defying, and God-despising wretch; but before I left that place the Lord put his hook in my jaws, and the arrows of the Almighty stuck fast in me. The text was: "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave." (Song of Sol. viii. 6.) I cannot remember anything Mr. W. said until he came to the latter part of the text, when he spoke of God's jealousy, and how he was jealous of his Name and honour. Our friend drew the bow at a venture, and for the first time in my life the arrow of spiritual conviction entered my soul. O the horror and anguish I felt! I sat there feeling to be a poor, needy, guilty sinner without one gleam of hope. I heard one person say to another, "We could do with such preaching as this regularly." I felt sure his soul was not as my soul was or he would not have said it.

As I came out my feelings were such that I seemed to be sink-

ing in the ground, and the eye of the Almighty appeared to be looking down from heaven upon me. When I reached the farm where I lived I fell on my knees, and my cry was, "God be merciful to me, a sinner." I know not the number of times I cried thus, but I was told (though my relative professed to fear God) that I must not make that noise again. After this I used to go into the barn to seek after God, and bless his holy Name, it was made a Bethel to me; for Jesus Christ was revealed to me as a Sanctuary, and O what strength and beauty I felt and saw in him!

After having once heard Mr. Walsh I could not think of being absent when he was coming; but still I did not get what I so intensely desired. I heard him preach a very solemn, searching sermon, from the words: "And they that were ready went in with him to the marriage; and the door was shut." (Matt. xxv. 10.) That night I, for the first time, heard the expression made use of that sudden death to a believer is sudden glory; and who dare say it was not so with him?

Soon after I was baptized a most terrible temptation seized me; but I cannot tell half what I experienced. Satan seemed to be let loose upon me, the flood-gates of hell were opened, and never before and never since have I had such awful feelings. If not deceived, the Holy Ghost had revealed the Lord Jesus Christ as my Saviour and my Friend, and I felt to hope I should never doubt or grieve him again. I never thought I should be guilty of harbouring sin, or entertaining one hard thought of my best Beloved. The Father's love had been sweetly shed abroad in my soul, and I felt my heart so enlarged that it was a pleasure and a privilege to run in the way of his commandments. The Blessed Spirit had borne witness with my spirit that I was a child of God; yea, it seemed as if a little of heaven had been let down into my soul, and there was not one in all the world more happy than I was at that time.

But O when the Lord hid his face, when he withdrew his peace, and left me to myself, I sank in the deep waters where there is no standing. The enemy said it was all delusion, and I was ready to believe him, for feeling so different to what I had a short time before made me think what he said was true. The Word of God, the people of God, the worship and the ways of God did not seem the same. I tried to pray, but the Lord held back the face of his throne and spread a cloud upon it, so that I could not pour out my soul to him; and how could I sing one of the Lord's songs in that sad state? However, I thought of the Lord and Master, and how, as soon as he was baptized, he was led into the wilderness to be tempted of the devil, and I concluded in my mind, that as his temptation lasted forty days, mine would also; but when that time had expired I was still tempted, and still shut up, so that I could not come forth.

About this time I went to Accrington to hear Mr. Walsh, but there was nothing except confusion of face for me. I returned

home in a dark, dull, rebellious frame of mind; the inward sea of corruption raged and roared, and the darkness of my mind could be felt. I cried out again and again, and shall ever remember these words coming into my soul with sweetness and power: "Weeping may endure for a night, but joy cometh in the morning." (Ps. xxx. 5.) It was given out that friend Walsh would preach on the following Wednesday, and I resolved, if spared, to go, for I thought, "Who can tell what there may be in store for me?" As I entered the chapel hymn 1036 was being read, and the first words I heard were:

"Does Satan tempt thee to give up,

No more in Jesus' Name to hope?" &c.

and it exactly expressed my feelings. The text was: "Blessed are the pure in heart; for they shall see God." (Matt. v. 8.) O what a blessed time I had in hearing! Previous to this I could not understand how it could be possible for one who had undergone such a change as I hoped I had to be brought so low with guilt; but under that sermon the eyes of my understanding were enlightened to see the difference between depraved nature and grace. I vainly thought that sin would lose its strength, and that grace would always reign in me, but before the service was over I was once more persuaded that the pure principle of grace dwelt in me, and that I should certainly see the goodness of God, both in providence and grace. My path was so clearly traced out that Mr. Walsh might have known all about the internal conflict which had been raging so severely. The word of the Lord was precious in those days, and O how sweetly it fell on my soul.

When I reached my relative's house with whom I stayed for the night I told them much of what I had heard, for, like the woman of Samaria, I felt I *must tell* to gain relief. One of them turned round and said, "Yes, and you will have to preach in yonder chapel too;" and so I had, but it was not until seven years after this time. At four o'clock the next morning I had to leave Accrington to be at work by six, and I think I shall always remember the pleasant journey I had over the hill which separates Rossendall from Accrington; and as I look back to that time and place I feel I must not let his mercies lie

"Forgotten in unthankfulness

And without praises die."

The next notable time I had under the ministry of our friend was in Hope Chapel, Rochdale, on Feb. 14th, 1875. The text in the morning was Isa. xl. 11. Under that discourse I felt a little dew, but in the afternoon, as he was speaking from the words: "The Lord bless thee, and keep thee," &c, it seemed to come down like showers upon the mown grass. O how good I felt it to be there! I travelled twenty-six miles on foot that day, and ten was over moor-land; but I felt well paid for my labour, and for days I enjoyed what I then received.

But now the labourer is at rest. His work is done, and his course is finished. In less than twelve months three links in a good long

chain of ministers have been cut off; namely, Vaughan, Taylor, and Walsh. Yes, these have gone home; but what a mercy it is the Lord still lives to raise up others, and carry on his own work in his own way and time. To whom be glory and dominion, now and for ever. Amen.

W. WHITTAKER.

Stubbins.

CHRIST OUR ALL.

How glorious is the Saviour's Name! What attributes he bears
As King he reigns in heaven supreme, and holds the sceptre there;
He is a Prophet, Priest as well, of high, exalted worth,
He lives in heaven, but intercedes for those he loves on earth.

He is the Shepherd of his sheep, whose love and tender care
Denotes him as a faithful Friend, who will each burden bear;
He is a Rock which never moves; our anchor there is cast,
Rough waves may beat and tempests toss, we shall land safe at last.

He is our Light, our Life, our All; our Shield, and sure Defence,
And if our hope is fixed on him, there's nought can drive us hence.

He is the Fountain-Head of life,—a pure and living stream
Whose waters quench the thirsty soul, and give fresh life within.

He is a Sun whose sacred beams, illumine the Christian's heart,
And by its pure, congenial rays, bid darkness all depart;
He is a Vine whose sacred fruit with none can be compared;
It cheers the spirits when they droop, and shows that life is there.

He is a kind Physician too; his balms are made of love,
And when he sees we need them most, he sends them from above.
I cannot tell of half his worth; 'tis more than I can do,
But all who feel their need of him will find him precious too.

Berkhampstead.

S. SHIPTON.

THE fulness that it pleased the Father to commit to Christ, to be the great Treasury and Storehouse to the church, did not, doth not, lie in the human nature considered in itself; but in the Person of the Mediator, God and Man. Consider wherein his communication of grace doth consist, and this will be evident. The foundation of all is laid in his satisfaction, merit, and purchase. Hence all the things of the new covenant, the promises of God, all the mercy, love, grace, and glory promised are his.—*Owen*.

CHRIST is of no use to thee, nor canst thou enjoy him, unless God bring him to thee in the Word, that thou mayest be able to hear him, and so to know him. For what does it profit thee that he dwells in heaven? He must be distributed, administered, and brought to thee in the Word, by the inward and outward Word. Behold, this is the Word of God in truth. Christ is the Bread; the Word of God is the bread; yet it is one thing; it is one bread; for he is in the Word, and the Word in him; and believing in the Word is called eating the bread, and he to whom God gives this life for ever.—*Luther*.

GOODWIN ON THE MERCIES OF GOD.

LET us consider that there is no other use of the riches of mercy in God, but to be given forth unto sinners for his glory; whereas all his other attributes are to himself, and for himself. Thus his wisdom is the perfection of his own Being; his love is that whereby he loves himself; his all-sufficiency is that which makes himself blessed; but his mercies redound not unto or upon himself, but the sole glory of them consists in extending them to others, so as otherwise they would lie useless by him.

Now then, as a man's having a great estate lying by him is the greatest inducement that can be to him to make him willing to lay it forth unto an improvement; so these vast treasures of mercies which God possesseth are a motive unto him to expend them upon sinners. Full breasts love to be sucked and drawn, their fulness otherwise becomes a pain. It is the greatest vanity to have riches, and not to know on whom to bestow them. May thy heart, then, be possessed with the thoughts that there is this fulness of grace, these great riches of mercy in God, and it will make thy soul easy of belief that there is a willingness in God to bestow them, and that he is resolved to give them out to thee whenever thou comest to him, especially since himself hath set them forth, and proclaimed them on purpose to us; as we find in the Scriptures, that where God doth set himself to draw sinners to come to him, he thinks it sufficient to give them promises of mercy and pardon. When convinced sinners come to have their hearts, their lives past, and their sins therein, in the great aggravations of them, set in order before them; when the account of their ten thousand talents comes in; then, unless the superabounding and pardoning mercies in God rise up to their faith, and are told out before their eyes, and their faith prevails to assure them in good earnest that there are such infinite mercies in God, they cannot entertain a thought of hope or comfort. Till they see how the mercies of God are superaboundingly able to forgive all these their heinous and aggravated sins, and to remove these heaps upon heaps of them, they will not be brought to believe; but as Jacob's heart fainted, and he believed not till he saw the waggons which Joseph had sent to carry him, and then his spirit revived (Gen. xlv. 26, 27), so neither will these sinners believe till they see the mercies which God sends forth to carry them to heaven. Till then they are apt to cry out, "My sin is greater than I can bear," or as those in Jer. xviii, who, when God would have them turn from their evil ways, say at the twelfth verse, "There is no hope," or "our case is desperate." And so they forsook their own mercies (as Jonah expresseth it), and left the everlasting and never-failing spring thereof (ver. 14), forgot the Lord, and betook themselves to lying vanities to give them comfort and ease.

Other souls who are preserved from despair, yet say within themselves, "O where are the mercies to be found that should

pardon all our sins? Is it possible that God should find in his heart mercy and grace enough to pardon such, and so great a sum of sins committed against grace itself?" In this lies the stop and obstruction of faith, as it did in like manner with them in the wilderness, who said, "Can God furnish a table in the wilderness?" (Ps. lxxviii. 19.) Their doubt, when matters came to a stress, was more of his power and ability than of his will. The question is, *Can God?* They do not say, God will not. And truly there is as much unbelief in men's hearts about his mercy, when it comes to a pinch, as about his power; though men ordinarily say that they question neither, and indeed till they are put to a distress, they question neither, but take them for granted. But still there is the same reason of men's questioning the all-sufficiency of God's mercy, as there was in those Jews, and is in us upon any the like occasion of questioning his power. Accordingly we find these two in like manner expressly joined as parallel, and as points of like difficulty to be believed (Ps. lxii. 8, 11, 12); and indeed in doubting one we question the other; to limit his power is as to this particular all one as to limit his mercy. And when men's consciences are thoroughly awakened to see their sins, then unbelief, on the other hand, awakens thoughts in them to limit God's mercies, which is another phrase used in Ps. lxxviii. 41.

Men's narrow spirits, if not enlarged by faith, do much measure God's heart by their own, and so think God to be like themselves. (Ps. l. 21.) They cannot imagine how a Person so high, so great, and so grievously provoked should be able to forgive, and therefore apprehend that he cannot be willing; and hence a thousand jealousies of God do arise in men's souls, which are as full of dark cells of unbelief as the earth is of vast caverns within the womb of it. We may judge that the disease lies here, by the remedy and application the Scriptures make, which, to satisfy men's souls in these very scruples, do set forth God in the great power of his mercies, as the mercies of so great a God, and proportionable to his greatness. Men's hearts rise not up to glorify God as God (Rom. i. 21), nor to believe mercies to be in him as a God so great an infinite, proportionable to his greatness. God hath therefore in the Scriptures taken several ways, and at sundry times hath set forth his mercies to men. Sometimes they are set out by way of admiration and wonder: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." (Micah vii. 18.) Sometimes they are displayed by comparing his thoughts and heart in pardoning, with what may be supposed to be in the thoughts of the largest and most tender-hearted parent, father or mother, and with the bowels which all men put together may be supposed to have in them; and God's heart is declared to exceed them all in mercies and thoughts of forgiveness, as much as the heavens exceed the earth: "Let the wicked forsake his way, and the unrighteous

man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 7.)

Yea, but the sinner will say, My thoughts of sinning have for time past already been infinite, "only evil, and that continually" from my infancy, and my ways have been continually perverse and froward, ungracious and opposite to God and his mercies. Humbled sinners' thoughts will go on so far in a belief that God may pardon them, though they have gone so far in sinning as to think that if they had only at such a time of their lives sinned against him, and been false to him, and not continued to sin against grace that now they might have hope of mercy; but they think that because they have so long provoked him, that now he may have sworn against them in his wrath, and that he cannot find in his heart to forgive such wretches; though he can otherwise pardon more than all men and angels putting their stock of mercies together, and making up one great purse of mercy, as would be sufficient to extend to forgive and discharge great debts. "O but," says God, "measure not my thoughts in pardoning either by the evil in your thoughts, or by your ways in sinning; nor yet measure them by what the thoughts and ways of yourselves, men, or angels have or can have to forgive withal; for my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. As the heavens are higher than the earth, so are my ways higher than your ways. My ways of mercy are both above your ways of sinning, and they also exceed all the thoughts of mercy which the best natured of you can have in pardoning others. My ways and designs that I have upon you, and dealings I purpose towards you, transcend them all in opposite goodness, graciousness, and forgiveness, as much as the heavens do the earth." God speaks this of his exceeding them all in pardoning. Nay, further, it rises higher, to this, meaning that the mercies of God do not only exceed men's thoughts in what any or all of them could find in their hearts to pardon others; yet the merciful thoughts of God in reality do exceed, and are above all such apprehensions that you or any can take up, as much as the heavens are above the earth; for lo, "these are but part of his ways, but how little a portion is heard of him," or apprehended by us men, or that can be spoken by himself, unto what is in himself!

By virtue of his mercies being the universal, supreme, and sovereign cause of all mercies, promises, &c., it holds good that our faith may have a free and ample encouragement unto them in all cases, or occasions whatsoever; when we can see God's thoughts as immediately flowing from the essential mercies of his nature, and then regard his promises of bestowing such mercies as the link let down from his purposes. The consideration of all these mercies is to strengthen the heart of the child of God in believing, and in pleading with God for forgiveness; even as all particular rivers depend upon the universal ocean

from which they all come, and into which they run, as Solomon tells us in Eccles. i. 7, and each of them has the whole sea to maintain and feed them. And as they flow also into the sea, and every vessel, small or great, that floats in any of those particular rivers hath an open passage into the main, so is it here between the mercies of God, the ocean, and the current of promises of salvation, and the faith of a believer. And in this case there is that privilege which often falls not out in such as we have alluded to, namely, that the smallest rivulet of salvation bears up a vessel of mercy, and is for his supply, when he sticks in the deeps of mire and quicksand. The believer's faith is strengthened to suck and draw from the ocean of God's mercies, to draw, if it were possible, the whole of the sea itself. Nor are there any stints set how much or how little it may receive.

The great return which the Gentiles, and all the nations in the world, are said to bring unto God when converted by the gospel, is "to glorify God for his mercy." (Rom. xv. 9.) This comprehension of the mercies in God's nature will also prove a great encouragement to hope in God's willingness to pardon them in particular sins. And this is a matter of great moment, it being found in ordinary and common experience, that whilst humbled souls are helped so far on in their way of believing as to acknowledge God's promises of forgiveness, and the reality of the performance to some or other, yet still they stick or waver whether God be willing to pardon them in particular.

Now, whatever other encouragements unto such a soul others allege, yet I shall insist on this one, and that alone; namely, that if God but possess and fill thy soul with an ample and enlarged apprehension of the mercies that are in himself, this will create withal an encouragement to thee that he intends good to thy soul in particular.

MY JOY AND CROWN.

I THANK thee, my dear Sister, for thy kind epistle, for I longed to hear if any impressions made in the old barn abode on thee, or if any of the rays of divine light sown for the righteous reflected their healing beams on thee since our sorrowful parting, or if the sweet, heavenly, and benign Whisperer, the kind Remembrancer, the wonderful Monitor had brought any of the things spoken of in the barn or at the pond fresh to thy mind and memory since my farewell, or if the Divine Teacher echoed any of the good tidings so as to afford such meditations as are sweet to the soul; for this is some part of his wonderful and mysterious ways and works on the souls of the poor in spirit. How often has he leant his friendly aid to my poor deceitful heart when I have been conscious to myself that I have offended God, and have got cold and indifferent, and even reluctant to go to a throne of grace, being covered with shame and confusion of face; but all of a sudden a sweet dissolving beam of light, life, and power has sensibly rolled over my mind, which has made my bowels yearn, gratitude to spring, godly

sorrow to flow out, tears of love and self-aborrence to drop from my eyes, when the Spirit has so helped my infirmities, and equipped me with petitions, pleas, claims, and arguments that I have been astonished at the energy, fervour, power, fluency, and pathetic expressions; for none but the Spirit of Infinite Wisdom could cause such things to drop from the lips of a fool. Well might the Redeemer say, "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. 17.)

Many times in fits of unbelief and hardness of heart, when rebellious and fretting against God, and even shut up and straightened in soul, and adding to my sin by neglecting prayer, some letter or other has been sent that very instant expressive of some manifested power felt through my instrumentality, and this has been sufficient to furnish me with many thanksgivings, confessions of my stubbornness and utter unworthiness; and by these simple means all has been set right between the best of Masters and the worst of all servants. Again, when the Bible has been a sealed book and my understanding worse than Egyptian darkness, some thousands coming to hear, and I going, within a few minutes, into the pulpit with a blind mind, a lifeless form, and like a dumb man without a message or even a heavenly thought, then all of a sudden a text has flown into my mind,—a text which I have looked on and wondered at for years, but never could get my mind admitted into the sense and meaning of it; even that very text has come with all its own native rays in its own power and meaning, opened up, branched out in its admirable harmony, and text upon text to support the sense and confirm the meaning, and in one minute have I got enough to last me two hours. Then the Blessed Spirit preaches and the power of Christ is present to heal, the outgoings of the King and the fair beauty of the Lord appear in the sanctuary, life and love fly round about, while every healthy conscience and cheerful countenance proclaim the condescending visits of the Lord of hosts. Then Parson Sack (like Manoah and his wife) only look on while the angel of the Lord does wondrously.

I have this day sent a long packet to poor dear Molly, for whom my soul has laboured with many tears. Let your prayers meet with mine on her behalf. My poor foolish soul has taken many imaginary flights to G., and to your habitation at Worth since my departure from there, and I fancied that I could form some idea of thy habitation, but I daresay it is far enough from the real. But we have a description of our house above and of the city we seek, and our thoughts about that are right as far as they go, only we come so short.

My outward man decays, but the inward man is much renewed day by day. I have gone forth weeping millions of tears, and bearing precious seed; doubtless I am to come again with rejoicing

bringing my sheaves with me, which are to be my joy and crown in that day when I hope and believe I shall meet with those of the old border, and there see, know, converse, and enjoy, without interruption, the heavenly Bridegroom, and my simple, honest, and dearly-beloved. Adieu.

To Miss Elizabeth Blaker.

W. HUNTINGTON, S.S.

A MIRACLE OF GRACE.

Dear Friend and Brother,—You will doubtless be expecting a letter from me in acknowledgment of your last. I do not forget you, but pray the God of all grace, who hath called us unto the knowledge of his Son Jesus Christ, to bless you with a knowledge of his will in all wisdom and spiritual understanding, that you may be enriched by him with every needful grace, and be enabled to adorn the doctrine of God our Saviour in all things.

What a miracle of grace it is, my dear brother, that we, who have such vile lusts in our poor fallen nature, should be enabled, in any measure, to show forth the praises of Him who hath called us out of darkness into his marvellous light. But you may say, "I feel so barren and lifeless, that I fear the Lord gets but little, if any, praise from me, and yet I do desire to be conformed to the image of his Son; for I see such beauty in him that I do desire him, and he is, in my estimation, the One thing needful to enrich my soul. I see him so adapted to my felt necessity that I long to clasp him in my arms as the Antidote for all my woes, wounds, bruises, and putrifying sores." There is such a savour in his Name that it is like ointment poured forth. He was the Man of sorrows and acquainted with grief, and his visage, it is true, was marred more than any man's, and his form more than the sons of men, yet there is beauty in those wounds with which he was wounded in the house of his friends. His blood that made the atonement how rich it is, and what a wonderful virtue there is in those sacred streams to take out such deep-dyed stains, sweep away such mountains of guilt, and be efficacious to blot out our daily transgressions; so that "if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." The glorious righteousness which he wrought out to adorn our naked souls is a seamless robe, and the King's daughter is all glorious within; her raiment is of wrought gold. She shall be brought unto the King in raiment of his own providing, and hear the joyful sound, "Thou art all fair, my love; there is no spot in thee." Such as these are indeed comely through the comeliness that Christ puts upon them, and they shall walk in the light of his countenance, and in his Name shall they rejoice, for in his righteousness they shall be eternally exalted.

How we need the Holy Spirit, to bear witness with our hearts that we are the children of God, and breathe upon us the Spirit of adoption that we might feelingly say, "Abba, Father," and rejoice in being found among his children, who have been recon-

ciled to him by the death of his Son. Say you, "This is too high a key for me at the present time, for my harp is on the willows and I feel to be in a strange land. Yea, I seem to be dwelling among thorns, and feel to have a nature that is set on fire of hell." God will subdue it, my brother, and sin shall not have the dominion over thee, for thou art not under the law, but under grace. The Spirit of life which thou hast received hath freed thee from thy former husband, and now thou art married unto another, and the fruit thou art to bring forth is all thy Husband's work; for he will work in thee to will and to do of his own good pleasure that which is pleasing in his sight.

I should much like, if it were the Lord's will, to see the dear friends in the North whom I love in the truth, but at present I see no prospect of so doing. Try and pray for me, as I will for thee. God can make that straight which, in our experience, seems to be so crooked; for he has promised to make the crooked straight and the rough places plain, and has said, "These things will I do unto them and not forsake them." A. B.

Dec. 8th, 1887.

PRAYER FOR SPIRITUAL WISDOM.

Dear Friend,—Last Saturday I received yours, dated Oct. 21st, also the three "Gospel Standards;" and I am truly thankful to you for your kindness in not being forgetful of poor me. I told you before how I prized the-reading of the first three numbers; but as I had not read them all through, there was in reserve for me another sweet crumb, and I longed for more of it, which I got in the last three you sent, namely, April, May, and June Nos.

On Sunday I read the Editor's Thoughts on the Book of Ruth, and I assure you, my dear friend, I very much enjoyed it. The tears rolled down my face while I sighed and groaned to the Lord to bless the writer; and I thanked and blessed his holy Name for his goodness to me. Whilst reading I seemed to see and understand more of the Lord's dealings with my soul. I am a vile sinner, and have done nothing but fret and rebel against God for more than sixty years. Nearly twelve months ago I had these words: "I will lead the blind by a way that they know not," and I have indeed proved the truth of them.

I remember a dear sister in the faith once saying what a thorny road she had to travel. I thought it strange that she should have to tread a thorny path, as I then supposed all the people of God were free from troubles and trials. How ignorant I was; but since then I have had to cry out,

"Is this the lot of God's elect?"

Yet at times I have been enabled to say that though my cup seems filled with gall, there is a secret something that sweetens all.

I was truly sorry to read in your letter of you being so cast-down, and finding the way so rough; but I believe you know where to look for help. I have been glad at times to be enabled

to cry for help to the Lord, when feeling the trials I have been called to pass through too heavy for my little strength, and could say, "All my help must come from God." Then I have felt some of the difficulties cleared away, and the darkness gone, and I have said, "Now I know the Lord careth for me." May the Lord be with and bless you, lead you into the green pastures, feed you beside the still waters, and bless you with every needful blessing both for soul and body.

You tell me you have a busy adversary, the devil. What a proof I have had of the truth of the words that "he goeth about as a roaring lion, seeking whom he may devour." I was for years a willing slave to him; yet, notwithstanding all my service to him, if he could have had his way he would have torn me to pieces for my wages, and cast me into the pit of everlasting misery. I have read the portions to which you referred me; namely, Matt. xii. 29; and Mark iii. 27, and I find they are helps to me, as they have very much enlightened my mind, and led me to see things in a different way to what I had seen them before; for which I feel very thankful. You speak of the various ways in which the devil throws his cursed baits; and well I know it to be so. Many prayers have I put up to the Lord to keep me, and give me strength to resist Satan's temptations. I never was given to cursing and swearing, but the devil has overcome me in a thousand other ways; therefore I have not a stone to cast at the vilest wretch out of hell; and if Satan is not permitted to have me with him there, it will be alone through the lovingkindness of the Lord Jesus Christ, his merciful forgiveness, and his full and free salvation; for I know I have no merits of my own to plead. I cannot think for a moment that I have any claim upon the Lord on account of anything I have done; but I have plenty of proof that he has done much for me; and if it is his will and good pleasure to deliver me out of the hands of Satan, it will be an act of free grace to a deep-dyed sinner, and a stubborn, obstinate wretch.

In reading the Scriptures I have often to acknowledge my ignorance, and beg for the teaching of the Holy Spirit to enlighten and guide me, and give me the true spiritual meaning of his Word, that I may understand it aright. On Sunday, as I was looking at Rom. viii. 1-7, to which you referred me, I had a sincere, heart-felt desire that the Lord would bless his Word to my never-dying soul; and this text came to my mind: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. i. 5.) I pleaded it before the Lord, and begged for that true, spiritual wisdom which he knew I lacked. I felt such nearness to him in prayer and reading as I do not think I ever felt before. Everything seemed quite smooth; and while on my knees, I felt such a desire that the Lord would be with you in your little meeting, according to his promise, and bless all his dear people wherever assembled to hear his word and sing his praises. What a view I had of such meetings, and felt an earnest desire

to be one of the number. Yet I desire to thank the Lord for his lovingkindness to me, and entreat him to enable me to leave all things in his hands, and to wait my appointed time, which I do not think will be long.

I awoke in the night with these words: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. lix. 19.) I lay awake for some time pondering over it, and thinking about Naomi, Ruth, and Orpah, and felt very comfortable in my mind. From what I read about God's people, I find they all have many changes while passing through the wilderness; and I expect you know something about this. I have spent forty years or more in New Zealand and these Colonies, and I believe a man may be as much in a wilderness in the city of London as here, that is if the grace of God is in his soul. I hope the Lord will from time to time give you a word to speak, and open the hearts of the hearers to receive it, so that the word of the Lord may grow and be multiplied, and bring forth a hundredfold.

I have one request to make. Will you get me the "G. S." for next year. The bookseller here does not approve of the doctrines advocated in it, so that I get insulted instead of obtaining the "Standard;" and I very much feel the loss of not having them to read. I expect to sell out in a few days; but I want to see the Lord's hand in it. I desire to leave it with him, as I want to have no will of my own in the matter. Remember me to Mr. and Mrs. E., and Mr. Evans. May the Lord bless you is the sincere desire of

Queensland, Nov. 7th, 1887.

SAMUEL BLANCHARD.

MISERY AND MERCY.

MY dear and honoured Brother in Sacred Relationship,—It is grace that puts us amongst the children, and that has "blessed us with all spiritual blessings in heavenly places in Christ Jesus, 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." These great and everlasting blessings are antecedent to and far above all the sad and saddening consequences of the fall, being given us in our glorious Head before the world began; which high and holy standing was never affected or touched by the fall, for this, with all its direful consequences, was in the first and not in the Second Adam; for "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.) And so in the visitations of mercy which come to us through Christ in all our sinful condition through the fall; for here we do need God's mercy in all its freeness and fulness to meet our multiplied transgressions, and shall still need it until this tabernacle be dissolved, and mortality be swallowed up of life.

O my brother and companion in the trials of the wilderness, how nicely suited is the mercy of God in Christ to meet such poor, fretful, murmuring, rebellious creatures as we are in all

our multiplied miseries! It is the mercy of a tender Father that in his pity he knoweth our frame, and remembereth that we are dust, and that we only need to be touched by the hand of affliction and death to crumble into dust again. It is the sweet mercy displayed in Ps. ciii that is so suited to meet us in all our prostrations, physical, mental, and spiritual, which both of us are the subjects of; but the fat and the strong know nothing about these things. And as it has been suited and sufficient till now, so it will be for the future to strengthen our hope. These words fell on my mind the other morning and a little encouraged me: "My grace is sufficient for thee." And if it is sufficient for me, with all my wants and woes, so it is also for my poor suffering brother Cornforth, though he may be rolling with pain on the bed, prostrate before the fire, or sitting in all the loneliness of night like an owl of the desert, or a sparrow alone upon the house-top, when mankind in general are fast asleep. Under this consideration I find there is hope and help for the hopeless and helpless, and therefore for you also, both in life and in death, come when it may, for God hath said, "I will never leave thee nor forsake thee;" so that we may boldly say, "The Lord is my Helper," who hath delivered, who doth deliver, and who we trust will yet deliver.

As I believe the people, together with myself, felt at home under the ministry of God's dear truth when I was last at B., I certainly have had some longings of spirit to come again, and which, with my most gracious Master's permission, I will do on the second and third Sabbaths in Jan., 1858, if that will suit, which you will apprise me of as soon as you can. With love to the church and friends,

Believe me,

Yours in the Holy Gospel,

Stow-on-the-Wold, Oct. 27th, 1857.

R. ROFF.

THE LATE MR. DANIEL SMART.

ON April 25th, 1888, in the 80th year of his age, Daniel Smart, Minister of the gospel, Cranbrook, Kent.

I gladly send you, as far as I am able, a few particulars respecting his last days. When preaching he often said, "When I come to die I want to be alone and pull the sheet over my head and cry, 'God be merciful to me, a sinner,'" which, to a great extent, he carried out. The last few weeks of his life his wish was not to see any one but those attending on him, and but very few utterances fell from him.

I was privileged to see much of him the last seven years of his life, and from time to time heard many blessed things from him, and received good counsel. The last few years of his ministry, owing to great feebleness, he often could not preach but once a day; but to the end maintained his vigour in speaking. He preached his last sermon in October, 1885, from "The barrel of meal shall not waste, nor the cruse of oil fail, till the Lord

God send rain on the earth;" a few slight notes of which sermon have been preserved. He spoke of the faithfulness of God to his promises. Well do I recollect a few Sundays previous to his last sermon, after announcing his text, he in an unusual manner began, "How many in my long life have I known, *the bent of* whose life has seemed to be, to want to know their full interest in the Lord Jesus Christ, and yet, as far as we have known, they have passed away into eternity, and never attained to it, though so longing to know it. Sinner! He has not promised the full assurance of faith to his children, but has said in the Psalms, 'I will give grace and glory;' grace while here to seek him and glory hereafter.'

Mr. Smart gradually lost strength of body, but never of mind, as regards divine things. The last eighteen months he kept his bed. At the commencement of this time he said, I can join with Hart and say,

"My time with patience I can wait,
Since all my sin's forgiven."

He suffered from no disease but a gradual decay of strength. Sometimes I have said, "I am thankful you are spared pain;" he would reply, "If I did suffer I should have nothing to say, knowing what a sinner I am, and what I deserve." Many times he has said, "How thankful I am that the Lord has kept me honest; I have no guilt of that on my conscience. I can say with good John Bunyan, 'I have made arrangements with one Good Conscience to meet me at the River.'" Often would he say, "I want to feel more love; I know it will be all right in the end, I know I have a good home to go to; but O! How the enemy gets at me, how he fills my poor mind with thoughts I would be rid of; but he never tempts me upon my interest in the blood of Christ; *that* he dares not do; I am settled there." How often would he express gratitude for God's temporal mercies to him, and the kindness of those about him. A short time before his death, I told him of my intention to go and see a friend that was unwell. He said, "Give my love to him and tell him it will be all right with him at the end; tell him I have no guilt, no despondency, but I want more love. I know all will be well with me at the end."

At another time after that he said, "If it is his will, I should like to have one more visit to my soul. He has given me many blessed visits; if it is his will I should like another; but if not granted it will alter nothing, but he can come in a moment." When I said how glad I was he was kept so firmly on the Rock, and how many would be thankful to be as fully satisfied, he put out his hand and with great energy said, "I believe with many of God's dear children what Hart says is true:

'Scarce enough for the proof
Of our proper title.'

On the Friday previous to his death, while standing beside his bed, I said, "This is a great trial of patience." He replied, "It

it, it is." He did not seem inclined to converse at all, only asking me to remove the extra pillow and turn him over on his side. From this time he did not alter much. I saw him on the Monday evening, but he said nothing to me; on the Tuesday night, about ten o'clock, he seemed about the same. When a friend came to assist during the night, who asked how he was, he replied, "Very weak." The friend said, "You are getting nearer home," to which Mr. Smart replied, "I am," but soon made the friend feel he did not wish to talk. About midnight he asked to be got out of bed; after which he seemed inclined to sleep; towards one o'clock he called to his attendant, and asked when Miss Anna's birthday was, and was told the next day; he lay quiet a little while, and then asked for a custard, which was given him. After lying still for a little while an attack of sickness came on; his attendant, seeing a change come over him, rang for his daughters, who were at his bedside directly. His strength failed him to throw off what he tried to do; his breath became very laboured for a few minutes, then gradually quieter till he ceased to breathe, and passed away without a movement, within ten minutes from the time of the attack, at about a quarter to two o'clock, to be for ever with the Lord, whose mercy to the vilest of sinners he so loved to proclaim, and has now joined the throng who sing the praises of the Lamb of God. He often said, "When I get to heaven, if any poor sinner can sing louder than I, they may and welcome. I mean to do my best."

He was buried in the parish churchyard. I believe there were 800 persons present in the church, and I was told 420 followed his remains. At the service held at Providence Chapel afterwards there was a crowded attendance, and all passed off without a jar of any kind.

J. WILMSHURST.

NOTES OF A SERMON

PREACHED BY MR. PAGE, AT PROVIDENCE CHAPEL, CRANBROOK, MAY 6TH,
ON THE DEATH OF MR. SMART.

"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness."—ISA. LVII. 1, 2.

WHEN I heard of the death of your pastor, Mr. Smart, and was asked to come to Cranbrook upon this occasion, this text which I have read to you came forcibly to my mind, and I thought it seemed very suitable to the departed one. What a mercy it is to be favoured with any word with power. I am not going to preach what is called a funeral sermon. If the dear departed were here he would say, "Man, be careful that you do not exalt the creature." God's people watch to hear what the Lord will say; should it be a suitable word to any here, what a mercy. Verse 3 says, "But draw near hither, ye sons of the sorceress," &c.; this takes in every false professor that takes up the name of Christ but has never been divorced from Moses; and verse 19 speaks of what lips are these,—not carnal lips; verse 21 says there is no peace for

the wicked. And yet you will find that some of the wicked have a peace, but it is a false peace. "The righteous perisheth," that is, he dieth; but the wicked eternally suffer. The righteous only die; that is, the body dies, but the soul goes into an eternity of bliss. Our dear departed friend was taken from the evil to come. Often he told you that by nature he was unrighteous. We must follow him, and we know not how soon. What is a righteous person? He is one made sensible that his righteousness is as filthy rags, and can say with John Bradford, when he saw a man going to be executed, "There goes John Bradford, but for the grace of God." The departed one never felt so happy as when exalting a precious Saviour and realizing his interest in him. Many are sad at his death! Take the majority of mankind, what care they for the death of Daniel Smart? He stirred the nest of some, made them uncomfortable. But here the men named in my text are merciful men. The darling theme of your late pastor was mercy to poor perishing sinners, and "mercy is welcome news indeed."

A sense of mercy will lay the sinner low. What opposition there is within from cursed pride; it plagues the poor prisoner. O, poor sinner, have you ever felt what it cost the dear Son of God that you might be forgiven? Trials in business make me want gold and silver; but sometimes I could give it all up for one five minutes' real fellowship with Jesus. Do you and I ever feel our need of mercy? The dear one that's gone loved to set forth the Sovereign love of God. The feeble cry of a sensible sinner will not be shut out. Do you want a crumb of mercy? Have you ever felt your need of Christ? The poor thing that feels a desire in his breast cries, "O God! be merciful to me." It is God's work to cause a soul to seek after mercy, as much as it is God's work to reveal mercy to the soul. If, poor soul, thou art after mercy, thou art like one who went to inquire of the Lord. "It is of the Lord's mercies we are not consumed." If under carnality you cry and sigh, it is a proof there is life in the soul. Your pastor declared how he felt inward sins, yet he defied any to say his walk was not good; he walked uprightly. Many can witness that he was merciful to the poor. By nature we cannot love the righteous; the natural man cannot do that. The dear man found the word true: "If by reason of strength they be fourscore years, yet is their strength labour and sorrow." O, my young friends, be tender to the aged! What you mete to others will be measured to you again. When here, the departed one shed tears, but he is "taken from the evil to come." "He shall enter into peace?" What has the dear departed one entered into but this peace. If we are visited with very heavy troubles and have the peace of God—his peace in our soul, we rise above them all; a little felt peace, a little touch in our souls, makes us like Gad; we overcome a troop.

You may say, with a large family, the ministry, and a large farm to manage in these bad times, yet nothing troubles me like my wicked heart. Do you love the people of God? Like Ruth

can you say, "This people shall be my people," &c. None but the righteous soul loves the righteous. The dear departed has done with all labour and sorrow; he is now in bliss; he is now enjoying peace from a river that cannot be passed over, even the peace of God which passeth all understanding.

Do you fear to die, poor sinner? It is only called a sleep. God the Father redeemed the departed one. The upright love God. One may say, "I want to love God." Toplady used to say, "The soul cannot even desire to love God, if he is in a natural state."

"How stands the case my soul with thee?" Do you love the people of God and esteem them the excellent of the earth? If you are led to seek God you shall find him!

"Walking in his uprightness." Natural uprightness and morality are good—very good; but it is a bed too short to stretch ourselves on it, and self-righteousness is a covering too narrow to cover us. The dear departed one is now resting on the bed of everlasting love. O, what precious love is this! My soul is, at this time, favoured with a sense of God's love. I feel in my soul if I were now to drop into the grave, my soul would be in his love. I did not expect this favour to-day. My young friends, you are young, life's blood is flowing pleasantly through your veins, and death may seem far off; but one of this congregation must be the first to bow to the hand of Death, and one of you may be the first. You seekers that are desiring God, and have had a sense of his favour, like Gad, a troop cometh, but you will overcome all. May God add his blessing.

PRAYER, which is at all times necessary, is especially so in a time of temptation.—*Newton*.

THE difference between the afflictions of the righteous and of the ungodly is that to the one they are a blessing and to the other a curse; for they soften the heart of the one, and they harden the heart of the other.—*J. C. Philpot*.

THE sending out of young ministers is perhaps one of the apostle's highest aims in the caution, "Lay hands suddenly on no man." I cannot but see the wisdom of God in the language of him who felt the "care of all the churches," when I look round among the churches within my own knowledge, and see how they have been split and torn asunder. By whom? God knows. By men sent to preach by some church, or who have been determined to preach whether the church would or not. My soul has mourned over Zion again and again under such circumstances. It is not enough that the church say, "We only allowed such," without saying, "You shall go," or, "You shall not go." No church can be justified on that ground. I think the church ought either to say, "Go, and the Lord go with you," or say, "You shall not go in our name and be a member with us." I believe there will be a corresponding feeling in the souls of those who are of reputation in a church with that man in whose soul God is at work in preparing him for the ministry. The Lord will also give wisdom to his servants to fix upon faithful men, to whom instructions are to be committed, that they may teach others also. Much of past and present troubles I attribute to the neglect of those words, "Lay hands suddenly on no man."—*A. B. Taylor*.

MUSINGS AFTER A SEASON OF DARKNESS.

Does night cloud grow blacker—the tempest-howl frighten,
 And, rayless, thou seemest alone and forlorn?
 Has fainting hope perished? does no grace beam lighten?—
 Remember, night's darkest is just before dawn!

Art thou plagued with rebellion? Dost Job-like bewail
 And curse the sad day on which thou wast born?
 Do thy Lord and his promise alike seem to fail?—
 Remember, night's darkest is just before dawn!

Does all trace of love and faith in thy breast
 Toward the Lord thou wouldst serve, seem wanting and gone?
 Art thou just giving up? Nay, pilgrim distressed—
 Remember, night's darkest is just before dawn!

Dost think some "strange thing" thy soul hath o'ertaken?
 That God will be "gracious no more," dost thou mourn?
 Whom he loves he will chasten; thou art not forsaken;
 'Twill all be made plain at the coming of dawn!

Though thou pass through the floods and the flames, I will never
 My kindness remove, saith the Lord of the way!
 The mercy thou say'st is "clean gone for ever,"
 Shall shine but the brighter at breaking of day!

No darkness is felt, nor need of his grace
 By sinners who love in death's pathway to stray;
 Though his purpose be hidden, thou surely shalt trace
 Lovingkindness in all at the break of the day!

With bastards thy Lord such pains has ne'er taken,
 Nor cost of a rod "for their profit" will pay;
 Oh, does not this thought some assurance awaken—
 Some faith's glimpse disclose of the break of the day!

And could'st thou e'en now consent to change place
 With the richest and best of the thoughtless and gay,
 Who in pleasure "pass on" as strangers to grace,
 Who mourn not thy night nor yet hope for thy day?

Look, too, at thy Lord, and say what's thy grief?—
 See all his deep anguish, his horror, dismay,
 His soul shrouded darkness scarce mix'd with relief,
 Save "the joy set before him" at breaking of day!

This alone was his joy—thy soul to redeem
 Despising the suff'ring and shame in the way;
 No mete of deliv'rance—no mercy for him—
 'Till all was accomplished—no breaking of day!

He exhausted the wrath, thy damnation drank up,
 The cup emptied dry, the curse took away,
 That thou mightest take of salvation the cup,
 And weep at his cost in making thy day!

Thy Lord creates darkness, and he forms the light,
 His love and his faithfulness know no decay—
 These are ever the same both in sunshine and night,
 Though obscured from faith's view till the breaking of day!
 To walkers in darkness his promise still stands—
 "Let him trust in the Lord, on his God let him stay;"
 The night shall but serve, in his gracious hands,
 To sweeten the light at the breaking of day.

The night is far spent, and the day is at hand,
 Sin only shall die, and death but convey
 Thy soul through the gate to Immanuel's land—
 To changeless, eternal, ineffable day.
 "No night shall be there" --no sorrow, no pain—
 One moment in heaven will thy griefs overpay;
 Nor Satan nor sin shall torment thee again,
 O, what must life be in the full blaze of day!

F. H.

Obituary.

WILLIAM HARRIS.—On Feb. 10th, 1888, aged 69, William Harris, of Stoneleigh, near Coventry.

My father was born at Stoneleigh in the year 1818, and was brought up to attend the Church of England. When about twenty-four years of age, as he was helping another man to cart a load of wheat, the rope broke, and the man fell off, and was killed. A solemn feeling came over my father as to what would have become of his soul if it had been he instead of the other man. About twelve months after this he went to hear a lecture, and on coming away, overheard two men speaking of a person who was dying, and one of them said he asked the dying man if he had ever felt any convictions of sin. The reply was, "I do not know what you mean by convictions of sin." Something within my father immediately seemed to say, "Neither do you know what it is to have convictions of sin," and the feeling came over him that he should be lost.

From this time his distress of soul was very great, and those around him thought he was going mad. He was continually crying, "I shall be lost! I shall be lost!" and was obliged sometimes to fall on his knees when at work in the fields, and cry for mercy. He continued in this state for some months, and his trouble of mind was so great that he could not sleep at night. He went to one and another and told them his trouble, but they could not understand him, and said they should think he must have been a very wicked man. There was no truth preached in those parts, nor any of the Lord's people with whom he could converse. He used to read his Bible, which only condemned him. One day, whilst at his work in the field and exercised about the salvation of his soul, it was just as though a voice said, "It is done. It is

done." He then felt that his sins were all gone, and that Christ had died for him, which made him very happy, and he said he knew not how he got home, for it was as though he did not feel the ground upon which he walked. When he reached home he asked the Lord to give him a word, and he opened the Bible upon Mark xi. 25, which was very sweet to him, and he felt the Lord had so graciously forgiven him that he could freely forgive others. He continued in this happy frame of mind for some time.

After this he heard of a place where a few people met in a cottage at Kenilworth. They used Gadsby's Hymn-Book, and the first hymn he heard given out was the one upon God's sovereignty in which is the verse commencing,

"Here he exalts neglected worms
To sceptres and a crown," &c.

He thought he never heard such things before in all his life, and could not rest until he had obtained a Hymn-Book. After a time the Lord hid his face, and he was brought into darkness, and feared there was something wrong in his religion, as he had thought he would always enjoy the light of the Lord's countenance. Occasionally he went to Leamington, where he heard different ministers. On one occasion the late Mr. De Fraine preached, and it was a good time to my father, as Mr. De F. traced out all that he had been passing through.

He lost several children by death, which was a great trial to him. Once, when in much trouble respecting one of his children who died when about twelve years of age, as he was earnestly begging of the Lord whilst at his work to appear for her, she being in much distress of soul, he felt convinced in his mind that his prayer had been heard and answered, and when he reached home at night, to his great joy, he found it was so, for his child was very happy, the Lord having blessed her soul. His youngest son being very delicate caused him much exercise of mind, as it was feared he would never be fit for hard work. He had to cry to the Lord to open a way for him to be able to earn his living. When this son was about fifteen years of age a relative died suddenly without making a will, and in consequence the money came to my father, which otherwise it would not have done. This he regarded as a marked answer to prayer, as it enabled him to apprentice his son to a light trade, and he has remained with the same firm ever since.

In the year 1883 he lost another daughter by death. She also made a good end. The day after her death was one of the happiest days he ever spent, for he was carried quite above his loss, and the following words were very sweet to him:

"O my Jesus, thou art mine,
With all thy grace and power.
I am now, and shall be thine
When time shall be no more."

But this did not last long, for he was again brought into darkness and all his past experience was obscured; so that he felt to

have no evidence of being a child of God, but had just light enough to see and feel where he was. His cry was, "Lord, help me." Referring to this time he writes: "How mysterious are the ways of the Lord. I little thought when I was so favoured and my evidences appeared so bright, that I should have to descend into such darkness. The first ray of light I had, and which discovered to me the place I was in, was from reading the verse which commences:

'Glad frames too often lift us up,' &c.

Then followed Isa. l. 10, from which I found that I was in the footsteps of the flock. O what helplessness in self have I experienced, and how willing am I that Jesus should wear the crown. I can now look back and see how gently the Lord has led me along."

In May, 1885, he wrote the following: "What a strange path it is in which I have to travel. It seems as if all my religion were gone; and I feel destitute of good and full of evil. I painfully feel the workings of sin in my flesh, and yet I have no power to quell them, but can only cry to the Lord to subdue the power of sin within me. These things make me feel that none can be so vile as I, and I fear sometimes that after all I shall be lost. In reading the Editor's Piece in the 'G. S.' for this month a beam of hope seemed to fall upon my spirit that as the Lord saved such characters as Thamar, Rahab, Ruth, and Bathsheba, and they are mentioned in the genealogy of Christ, he would save me. O what discoveries I have of sin within, although, through the Lord's mercy, I am kept from outward evil. At times I feel as though I had lost all my religion, and fear I shall be like the foolish virgins whose lamps went out when the midnight cry was heard."

In Dec., 1886, he went to Birmingham on a visit. Soon after his return home he was taken very ill with rheumatic fever. He was enabled to commit his wife (to whom he had been married forty-six years), family, and all into the Lord's hands, and remarked that God had his way in the whirlwind and in the storm, but he was a faithful God, and had a right to do with him as he pleased. One night he was very happy and said the Lord had given him songs in the night. Tears ran down his face as he attempted to sing. At another time he sang the hymn all through which commences:

"Hark, how the blood-bought hosts above,"

and when he came to the verse:

"Join thou, my soul, for thou canst tell," &c.,

the tears rolled down his face. He continued very ill for some months, and then gradually got a little better, and was able to come down-stairs; but was soon taken ill again, and obliged to keep his bed. On one occasion he seemed to have a sweet remembrance of all the way the Lord had led him from the time he first convinced him of his sin, and he seemed overcome with the thought that the Lord should ever have taken notice of him. He often spoke of his children, and, referring to the words: "I

will take you one of a city, and two of a family" he would say, "The Lord has gone beyond his promise in our case; for I have a good hope of all three of my children." He was often in prayer for the Lord to appear, and shine upon him once more.

Towards the end of the summer he became a little better, and was again able to come downstairs, and sometimes went out for a short walk. In last December he was taken very ill with dropsy and asthma, and was obliged to sit in a chair night and day from that time until his death. Once he seemed to be meditating, and was heard to say, "Well." My brother said, "What is well?" He replied, "Everything the Lord does; for he doeth all things well." At another time when we thought he was dying he looked round upon us, and as soon as he could speak he quoted the lines:

"Death lost its sting when Jesus bled;
When Jesus left the ground,
Disarm'd, the King of Terrors fled,
And felt a mortal wound."

His sufferings were very great, and he frequently entreated the Lord to come and fetch him; but begged for patience to wait his time. He gradually grew weaker, and on the morning of Feb. 10th quietly breathed his last, and entered into the rest that remaineth for the people of God. M. HARRIS.

MARY ANN HILL.—On Feb. 2nd, 1888, of consumption, Mary Ann Hill, of Ripley, Surrey.

As she drew near her end the things of eternity lay with great weight upon her soul. She said that once when feeling very poorly it seemed as though a voice said to her, "Fear not; for I will be with thee." I asked her if she did not at times feel her unworthiness of the Lord's notice. She replied, "If I had my just deserts I should be sent to hell." She was brought up under the truth, and could not bear Free-will or Duty-Faith. When the village clergyman called to see her she said, "I wish he would not come to see me." She liked Mr. Collins, and other friends to visit her, and talk to her about the things of God. On one occasion she asked us to sing hymn 135, and soon afterwards said, "Sing the hymn commencing,

"Salvation, O the joyful sound."

and joined in it with all the power she had, which so exhausted her that for some time we thought every breath would be her last. When she had recovered a little she said, "O that I could have gone whilst singing that hymn!" Shortly afterwards she put up both hands, and on being asked if she wanted anything she said, "I was asking the Lord to speak peace and pardon to my soul, and take me home." Many times she begged the Lord to come and take her. It was sweet to be in the room with her.

On the morning of the day she died she sent for me, and when I reached her bed-side she said, "I want you to ask the Lord to come and take me." I replied, "It is better to wait the Lord's

time," and asked if it was well with her, to which she said, "I cannot feel as I should like." I asked her if she would not like to worship and praise the Lord. She replied, "Yes, I should." She said the terrors of death were taken away. Just before she died she said, "Do, Lord, come and take me to thyself that I may praise thee;" and then quietly breathed her last, and entered into that heavenly Canaan where she so longed to be. A. HILL.

MRS. SMITH.—On Nov. 21st, 1887, aged 36, Mrs. Smith (formerly Eliza Bailey), a member at Hanover Chapel, Tunbridge Wells.

She was called by grace when about seventeen or eighteen years of age. The means used in the Lord's hand to convince her of sin was the death of an intimate friend. Her mother being a gracious woman spoke to her of this solemn circumstance, which caused her to say to herself, "If it had been me, I certainly should now have been in hell."

About this time she went to hear Mr. Whatford, at Crowborough. His text was: "The election hath obtained it, and the rest were blinded." (Rom. xi. 7.) After service she wept bitterly, and told Mr. W. she was lost, and referring to the text, said, "I feel I am one of those who are blinded, and fear God cannot be just and save my soul; for the Word says, 'The soul that sinneth, it shall die,' and of all the sinners on the earth, there never was one like me. I try to pray, but cannot, for it seems like mocking God; and O what an awful thing it is to mock God!" After this, in a letter to Mr. W. she said, "I fear I shall go out of my mind. I cannot sleep at night, and walk about my room crying, 'Lord, save, or I perish.' I am tempted to take away my life. O what shall I do! My whole life is set before me day by day. O wretch that I am! Like David, my sin is ever before me. I lately heard a minister remark that God's people could say with Ruth, 'Thy people shall be my people;' but I envy them, and feel they are safe, but I shall be lost for ever."

After this she heard the late Mr. Swonnell at Hanover, Tunbridge Wells, and the word from his lips was made a great comfort and encouragement to her soul. One of our members, referring to this circumstance, says, "I sat behind her that morning, and could not help noticing how she wept under the sermon; and as Mr. S. went on to describe the exercises of a living soul, she almost sobbed aloud." Soon after this Mr. Walsh preached from the words: "Comfort ye, comfort ye my people," &c., which was the means of setting her soul at happy liberty. She came before the church and was baptized on May 27th, 1877, and continued a consistent member until her death. The nature of the complaint from which she died prevented her saying anything at the last. J. NEWTON.

WILLIAM COWSILL.—On Feb. 28th, aged 79, William Cowsill, of Altrincham, deacon of the church at Rochdale Road, Manchester.

About fifty years ago we believe our friend was convinced of

sin and eternal realities under the preaching of the late Thomas Dootson, of Cherry Lane, near Lymm, who baptized him in a brook near the chapel. After a time he was blessed with faith to believe that his sins were all forgiven, which caused him greatly to rejoice, and he thought he should go singing all the way to heaven. While in this frame of mind, as he was returning from Cherry Lane chapel one Lord's day the following portion of Scripture came powerfully to his mind: "Can the children of the bride-chamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." (Mark ii. 19, 20.) And so it came to pass; for, the blessings of faith being withdrawn, he sank very low, thought all was a delusion, and was rarely again favoured to read his title clear, being a fearing one the rest of his days. However, this was the only kind of tribulation his Lord saw fit to lay upon him, and the chastening he was exercised with brought forth the peaceable fruits of righteousness.

Through grace he was a consistent, humble, Godfearing man, solemn, spiritually-minded, a lover of good men, and one who contended earnestly for the faith once delivered to the saints. In his early days he lived at T., and on the Lord's day frequently walked to Rochdale Road and back to hear the late Mr. Gadsby, a distance of about twenty-eight miles. He afterwards had some land left him by a relative at Millington, which he farmed, and at one time held monthly services in his house, and had the honour of entertaining the late Mr. Kershaw, Tiptaft, M'Kenzie, Godwin, and others who came there to preach. Our friend was also at one time a member at Dunham, where the late George Morton preached. About thirty years ago he joined the church at Rochdale Road, Manchester. Last May he had a slight stroke, which affected his appetite, and he soon lost strength; but after a time he rallied so as to be able to get to chapel a few times, and to be present at Mr. Taylor's funeral, to whom he was deeply attached. After this he got worse, and gradually sank until the end came. During his illness he usually seemed favoured with a larger degree of hope, saying he thought after all he should land safe, but was greatly tried at times. Just before he died his daughter (who nursed him very devotedly) says a sweet smile came over his face, and he was heard praising his Saviour; and thus fell asleep. He was buried in Rostherne churchyard, Cheshire, with his first wife, being carried to the grave by his brother deacons. Mr. and Mrs. Gadsby called several times to see our old friend last August and Sept., when staying near his residence. He was very weak, lying on the sofa; but he was ripe for glory.

T. EDMONDSON.

WILLIAM PAGE.—On March 9th, 1888, in the 82nd year of his age, William Page, a member of the church at Vauxhall Chapel, Preston.

Like many others he could not tell the exact time when the

Lord began a work of grace in his soul, for like the dawn of the morning it was almost imperceptible, but he was brought by the Spirit of God to feel his ruined state through sin, and that all his righteousnesses were as filthy rags. For a number of years he was a lover of God's house and of the discriminating doctrines of sovereign grace.

I first became acquainted with him in the year 1884, and found him to be a humble man, and a lover of the sanctuary of God. About two years ago he was taken very ill, and we all thought the Lord was about to remove him by death. I often visited him in his affliction, and on one occasion he said, "I feel dark in my mind, and guilt upon my conscience." He said he felt the Lord was withholding his comfortable presence from him for his disobedience in not walking in his gospel ordinances, which he very much lamented, and said how much he desired that the Lord would raise him up and strengthen him, that he might show his love by following him, and keeping his commandments. The Lord heard his cry and again restored him, so that he was able to appear in the courts of the Lord's house, and in last October he came before the church, and related the dealings of God with his soul. He was unanimously received, and on Lord's Day Oct. 30th, he, with two others, was baptized, being then in the 82nd year of his age. Many of the friends felt anxious about him, as he was so great an age to pass through the ordinance; but the word of the living God has never yet failed where he hath said, "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) Truly the Lord's presence and power were displayed in comforting him in his soul and strengthening his weak body. When he came up out of the water he turned round, and wanted to stay to see the others baptized. His face shone and his heart was full of love, so that, like the Eunuch, he went on his way rejoicing. He was received into the church on the first Sabbath in November, and was favoured to sit down again with us at the table of the Lord in December. Thus the Lord granted him his desire that, if it were his will, he might sit, if *only once* with his people and partake of the emblems of the sufferings, blood, and death of the Lord Jesus Christ.

Truly he loved the habitation of God's house, and the place where his honour dwelleth, and his seat was never empty. When confined to his room with his last illness he said, "I should like to have my bed at the chapel, so that I could hear what was said, and mingle in the service." He was very poor, but, through the kindness of the friends and his own children, he was made very comfortable in his illness. His tabernacle was gradually taken down, and he often expressed a desire for the Lord to come and take him home. On March 9th, he was released from a body of sin and a world of trouble, and is now for ever with the Lord.

Preston.

D. KEEVILL.

THE
GOSPEL STANDARD.

JULY, 1888.

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

THE WORK OF GOD IN THE SANCTIFICATION OF
HIS PEOPLE.

BY THE EDITOR.

IN our last number appeared a short piece from our pen on the Works of God in Regeneration, which we have reason to believe has proved profitable, comforting, and establishing to the Lord's people, who are favoured to know and experience the sacred and soul-saving operations of the Spirit of Christ. O that God would in this our day in great measure fulfil his promise by his servant Joel where he says, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit!" (Joel ii. 28, 29.) Nothing so shakes the kingdom of Satan and stirs up his malice as the pouring out of God's Spirit upon the sons of men who have been his dupes, his vassals, and his slaves.

Encouraged by the testimonies of many of the Lord's saints we will now, with his help, endeavour to write a little upon the work of God in the sanctification of his people; for in this important and holy work one and all of his saints are alike interested, and in due time become partakers. The word "sanctify," according to the Scriptures, has various meanings and various applications. It first occurs in Genesis ii, where, after God had finished all his works, he rested on the seventh day from all his work which he had made: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." This seventh day was ordained for man as a day of rest, according to the Scripture which says, "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." (Exod. xx. 9, 10.) But the Sabbath-day, which should be a day of rest, and devoted to the service of God, is solemnly and continually abused by men, who instead of seeking the honour of God choose wilfully and wantonly to serve divers lusts and pleasures. This is one of the great sins of our

nation in profaning the Sabbath-day, which God sanctified, and which pointed to the Gospel-day when Christ, after he had finished his work on earth, entered into heaven. In him and in his finished work of redemption and reconciliation all his people are, in time, brought to trust, and to cease from their own works as God did from his; for as Christ has done all for his people, they have nothing to do for salvation, but are, by faith, at times enabled to rest in him from all their works; as the apostle says: "He that is entered into his rest, he also hath ceased from his own works, as God did from his." "There remaineth therefore a rest to the people of God;" that is an everlasting rest in heaven where Christ has gone as the Forerunner of his saints.

Again: Sanctification is applied to anything that the Lord is pleased to devote to himself, whether of man or of beast; for this was the Lord's commandment to Moses: "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel." (Exod. xiii. 2.) This text pointed to the coming of the Lord Jesus Christ, who was God's Firstborn, and the only one that was born holy, pure, and free from sin; as the angel testified to Mary: "Therefore also that Holy Thing which shall be born of thee shall be called the Son of God." (Lu. i. 35.) This Elizabeth believed before her Lord was born into the world, for when she saluted her cousin Mary she broke out with inward joy, as though her soul was ravished at the prospect of the birth of her dear Redeemer, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy." (Lu. i. 42-44.) All who come to the heavenly Jerusalem and to Christ are the church of the Firstborn, that is, the church of Christ; as Paul says: "To the general assembly and church of the Firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." (Heb. xii. 23.) Christ was the only Holy One that opened the womb, for he is the "image of the invisible God, the firstborn of every creature." (Col. i. 15.) He is also the Firstborn from the dead, that in all things he might have the pre-eminence; for it was God's will and pleasure in all things to glorify his Son Jesus Christ.

Again: Under the law men and things were sanctified. Aaron and his sons were set apart or sanctified for the priesthood. Aaron was the first high-priest under the law, and his sons were his successors; therefore God said unto Moses, "Anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." (Exod. xxviii. 41.) This was done by Moses after a ram had been offered, the blood of which he put upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot. Also the blood from the altar, and the anointing oil was sprinkled upon Aaron, upon his garments, and upon

his sons, and upon the garments of his sons with him. The high-priest under the law was commanded to take a wife in her virginity; but a widow or divorced person, or profane, or a harlot he was not to marry. He was also commanded to take a virgin of his own people to wife. All this very beautifully and blessedly represents the Lord Jesus Christ who took his wife, so to speak, in her virginity, before the fall of man had taken place; for God the Father provided for his Son a bride, and presented her to him spotless and pure, even as the wife of Adam was presented, and given to him without sin, and they two became one flesh. As Adam declared his wife Eve to be bone of his bone and flesh of his flesh; so also is the church of Christ declared to be his body, flesh of his flesh and bone of his bone; and although since he betrothed her, and was espoused to her, after she had been given to him in her primeval innocence she became a harlot, yet he has died for her sins, restored her, forgiven her, and will purify her, consecrate her, and make her like unto himself, so that she shall shine in his own immortal likeness and splendour.

Again: The Levites who attended on Aaron and his sons according to the ceremonies required of them under the law, they also were sanctified. The tabernacle which God commanded Moses to erect was to be consecrated to the Lord, also the altar, and all the vessels for the ministry, all which represented the union between Christ and his church; for the tabernacle which was sprinkled with blood represented the body of the Lord Jesus, the altar typified himself, and the sacrifice the offering of himself; as Paul, in giving exhortations to the Ephesians, sweetly speaks, saying, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." (Eph. v. 1, 2.) The vessels of the sanctuary which were sanctified typified the vessels of mercy, or the Lord's own sheep, for whom he laid down his life, and who by his Spirit are called to participate in the blessings of his meritorious life and death. The Father of all mercies and the God of all grace out of the pure love of his heart to his church and people did from everlasting set up his Son Jesus Christ to be the Redeemer of his people, and he was ordained to make propitiation for their sins. Christ declared this doctrine to the Jews, his greatest enemies, when he put the question to them, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (Jno. x. 36.) He knew the work for which he came into the world; it was to lay down his life for his sheep, to redeem them from the curse of the law, the power of sin, from Satan, hell, the grave, and destruction. Christ and what he has done is the life and comfort of the souls of all who are brought to know their guilt, ruin, and death.

By the Father sanctifying Christ we are to understand that he was set apart to be the Messiah, the Redeemer, the Lamb ordained before the foundation of the world, the King of Israel, and

the Head of his body, the church. When he thus testified to the Jews he had been abundantly acknowledged as the Messiah both by Andrew, Simon Peter's brother, and also by the woman of Samaria. John the Baptist had also abundantly acknowledged him as the Lamb of God that taketh away the sin of the world. Nathanael had openly proclaimed his Sonship and authority, saying, "Thou art the Son of God, thou art the King of Israel;" and as such all the chosen vessels of mercy, the redeemed of the Lord, the sheep and lambs of Christ's fold believe in him and honour him; for the fear, grace, life, and faith which God implants in their hearts by his Holy Spirit teach them to honour, glorify, and worship him as the Lord of hosts; as we read: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread" (Isa. viii. 13); and to such God has made a very blessed promise, saying, "Behold, I lay in Sion a stumblingstone and rock of offence; and whosoever believeth on him shall not be ashamed." (Rom. ix. 33) Nor will the true house of Jacob which comprise the spiritual family of Abraham ever be led to acknowledge and own another Saviour, nor is Christ ashamed to call them brethren; but "when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my Name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." (Isa. xxix. 23.) No matter what doctrine they have previously held, nor to what denomination they have belonged, whether Roman Catholics, Unitarians, or Arminians, they shall be all taught of God and led by his Spirit to the right knowledge of his Person, Godhead, blood, and Name; as it is written: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Isa. xxix. 24.)

In meditating upon the sanctification of the church of God, we may speak of it under three distinct heads:

I. That the church is sanctified by the Father of our Lord Jesus Christ.

II. She is sanctified by the Son of God.

III. She is sanctified by the Holy Ghost.

I. That the church is sanctified by the Father of our Lord Jesus Christ. Jude, in the opening verse of his short and solemn epistle, writes thus: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Here sanctification stands first, preserved in Jesus Christ stands second; and this sanctification and preservation are made known by effectual calling. Sanctification, then, was the sovereign act of God in setting apart his own people in Christ before the foundation of the world, and ordaining them in due time to be called out of darkness into his marvellous light, "that the purpose of God according to election might stand, not of works, but of him that calleth." (Rom. ix. 11.) These are called in Scripture the vessels of mercy which he had afore prepared unto glory, whilst all who are left to die in their sins are as emphatically called the vessels of wrath fitted to de-

struction. They ever were the sons of God, yet he, in his foreknowledge, knew they would become sinful sons, and therefore gave them to Christ to redeem them. Hence he says, "All mine are thine, and thine are mine; and I am glorified in them." (Jno. xvii. 10.) Eternal life which is given by Christ is in accordance with God's own will and decree, and comes not to us by chance, nor for goodness or works. The Redeemer himself has said, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." That these were all put into Christ by the Father, and that the Father made Christ their sanctification is very clearly and expressly declared by the apostle Paul: "Of whom are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.) So that whatever Christ is to his church and people, God the Father has made him so. Consequently we never find Christ praying for any but his own people, nor for the salvation of any but his own elect. He says, "I pray not for the world; but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." Nor was Christ ever rebellious against the will of the Father in his sovereign decree of having chosen some to eternal life and rejected others, and permitted them to die in their sins. Nay, he rejoiced in the sovereign will and acts of God; as it is written: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that 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." (Lu. x. 21.)

The children of God as creatures apart from Christ, even if they had never sinned, would not have been holy; but being chosen in Christ and united to him, it was that the purpose of God might be fulfilled; as Paul says: "That we *should be* holy and without blame before him in love." (Eph. i. 4.) Hence the difference between union to Adam in his primitive state, who was only a natural man, and union to Christ, the Head of the church, who is in his nature holy; consequently all who are engrafted into and have union with him are holy also; and we read: "There is none holy as the Lord." (1 Sam. ii. 2.) Whether men love or hate, whether they receive or reject the great doctrines of election, predestination, effectual calling, and the glorification of the church of God, these blessed truths will stand through time, and those who are interested in them will stand when the world is in a blaze; for Christ prays for them and no others; as we read: "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. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me." (Jno. xvii. 24, 25.)

II. The church is sanctified by Christ. Those who are brought

to the true knowledge of Christ and who worship him are each and every one, whether they possess strong or weak faith, whether they are great or small believers, they each one have the same interest in the sanctification which Christ has effected by his own blood; as it is written: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. xiii. 12), that is, he was led forth to a place called Calvary, outside the city of Jerusalem, where they crucified him, and two thieves, the one on his right hand and the other on his left. The church of God is not only redeemed, reconciled, cleansed, and pardoned, but also sanctified by the blood of Christ. This was his great undertaking from before the foundation of the world, and for this purpose he took on him our nature, or a body which was prepared for him of God. Love brought him down from heaven, love led him on to suffer, bleed, and die for the sake of his own children; as he says: "For their sakes I sanctify myself, that they also might be sanctified through the truth."

The question may arise in the minds of some, "If Christ were holy, why should he need to sanctify himself?" The answer is, The sins of his people were imputed to him, they were reckoned his; he was to bear them in his own body on the tree; for the apostle says: "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. i. 3.) These sins, then, stood to his account, and to sanctify himself was to atone for sins not his own, but the sins of his church which were his by imputation. Those who have professed to have received the atonement of Christ, and have been enlightened, and become professors of his Name, but are afterwards left to speak lightly of the atonement, and to count the blood of Christ, wherewith he was sanctified, an unholy thing, are in a condition more dreadful, if possible, than those who despised Moses' law, and died without mercy under two or three witnesses; for these characters are said to do despite unto the Spirit of grace, to tread under foot the Son of God, and to count the blood of the covenant wherewith Christ sanctified himself an unholy thing, which no child of God is left to do, for this certainly is the sin against the Holy Ghost, for which Christ has said there is no forgiveness in this world, nor in the world to come. So then, through the work of Christ in purging away the sins of his people, they are sanctified, and that, too, in perfect accordance with the love and will of God; as Paul says: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. x. 10.) Nor can we hold this doctrine of sanctification as extending to any except those whom the Father has given to Christ, and who in due time are made known as being his brethren; for the Head and the members make one perfect church; as the apostle says: "Both he that sanctifieth, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. ii. 11.)

Our first parents were special types of Christ and his church; for as Adam existed before his wife was brought forth; so also did

Christ exist before his church was created; and as the man is not of the woman, but the woman of the man; so also the Son of God in his Deity was not of the woman, though in his human nature it was so; for the apostle says: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. xi. 11.) When Eve was fashioned and made, she was presented by God to Adam as his wife, and he received her, and she received him as her husband. So also was the church presented by the Father to Christ, and he received her as his bride, and she, in due time, receives him as her Husband. When Eve was first presented to Adam she was without spot, blemish, or any such thing; so when the church was by the Father presented unto Christ in eternity, she was without a stain, spot, or a flaw. Adam and Eve became man and wife; "they two were one flesh;" and between them there was mutual love. The woman was the first to transgress, and Adam followed in her steps and partook of the fruit which had corrupted and defiled her, which was a sin against God; for "sin is the transgression of the law." So Paul says: "Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. ii. 14); yet she was his wife still, and he partook of her sin.

So the church of Christ was in the transgression; but we cannot follow the parallel here and say that Christ transgressed. Here lies the difference between the first and the second Adam. The bride of Christ sinned, and he became her Saviour; she transgressed, and he bore her transgressions in his own body on the tree. She fell in the garden under the apple-tree, and there it was that Christ spoke the first promise to her heart; as he himself says: "I raised thee up under the apple-tree; there thy mother brought thee forth; there she brought thee forth that bare thee" (Song of Sol. viii. 5), that is, life and salvation were granted from the new covenant, of which Adam and Eve were ignorant whilst in a state of innocence. The church brought death upon herself, but Christ became her Life; she defiled, and made herself foul, Christ purifies her and makes her fair; but none of these things was Adam able to do for his bride. Adam was not the maker of his bride, though she lay in him in a latent form before she was brought forth; but Christ created his own bride, and he delights in the work of his own hands; for in his sight, though yet defiled by sin and clothed with a body of death and corruption, he pronounces her what she will ultimately be in body, soul, and spirit, saying, "Behold, thou art fair, my love; behold, thou art fair; there is no spot in thee." Adam being but a mere creature was not able to deliver his bride from sin and death; but Christ being the Mighty God, the everlasting Father, and the Prince of Peace, could and did redeem his bride from all sin, guilt, and shame, and will not suffer her to be confounded, nor put to shame; nor is he ashamed to own her any more than Adam was ashamed of his bride; for Christ has said: "Thy Maker is thine Husband; the Lord of hosts is his Name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called," (Isa. liv. 5.)

Adam, contrary to his will, was compelled to die, because of his own personal transgression; but Christ, constrained by his own love, died not for his own sins, but for the sins of his church and people. Adam was the federal head of the whole human race, which, by his transgression, or original sin, became guilty before God, yet he was not able to save either himself, his bride, or one of his offspring; but Christ being the Head of his church has saved the whole of his members not only from the guilt of original sin, but from all their transgressions and defilements, for he is mighty to save. Adam was driven out of his happy abode because of transgression and the wrath of God against sin; but Christ, out of pure love, descended from the heaven of heavens, from the heights of his glory to become a Man, to redeem his church unto himself. He was not driven nor forced to leave his Father above, nor his mother, that is, his church in heaven; but love, pure love to his spouse brought him from heaven to earth. He left all for her sake; as it written: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." This is a deep which neither men nor angels can ever fully fathom, nor could the apostle himself see to the bottom of it, for he says: "This is a *great* mystery; but I speak concerning Christ and the church." (Eph. v. 31, 32.)

Adam loved his bride, but could not give himself for her redemption, sanctification, and cleansing. When sin had once entered into her, he could not extract the venom nor take out this poison of asps. He could not take from her the spots of sin, or the wrinkles from her flesh; he was unable to make her holy, so that God could look upon her again without blemish; but Christ so loved the church and gave himself for it "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 26, 27.) It is indeed a deep mystery that the church of Christ should have been chosen in him and given to him without spot or blemish antecedent to the fall, and that God should have allowed her to fall into sin, become alienated, vile, and black as hell, and allow Satan to implant in her flesh and mind everything that is diabolical, wicked, and filthy; but all this was permitted that God might glorify his Son Jesus Christ in her recovery, that Christ might show forth his wondrous power, grace, mercy, and love in her everlasting salvation, and that he might sanctify and redeem her with his own precious blood, and cleanse her with the washing of water by the word.

The preaching of the gospel, which is respecting Christ and his own children, is instituted and established to this end, that the word, in its sweetness and power, might be applied to their hearts, at least in measure, as it was to his own apostles to whom he said, "Now ye are clean through the word which I have spoken unto you." The gospel would be no gospel at all if there were no souls to quicken and cleanse by its power, and there would be no need for

the preaching of it; but Christ's life, death, and resurrection must and will be preached until all his children are brought to know him, that the Scripture may be fulfilled: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. liv. 13.)

The Lord and his church will not always live apart, that is, he in heaven and she on earth; but the time will come when the bride of Christ will see him, and no more experience his absence, nor the hidings of his face, which, compared with eternity, are but for a moment. He says, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redcemer." (Isa. liv. 7, 8.) Whilst here on earth the followers of Christ are taught and helped, in some feeble measure, to believe on and trust in him of whom it is written: "He will rest in his love."

III. The church is sanctified by the Holy Ghost. As God the Father sanctified the church before the foundation of the world, and as Christ has sanctified her by his own blood and the merits of his death; so also the Holy Ghost performs no small part in her sanctification. One of God's promises to all his people is: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." (Ezek. xxxvi. 24, 25.) This evidently means that he will give them the Spirit of life, which is the Holy Ghost. God finds all his people in sin and death, and frequently finds some of them living in open ungodliness, as was the case with the Corinthians; but the Spirit of the Lord enters their hearts and both justifies and sanctifies them; as the Word says: "And such were some of you; 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." (1 Cor. vi. 11.) Where the Spirit is thus given, there he remains, for the bodies of the saints are his temple: "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? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.)

It is only as the Spirit sanctifies the elect that they are known and proved to be the sons of God. This is how Paul discerned the children of God at Thessalonica when he said, "Knowing, brethren beloved, your election of God;" and seeing what God had wrought in their souls through the preached word, he was constrained to thank and praise the Lord for such manifestations of his favour to these Thessalonians who had been worshippers of dumb idols, but were now turned to worship the living and the true God. So he says, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. ii. 13.)

Wherever the Spirit sanctifies a sinner, he also gives him a belief of the truth; these things are inseparable. The Spirit enlightens the eyes of our understanding, and takes the veil of ignorance from off our heart and eyes, he informs the judgment, instructs the mind, and leads it into the truth as it is in Christ Jesus, and will not suffer us, as the wicked do, to hold error, believe a lie, and be damned. Christ himself said, "If the Son therefore shall make you free, ye shall be free indeed." (Jno. viii. 36.) David, the man after God's own heart, knew what the Lord required when he said, "Behold, thou desirest truth in the inward parts," and this is precisely what Christ asked of the Father when he prayed for those that should believe on him through the preached word; as it is written: "For their sakes I sanctify myself, that they also might be sanctified through the truth," or, as it reads in the margin, "truly sanctified." But who are they for whom he prayed? Those that should believe on his Name through their word; and the word when preached in the Spirit, and by the Spirit conveyed into the hearts of God's children begets faith in their souls; yes, precious faith in the Lord Jesus Christ; for "faith cometh by hearing, and hearing by the word of God." (Rom. x. 17.) This faith which the word begets is the evidence of interest in Christ; for "he that believeth on the Son of God hath the witness in himself" (1 Jno. v. 10); nor can this interest in Christ be lost, for he who spake as man never spake has declared, "He that believeth in me hath everlasting life."

But how does this word sanctify sinners' souls? The apostle tells us very plainly, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thess. i. 5.) The word coming in power into the soul makes it manifest to those who hear it who are the true servants of God, and enables them to follow such, for they know what they have received through their instrumentality: "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." There was no proof of the three thousand who were converted on the day of Pentecost belonging to Christ until the Holy Ghost carried the word into their hearts and sanctified them by its application to their consciences.

Thus we see that God has a special purpose to answer by the preaching of the gospel, and therefore raises up men, and sends them forth to preach the word with power unto the hearts of his people, "opening their eyes and turning them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith." (Acts xxvi. 18.) Thus by the word entering with power they are sanctified by faith that is in Christ Jesus; and in every individual case where the word of God enters with authority, producing a vital change of heart, the Redeemer's prayer is most certainly answered where he says, "Neither pray

I for these alone, but for them also which shall believe on me through their word." (Jno. xvii. 20)

Those who are thus consecrated, set apart, or sanctified, are, through the aid and influence of the Blessed Spirit, led to sanctify the Lord;—not to make him holy, righteous, or pure, for he is all this unchangeably in himself; but they worship him, reverence him, give him the honour, praise, and glory of their salvation, and confess that by the grace of God, they are what they are. They fear God, acknowledge their dependance upon him, cleave to him, long for his presence, desire to be found in him, to be clothed in his righteousness, washed in his blood, justified by his Spirit, and at last to be presented faultless before the throne of his glory with exceeding joy; and thus they fulfil the Scripture which says, "Sanctify the Lord in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Pet. iii. 15.) The Lord will not give his glory to another, but will so work in the hearts and souls of his dear children that all the praise of their salvation may redound to his own eternal exaltation. Sinners thus blessed and humbled before God take a low seat, and do not exalt themselves, but exalt God the Father, God the Son, and God the Holy Ghost; for the Word of the Lord has declared it: "The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness." (Isa. v. 16.)

A SERMON

PREACHED BY MR. HAYNES, AT NORTH STREET CHAPEL, STAMFORD,
ON TUESDAY EVENING, FEB. 23RD, 1887.

"Now the Lord is that Spirit."—2 Cor. iii. 17.

IN this chapter the apostle is drawing a contrast between the law and the gospel, between the letter and the Spirit; and he tells us that "the letter killeth, but the Spirit giveth life." Now there is a wonderful difference between that which kills a person and that which gives him life; between that which destroys life, and that which creates and maintains it. The law of God sent into our heart and conscience kills us, and brings us into legal bondage, fear, and captivity. If we look at the law, and become influenced by it, we are led into captivity; but when, under the influence of the Spirit, we see the gospel in its fulness, length, breadth, height, and depth; see it in the liberty with which it makes God's children free; for we feel it shine into our hearts, then in a moment it produces life, hope, prayer, and praise.

The prospect of eternal life set before us brings the graces of the Spirit into exercise immediately, whereas the law produces felt death, bondage, and captivity. The apostle declares there was a glory in the law when God came down on Mount Sinai, when his servant Moses was in the mount with him for forty days and forty nights, and neither did eat nor drink. Moses was ordered to erect a tabernacle for God to dwell in in the midst of

his people, and there he received instructions as to its dimensions and everything about it; and when he came down he reflected the glory which he had been under for forty days and nights; and such was the glory of his countenance that Israel could not look upon him, and he had to cover his face with a veil. Paul says this glory is now done away. If this was a glorious sight for Israel to behold, how much more glorious is the precious gospel! Again Paul says, "Seeing that we have such hope, we use great plainness of speech." (2 Cor. iii. 12.) Hope in the gospel is indeed a blessed hope. The apostle says this veil that Moses put upon his face was a figure to set forth the veil that is upon our hearts whilst dead in sin. We cannot understand spiritual things until this veil is taken away. Paul says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.)

There is something very emphatic in the words of the text: "Now the Lord is that Spirit." In the Epistle of John, where the apostle was led to speak of the Lord Jesus Christ, he has a very emphatic way of speaking, and he begins, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." There is something very striking in those words, and when God is pleased to open up things by his servants to his people, they see a beauty and glory in them which they had never seen before.

I remember some years ago when going out one Sunday morning to speak in the Lord's Name, it was a very wet morning, and this verse came to my mind:

"Blest Spirit of truth, eternal God,
Thou meek and lowly Dove,
Who fill'st the soul through Jesus' blood,
With faith, and hope, and love."

With that verse I had opened up to me the Personality, work, and operations of the Holy Ghost in such a way that I felt my affections drawn out to the Blessed Spirit, as I trust I have sometimes felt them drawn out to Jesus Christ. I have never forgotten it, for it left a savour in my soul that can never altogether be forgotten or lost.

Now may God help us to meditate a little upon the words of our text. We will notice, in the first place, that the Lord is *that quickening* Spirit we read of in God's Holy Word. "And the Spirit of God moved upon the face of the waters." When the apostle was preaching God's eternal truth under the sacred anointings of the Spirit of God, he charged them with having by wicked hands crucified the Lord of life and glory; and the Holy Spirit was there present in his quickening operations, moving upon three thousand at once, and quickening their dead souls into life; and the evidence of life was when they said, "Men and brethren, what must we do?" Here was a shaking amongst the

dry bones, and a union was formed between these hitherto dead souls, under the influence of the Spirit, that hell could never rend asunder. They were now brought into the bond of the everlasting covenant, which is love. There is no union so strong as a union of heart and soul to Christ, his cause, and his people. We who have passed from death to life, and known something of the quickening influences of the Blessed Spirit in our hearts have proved the truth of this. God's children in after experience become very often like a piece of cold, inactive clay, and they say, "Can anything good grow in a heart like mine?" Your heart may feel like a hard, barren rock that can never melt, and as though nothing good could ever spring up in it; and yet, under the quickening influences of this Blessed Spirit, the heart of stone gives way, and there is a springing up of those tender feelings in the soul by which we are brought to lay prostrate at the footstool of the Lord in adoring wonder, and with feelings of gratitude.

Now the Lord is *that quickening Spirit*. If you can see a poor sinner giving signs of life, the Spirit has been there. If you feel in your heart the motions of life, the Spirit has been there. O what could we do without the Spirit of God! What could the earth produce without the influence of the sun, which has such marvellous effects? The influence of the Sacred Spirit of the Triune God, when brought to shine upon the heart, is astonishing, for it makes that poor heart to bring forth good fruit, that is joy and praise.

Again: The Lord is *that illuminating Spirit*. "After ye were illuminated." (Heb. x. 32.) O friends, there is a being illuminated and enlightened by the beams of the Spirit of God, and having rays and light of glory, rays of heavenly, pure, and spiritual knowledge let into the chambers of our hearts by which we become illuminated and see things in God's light. We then read God's Word and it appears a new book, and we also read the hymns, and they appear new. We read the experiences of God's children, and light shines upon them. Then we look at our own experience and it seems clear. The children of God become illuminated by the shinings of God's countenance, and they see things in his light. Then what glory, majesty, blessedness, attractions, and overpowering feelings are realized. Sometimes God's children cannot feel much of this; they have not one beam or ray, but all seems darkness. The Lord has a word for them: "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.) The time will come when God will let another beam of the light of his countenance into that poor dark, desolate soul, and cause it to revive again.

Now the Lord is *that teaching Spirit*. The Word says, "All thy children shall be taught of the Lord." God's school is a good school to go to; yes, it is the very best; for there we have the

best of all instruction. You there learn what you cannot learn at any other school. The Lord begins by teaching his children the A.B.C. of vital godliness. I like to hear people speak of their beginning. Depend upon it if they begin at the top of the tree, they will have to come down. I have seen people who almost as soon as they have known anything have got into the judgment-seat, but I have lived to see them come down. Zacchæus wanted to see the Lord, and he ascended a tree to see him pass, but the Saviour knew it and said, "Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully." (Lu. xix. 5, 6.) It is with the humble soul Christ dwells. The Saviour said to Zacchæus, "This day is salvation come to this house, forsomuch as he also is a son of Abraham." We have to come down time after time, for our proud hearts would often exalt us, and lift us up; but we have to come down. We must put our foot upon the first round of Jacob's ladder: "God be merciful to me, a sinner," and abhor ourselves in dust and ashes. God has all his children in his hands, and he can manage them and bring them down.

"The Lord is *that Spirit*" who teaches his children. I am persuaded none teacheth like him. God's teaching has something in it that brings us to see and feel life and power in his truth, and in real religion. Who can teach one to pray like God? Look at the difference, my dear friends, between a person being taught to pray by man, and a poor sinner being taught to pray by God the Eternal Spirit; for within us he maketh intercession with groanings which cannot be uttered. God will teach his children how to pray, and how to order their speech aright before him. Who can teach a person how to read and understand his blessed Word like himself? None can do it. Who can teach a man to preach the gospel like the Holy Ghost? Who beside the Spirit can prepare a person to receive the word preached? "Now the Lord is *that Spirit*." He is that blessed Teacher and Instructor in Zion, and all, from the youngest to the oldest, shall be brought to sit at the feet of Christ to be taught in his school, and he will teach them in his own way.

Again: The Lord is *that comforting Spirit*. He said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (Jno. xvi. 7.) He is one that can comfort the heaviest heart. The Holy Ghost is a safe Comforter. He has sometimes comforted the people of God in a most wonderful way and manner when sunk in the lowest depths of trouble, and overwhelmed with sorrow and grief. Yes, with one word he has comforted them and lifted them up out of the depths of trouble, exalted them, and set them amongst princes. This blessed Comforter does not sew pillows under all arm-holes. When he comforts it is real comfort, and you may take it as an evidence for good, and look upon it as a token of God's special regard and favour. The Lord the Spirit is a Comforter to all Zion's children, and he has made waves of comfort to roll over

their troubled breasts. The Word says, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. xlviii. 18.) Says the poor sinner, "Would to God I had hearkened to that heavenly voice, to that heavenly counsel. Would to God his counsel had always been as a light to my feet and a lamp to my path. I should then have saved myself a world of trouble." What poor frail creatures we are; and yet, notwithstanding all our folly and our departures from him, God is good.

The Spirit of Christ comes sometimes when a person has brought trouble into their own heart,—depths of trouble through their disobedience and disregard to the Word of God. Even then, when the poor heart is broken, he comes with a precious word and promise, and says, "Hope thou in God; for thou shalt yet praise him," and that will make the sinner say, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." (Micah vii. 18.)

Again: God is *that sanctifying Spirit*. Now there is no going to heaven without being made meet for it by being made vessels of mercy, meet for the Master's use. Is it not a blessing for you and me to be made a vessel of mercy, meet for the Master's use?—a vessel he can use, and use honourably; one that he is not ashamed of. He has stamped his own name upon the vessels of mercy, and he sometimes fills them with the richest consolations of his gospel. David felt it when he said, "My cup runneth over:" and we have the overflowings; for David's cup was not only full, but it overflowed in meditation, prayer, praise, desires, feelings, and experience which are expressed in the book of Psalms; for there we have the overflowings of the cup of this man of God. The Holy Ghost filled him, as a vessel of mercy, with light, knowledge, and experience, and when the Spirit of God laid it upon his mind he penned down the overflowings of his heart, and they have been handed down to us for our comfort and consolation to the present day.

"Now the Lord is that Spirit." Has not God sometimes made use of some of the most unworthy of his creatures? Has he not dug them out of nature's quarry, as it were, washed them, sanctified them, and filled them with light, love, faith, confidence, and assurance, and sent them forth as vessels of mercy meet for the Master's use? O what a mercy to be used by God for the good of his people! My dear friends, do you not sometimes look at yourselves and your life, and say, "Of what use am I? What am I living for? Am I living for myself or for God's glory?" There are two or three things the child of God sometimes feels it desirable to live for. One is he desires to live that God may be glorified in him; also he desires that he may be assured of his interest in God's everlasting mercy; and he desires to live to be useful to God's true church and people. O friends, you do not know of what use you may be! Perhaps you think

you are of no service; but you do not know what good your word of counsel may have effected. You do not know what good may have been done when you have related a little of your experience. Is there one here to-night who has listened to a brother in prayer, and has gone away and said, "I was glad I was there, for my experience and feelings have been told out in a way that I could not have expressed myself? Thus God's children are made meet for the Master's use. He has his own Name stamped upon these vessels of mercy, and he says, "They are mine," and he will own them in that day when he makes up his jewels.

The Lord is *that sanctifying Spirit* by which the soul is sanctified, and we cannot do without him. All our hope, faith, consolation, all the light and understanding we have in the Scriptures come to us through the Blessed and Eternal Spirit.

The Lord is *that sealing Spirit*. He is the Earnest of the inheritance to his people. "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Eph. i. 13, 14.) The Holy Ghost in all his work and operations in the sinner's heart is the earnest of the inheritance; and as sure as ever the earnest is given, we shall come into possession of the full reward of the inheritance:

"More happy, but not more secure,
The glorified spirits in heaven."

Now, my dear friends, can we look back to the time when God stopped us in our mad career, and when the Spirit became a quickening Spirit in our hearts? Can we look back to the time when we were first brought to bow the knee and say, "God be merciful to me, a sinner?" Can we look back at the spots and places where God was pleased to reveal himself as a sin-pardoning God, and comforted us with his consolations? The Lord was that Spirit working in our hearts and drawing us near to himself.

We might also say he is that Christ-endearing Spirit. Was Christ ever endeared to thy heart? Could you ever say, "Thou precious Christ?" Do you believe he is precious? He is precious in his Name, blood, and righteousness; but we never should have seen any preciousness in him, nor ever have felt him to be precious to us if it had not been for this Blessed Spirit, who reveals his Person, work, Name, relation, and every office he bears; and when he thus endears Christ to our souls, we feel him precious, and can scarcely refrain from weeping tears of joy and contrition under a sense of his presence and blessing. These are special times. We do not expect to realize these things every day; but to feel them once now and then, to have a touch of his love, and a sense of his presence and blessing *once now and then* lifts us up, and makes us feel there is a reality in religion. Yes, there is a reality, and an eternal reality. O that God would give us to feel it, and to say like Job, "The root of the matter is in us."

RUSK ON THE POLLUTIONS OF THE WORLD.

(Continued from page 255.)

Now, according to promise, as the Lord shall assist, I will come to this entangling and overcoming. There are in this world numberless snares, nets, traps, and gins, which are sure to take and to catch finally every man destitute of grace. All men have that within them which the world can suit, and therefore when temptation comes, if left, a believer will fall, but not finally; but if temptation comes to one who is not a believer, and not in union with Christ, such must fall quite away. To this Solomon agrees: "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth (that is, not in union with Christ); for he hath not another to help him up." (Eccles. iv. 9, 10.) I think you may see this entanglement and being overcome in various characters in God's Word. I will notice a few.

First: Balaam; he had great light and many gifts, and the Spirit of the Lord was upon him. Well, in the midst of all this a snare is laid to take him;—if he will but curse the Israel of God, Balak will greatly reward him and promote him to honour; and he being a lover of gain this just suited his corrupt inclinations, and he laboured hard to obtain it with open eyes, although he well knew it was contrary to God's will. Now he went on, to appearance, very well before this snare was laid, but here was the beginning of his fall; he is first entangled, and then overcome. All the light, knowledge, and understanding that a man may have will never keep him back; for the love and power of sin will master all that comes short of the grace and Spirit of God. So at last we have an account of Balaam being overcome; for he was found dead amongst the slain of the Midianites that fought against the Israel of God. (Numb. xxxi. 8.)

But again; let us take notice of Korah and his company. It appears to me that Korah in many things, according to appearance, exceeded Moses; for Moses, as you know, was very slow of speech, whereas Korah appears quite different; so that by his fair speech, gifts, and abilities he was very high in the eyes of the people, but he was entangled in a rebellious, proud, presumptuous spirit against Moses and Aaron, and more particularly against the Lord; and he and his company were overcome in answer to Moses' prayer which came from a burdened heart; for we read that the earth opened and swallowed them all up. (Numb. xvi. 30.) These things should teach us to be more earnestly concerned to have the grace of God than spiritual gifts; for they abstractively are very dangerous. The apostle Jude puts three of these characters together, as follows: "Woe unto them! (this is not a woe of pity, but of wrath) for they have gone in the way of Cain (that is of hatred and malice), and ran greedily after the error of Balaam for reward (which was covetousness and his own honour), and perished in the gain-saying of Core" (which was pride, rebellion, and presumption).

What a dreadful thing are these gifts without the grace and Spirit of God in the heart, which only will keep a man within bounds.

We will now notice king Saul. His beginning appeared very simple and honest in losing the asses, and in his meeting with Samuel. I say, there were many leading providences in that man's life for a time; yes, and he is turned into another man, the prophet Samuel anointed him, and the Spirit of God came upon him and he prophesied; but in all this there was no grace, and although he loved David with natural affection, yet he hated him as a saint and as the chosen of God, though without any just cause. Now it appears that this man's entanglement began after the death of Goliath, when the women sung, "Saul hath slain his thousands, and David his ten thousands." This touched his consequence, and he eyed David ever after; and if you read the account you will find that he was more and more entangled by degrees with the fear of man which bringeth a snare, not waiting for Samuel, but forcing himself to offer a sacrifice, and then sparing king Agag and the best of the flock under a pretence of sacrificing to the Lord. Then God wholly leaves him, and an evil spirit troubles him; so that he goes to the witch of Endor, after having destroyed all the witches. His malice and wrath in all this increases against David more and more, and at last he is overcome by self-murder. You may read the whole account in the book of Samuel.

Ahithophel is the next I shall notice. He was one of David's counsellors, and a very great and wise man he was; so that his counsel was as if a man had inquired at the oracle of God. David really believed him to be a good man and a partaker of the grace of God. Hence, when speaking of him, he says, "We took sweet counsel together, and walked unto the house of God in company," and no doubt but all this would have continued had not the Lord, in a particular way, tried his servant David on account of his fall by suffering Absalom his son to rise up against him. Ahithophel finding this, and having no real love to David, he was for being, as he considered, on the strongest side, and therefore joined wicked Absalom against his father. Thus his wisdom and knowledge perverted him, and he gives counsel against David. You see he is now entangled. Poor David, going up the hill with a burdened heart, puts up this short prayer, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness," in answer to which we find they rejected his counsel and said, "The counsel of Hushai the Archite, is better than the counsel of Ahithophel." Now he is overcome; for when he saw that his counsel was rejected, he set his house in order, and then hanged himself. Thus he was entangled and overcome.

I might enlarge a good deal upon this head, but I shall only notice one more, and let that suffice; namely Ananias and Sapphira, of whom we read in the Acts of the Apostles. In those days there was great persecution against the church of God, some of whom were rich and some poor; but being in those primitive

days greatly favoured with a large measure of the Spirit of love and liberty, their hearts were not in this world, but they were dead to it, and therefore they all joined together, and had all things common,—rich and poor sharing equally together. Now among these there was one Ananias, with Sapphira his wife, but they were not one in heart with the rest, but were covetous, yet they wished to be thought the same. Barnabas, having land, sold it, and brought the money, and laid it at the apostles' feet. Ananias and Sapphira, they also sold a possession, but kept back part of the price, by which, no doubt, they thought they should do better than if they had kept it unsold; for this part which they kept back, and an equal share beside with the rest, would do, as they thought, tolerably well. Now if this trial had not come upon those that had land and property, these two people had not been discovered; but God sees in secret, and there is no place where the workers of iniquity may hide themselves from him, all things being naked and open to the eyes of him with whom we have to do. Thus they are entangled and afterwards overcome; for they were both struck dead. These things are very searching, and so the church in those days found it. Hence you read that "fear came on all the church," each one suspecting and being jealous over himself, knowing the deceitfulness of the human heart; as the disciples did when our Lord said that one of them should betray him, for each one asked, "Lord, is it I?" and it is well to be thus jealous with a Godly jealousy.

But I proceed. I have already shown the pollutions of the world, and how such men escape them through a head-knowledge of our Lord and Saviour Jesus Christ, which I have endeavoured to distinguish from a saving, experimental knowledge of him. We have likewise shown from God's Word how such are again entangled therein and overcome. But now, in order to pick up a poor backslider who may be ready to conclude that he is cut clean off, and show how he differs from such, notwithstanding all his slips and falls, take particular notice:—Such may be ready to say, "I have considered the account which you have given of Balaam, and I feel in myself the same covetousness and consequence which he had." Another may say, "I find cunning, craft, and gain-saying working in me at times, even against good men, and therefore fear I am, after all, a secret enemy." A third may be ready to come forward and say, "I have been in union with good men, but we have fallen out, and I have parted from them; so that I certainly am like Ahithophel, for my heart is full of deceit." A fourth may fear that in some cases, through poverty, he may have kept back part of the price, in not fully telling to others how the Lord has appeared for him, lest they should slacken in their kind favours. Well, poor souls; but are these things at times a grief and a burden to you? Do you in secret confess them to the Lord? Do you pray against them, and loathe, hate, and abhor yourself on account of them? If so, according to Paul, it is not you that do it, but sin that dwelleth in you. It is not you, according to

the new man, but according to the old man, which at times is a sore burden and keenly felt by the new man. You and I have the same vile hearts as the men had whom I have mentioned, and God will let us see and feel it to beso. But however much Satan, sin, and death may and do strive for the mastery, yet sin shall not have the dominion, for grace shall reign, and the elder (or the old man) shall serve the younger. I well know this is a painful path, and often fear I shall quite fall away; but "God is faithful who will not suffer us to be tempted above that we are able, but will with the temptation make a way for our escape."

There is one thing that you and I should observe, and that is, that none of those awful characters to whom I have alluded were worse in their nature by the fall of Adam than are we. This is a grand truth, and when God shines into our hearts, we can see that we are no better than Balaam, Korah, Ahithophel, Saul, Ananias and Sapphira, no, nor than Judas either, for hell itself is not worse than the human heart. But these things are not to drive you and me to despair, but to the Lord Jesus Christ, who came into the world to seek and to save such as were lost,—yes, sinners, perishing sinners, even the poor, the needy, the destitute, sensible sinners that groan, sigh, long, thirst, and cry to him for mercy; for he has declared he will not break the bruised reed, nor quench the smoking flax, until he bring forth judgment unto victory; and the isles shall wait for his law. We shall have to fight against this old man all our journey through, and may often conclude that sin certainly has the dominion; yet we shall prove that God will be faithful to his word in spite of all the powers of earth or hell.

Besides, if we look at these awful characters we shall see that sin wholly reigned in and over them, neither is there the least proof that sin was any burden to them. It is true Balaam, Saul, and others said they had sinned, and so do many who have natural convictions; but God's people feel that they are sin in the abstract, from the sole of the foot to the crown of the head, full of wounds and bruises, and putrifying sores, born in sin and shapen in iniquity. Yes, and there is a cry put into the heart of such for mercy in God's own appointed way, and they have a keen appetite for Christ, and hunger and thirst after righteousness, being fully persuaded in their souls that they have none of their own.

But to proceed: "The latter end is worse with them than the beginning." Now how will this stand good? There are various sorts of sinners in the world. There are worldly, carnal men that never interfere with religion in any way whatever; they are wholly at ease and quiet, and are in profound ignorance; for many of them never in all their lives had a single thought about their future state. These, being in their sins, will perish; for "except a man be born again, he cannot see the kingdom of God." (Jno. iii. 3.) There are others whom we may call Pharisees, and these trust in their obedience to the law for life and salvation; but this

is a bed too short and a covering too narrow; for Christ said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. v. 20.) There are sinners decorated and dressed up by the devil who deceives them. Then there is another sort, and they are such as Satan deceives by a fictitious experience; and such were the foolish virgins and the man that had not on the wedding garment.

But those in our text exceed all these, for they rebel against the light, and such are called by Solomon *scorners*; for they, with open eyes, reject the only foundation that God has laid in Zion, even Jesus Christ. All other kind of sinners have obtained mercy, but these are shut out, and we are told not to reprove them: "Reprove not a scorner" (Prov. ix. 8); neither are we to speak experience to them: "Speak not in the ears of a fool; for he will despise the wisdom of thy words." (Prov. xxiii. 9) David tells us of three sorts; the first are said to walk, the second to stand, and the third have got a seat: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Ps. i. 1.) Would it not have been better for such men to have remained in total darkness about Jesus Christ than to know what they do, seeing that the light which is in them is darkness? Surely they would then have been beaten with few stripes, but now with many; for "he that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 28, 29.)

But in order to encourage those who are tried and tempted, knowing well myself how hard Satan works with such texts as these to drive us to despair, I will relate what I once heard from a good minister. Take his own words: "I was preaching in London some months back, and being much tried myself, I was speaking of how some of the Lord's family are tempted to destroy themselves. After sermon a minister came into the vestry to speak privately to me. He said, 'I wish you had not spoken about such a temptation as that, for it is just how some of the people have been tempted, and it is like opening the old wound.' I thanked him, but said that I spoke from particular impressions. About a week after a woman sent for me, and when I went she told me that three times she had been tempted to suicide, but was prevented. She feared she had committed the unpardonable sin, and the text I have quoted from the Hebrews set in upon her, so that she thought she had better die than live; but that very night when I preached about temptation, for which I was gently reprov'd by the minister, the Lord raised her to a sweet hope." From this we may see how low God's family may be permitted to sink. Now you see the truth of the text is this, that it is far better to

be wholly in ignorance, in a carnal, worldly state, than to have ever so much light, knowledge, gifts, and abilities without the grace and Spirit of God; for the end of such (being gospel-hardened) is worse than the others, both as it respects their outward character as well as the awful end they are sure to make.

Our text says, "they turn from the holy commandment delivered unto them." If you read carefully Paul's first epistle to Timothy you will see very clearly what this holy commandment is which is delivered to the church of God from former preachers to all that engage in such a great work. First, they are to show the right use of the law, and who it is for, namely for the disobedient, &c. Then show that salvation is for sensible sinners through Jesus Christ; and the effect of it, which is a good conscience. Second, the apostle says prayer and intercession is to be made for all men, kings, &c., in order that we may have peace, quietness, godliness, and honesty. Third, he shows what the character of a bishop should be, that is, blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, &c., holding the mystery of faith in a pure conscience. Fourth, he speaks against Popery, and shows that a minister should give himself up wholly to the Lord's work: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine." Fifth, he gives a rule for widows, elders, &c., and says, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality;" and in the last chapter he shows the duty of servants, and says, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, &c." Then he says, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, (now comes in this holy commandment, which takes in all these six chapters) that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ;" which shows that this is a fixed charge over ministers unto the end of time, until Christ appears at his second coming.

All this shows that in the gospel is no Antinomianism, but the reverse of it; and holiness is stamped upon every part of the gospel: as for instance: "The grace of God that bringeth salvation hath 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.) "The fear of God is holy: "Perfecting holiness in the fear of God." (2 Cor. vii. 1.) Faith is holy: "Building up yourselves on your most holy faith."

(Jude 20.) Love is holy: "That we should be holy and without blame before him in love." (Eph. i. 4.) It must be so, because all these things spring from a Three-One God, who is the Fountain of all holiness. The Father is holy, as our Lord tells us in Jno. xvii. 11. The Son is the Holy One of God, and the Spirit is the Holy Spirit. God calls his people to holiness, and not to uncleanness, and they are grieved at heart that they feel, as they often do, so contrary to all this, and can say with truth, "O that my ways were directed to keep thy statutes!" Where this is wanting and there is no longing after conformity to the image of Christ, such have no ground to believe that God has begun a work of grace in their souls; for Jesus Christ is not the minister of sin, nor does he save his people *in* their sins, but from their sins. Mark that, reader!

But I will proceed with the text: "It is happened unto them." Are we to understand by this that there is such a thing as chance, or that the apostle had any idea of this? I cannot for one moment conclude that he had. Say you, "I should rather think he had, and that there is such a thing as falling from grace, because he says in the first verse of this same chapter that 'they deny the Lord that bought them,' and you know he purchased the church of God only, for it says, 'Feed the church of God, which he hath purchased with his own blood.' Now if there is no such thing as falling from grace, how are such things as these to be reconciled?" To this I answer, that we must not take one part of the Scriptures to contradict another. That any elect vessel of mercy can fall away and perish at last is impossible, for the final perseverance of the saints is a truth scattered up and down the sacred page. As for instance: "A just man falleth seven times, and riseth up again" (Prov. xxiv. 16); "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job xvii. 9); "No man is able to pluck them out of my Father's hand" (Jno. x. 29); "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day" (Jno vi. 40); and so I might enumerate many Scriptures. All the various names the elect bear as a description of their character arise from their election and vital union with Christ, their living Head. Are they called just? It is whom God predestinated that he calls and justifies by faith in the righteousness of Christ imputed to them. Do they believe? It is as many as are ordained to eternal life that thus believe. Hence it is called the faith of God's elect, because it differs from all other faith; and such as live and believe in him, as Christ told Martha, shall never die (the second death, or eternally), but possess a hope of eternal life, which God, that cannot lie, promised before the world began.

Now if he predestinated them to justification, effectual calling, and to be conformed to the image of his Son, and has declared that they shall shine forth as the sun in the kingdom of their

Father, that all in glory are called, chosen, and faithful, and that they shall bear the image of Christ, the heavenly Adam, if this faith shall end in the salvation of the soul, which is an everlasting salvation, for "Israel shall be saved in the Lord with an everlasting salvation, and shall not be ashamed, nor confounded, world without end," if this life which he gives them is everlasting life, and if in glory they are to be led to living fountains of waters, how is it possible that ever such can fall from grace, seeing that where God gives grace he gives glory, and "grace shall reign through righteousness unto eternal life?" This can never be, for God says, "My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isa. liv. 10.)

But still some may say, "How is this matter to be settled, because it says that the Lord *bought* these wicked men (2 Pet. ii. 1), and yet, after all, these dreadful things have happened unto them?" Take notice, God often calls men by the names which they call themselves, or else by what they ought to be, seeing they have taken up a profession of his Name, or according to their pretensions to religion. Therefore he called the Pharisees righteous, whole, wise, &c, Judas he called a friend, thus intimating that such pretended to such things; and in many parts of the Word men are called, in an ironical way, by what they pretend to be. Now I look upon it that the word "bought" was a phrase much used by all that professed the Name of Christ. And why should we wonder at this, or why should we conclude that on account of their profession Christ really purchased them, and that their profession proves it? If this were the case every professor would be a possessor; but it is not so, for even amongst the disciples of Christ one of the twelve was a devil. Again, is it not common for men to call themselves believers, saints, Christians, &c, and for others to so call them, when, after all, they have nothing but the name of the sheep's skin? The apostle told the church at Corinth to flee fornication; for he says: "Ye are not your own; for ye are bought with a price" (1 Cor. vi. 19); and Peter says, "Ye are redeemed with the precious blood of Christ." Therefore these wicked men openly professed that they were bought or purchased with the blood of Christ; but after all turned from it, and denied the Lord, who, according to their own confession and profession, bought them. But again: When it says it has happened unto them, I understand by this that there was a manifestation of their hypocrisy, for had it not thus taken place, they had still gone on with their deception; but there was no chance in it thus happening, for Jude, speaking of the very same sort of men, declares that they were before of old ordained to this condemnation.

My next work, according to the text, is as follows: "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." This, says Peter, is a proverb, and a true one. So we have to treat of the dog and of the sow.

The children of God are called by the names of sheep, lambs, doves, oxen, &c, but I never read that they are called, in a proper sense, by the name of dogs, or swine. It is true that our Lord told the woman of Canaan that it was not meet to take the children's bread and cast it unto dogs (Matt. xv. 26), yet he did not speak this in a degrading way; no, he was too kind, tender, and affectionate for that; but he spake according to the views he well knew she had of herself, for she had been well humbled for the trial of her faith, and likewise according to how the Jews viewed her, she being a Gentile, for they despised such, and utterly rejected them; but he never, in reality, applies such a name as this to his own family. Under the law dogs and swine are spoken of as unclean beasts; therefore you read: "Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God for any vow; for even both these are abomination unto the Lord thy God." (Deut. xxiii. 18.) When the prophet Elisha saw Hazael whom Ben-hadad, king of Syria, had sent unto him to know whether he should recover of his disease, the prophet settled his countenance steadfastly until he was ashamed, and the man of God wept. Hazael said, "Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel; their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing?" We all know that a dog, literally, could not do this; but he meant, "Am I so base, vile, and voracious, even as a dog is when among sheep and lambs, that I should thus do?" To this the prophet answered, "The Lord hath showed me that thou shalt be king over Israel" (2 Kings viii. 11-13); and he was king after this, and did the whole of it. In this man you may clearly see what it is to be ignorant of the human heart and of our fallen state; for at that time Hazael really thought it impossible for him thus to act. A dog will eat until he is sick, and then he will vomit it all up, after which he will again return, and heartily eat up that which he hath vomited, agreeable to the text which says that this awful professor or apostate returns like the dog to his own vomit. Peter takes it from the Proverbs of Solomon, where it says, "As a dog returneth to his vomit, so a fool returneth to his folly." (Prov. xxvi. 11.)

I know these things are very trying to God's family who have backslidden from him, either secretly or openly, for as they find a craving of the flesh after that which the new nature hates and which God hates, it appears to them that God has given them up; but it is not so, for such shall be brought back again in true repentance, and shall loathe themselves in their own sight; but as for these "dogs," it is impossible to renew them again to repentance, for they will go on from bad to worse. Dogs in Scripture signify devils. Hence David prays, "Deliver my soul from the sword; my darling from the power of the dog." (Ps. xxii. 20.)

The devil has great power which none but God can overcome. David calls persecutors, who are under the devil's influence, dogs. Hence he says, "Dogs have compassed me; the assembly of the wicked have inclosed me," by all which, in a prophetic spirit, Christ is intended; for he adds: "They pierced my hands and my feet." The prophet Isaiah calls false teachers by this name also; as it is written: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." (Isa. lvi. 10-12.) Lastly, by dogs we may understand openly profane, unholy men, who will mock and ridicule all real godliness. Christ said, "Give not that which is holy unto the dogs" (Matt. vii. 6), that is, Do not tell them of your communion and fellowship with God, nor apply the promises of the covenant to such, for they are insensible sinners, and not in a state to receive such blessed truths.

These dogs,—the whole of them, are without the heavenly city, and not one of them shall ever enter there. David was sadly plagued with them; for we read he called them his enemies that rose up against him, workers of iniquity, bloody men that lay in wait for his soul. He says, "They return at evening; they make a noise like a dog, and go round about the city . . . Let them wander up and down for meat, and grudge if they be not satisfied." (Ps. lix. 6-15.) This Psalm was penned from Saul's sending for David, when they watched the house to kill him. Saul was a great professor, and our text was verified in him; for after professing such love to David and such zeal for God in destroying all the witches, he forsook God and all that was good, hated David more and more, and after all went to the witch of Endor for help. Thus he returned like the dog to his vomit, and at last perished by suicide.

(To be concluded in our next.)

GOD'S people are set forth under many infirmities; some are lambs, some great with young, some very tender, some burdened with temptations; and nothing in any of them all strong or comely. To them all Christ is a Shepherd that feeds his own sheep, and leads them out to pleasant pasture, where, if he sees a poor, weak lamb, doth not thrust it on, but takes it into his bosom, where he both easeth and refresheth him. He leads them gently and tenderly. As did Jacob them that were burdened with young, so doth our dear Lord Jesus with his flock, in the several ways and paths wherein he leads them. When he sees a poor soul weak, tender, halting, ready to sink and perish, he takes him into his arms by some gracious promise administered to him, carries him, and bears him up when he is not able to go one step forward.—*Owen.*

A RELIGION FROM HEAVEN.

Dear Christian Friend,—I feel a pleasure in sending you a few lines to let you know that I am a little better as regards my bodily health, and I desire gratefully to acknowledge the goodness and mercy of God in hearing and answering prayer on my behalf, and would say, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever."

I have always had many fears that when affliction came I should find I had not a religion that would stand the fire; but now I have been brought into trial, and instead of it being made manifest that I am deceived and out of the secret, I have sweetly proved that my religion is from heaven. Salvation is all of grace, and not of works lest any man should boast. While I have been confined to my sick chamber I have tried to put the crown on the head of the Lord Jesus and crown him Lord of all. I have said many times, "Lord, if I am spared, do let me speak well of thy Name, Person, and work, and exalt thee in the congregation of thy saints;" and I would say so still, for I feel it now springing up in my soul. I rejoice to feel love flowing out of my heart to the Lord, his people, and his ways. But, alas! I have an evil heart of unbelief and a sinful nature, and these keep me in constant warfare, so that I cannot do the things that I would. Thus I am tossed about in my mind, and often call in question the work that I trust has been going on in my soul for the last fifteen years. I know from experience that we may have such a manifestation of God's love, compassion, and mercy one hour that we can bless his holy Name with all the powers of our soul, and then lose all feeling sense of it the next, and begin to doubt the reality of what we have felt, so that at times we seem worse than those who never knew the Lord's Name. But "the just shall live by faith," not by sense and feeling. When I was in great pain of body I had no sweet feeling, neither had I joy, but I found a quiet resting on the Lord, and death was then no terror to me, neither did I feel reluctant to leave those behind who were near and dear to me in the flesh, although I had had a great conflict in respect to those things before I was taken ill.

I hope the friends at Bethel with whom I stand a member, will prove the goodness of God in every dispensation, and I believe they will, although they may be encompassed with many fears; for God will, in his own time and way, visit them, and be better to them than all their fears; but they may first have to drink deeply of the bitter waters; yet in the end it shall be well. My desire in writing is that you may feel encouraged in hearing of what the Lord has done for me in my affliction, for I believe there is a union between us that will never be severed, and I hope we shall again and again prove the truth of the Psalmist's words: "Behold, how good and how pleasant it is for brethren to dwell together in unity." It is encouraging to know that good and gracious men who have gone before were the subjects of the same

things that perplex us the greater part of our time, and when they speak of the opposite, and show the springing up of faith, hope, and love, and the effects it produces in the soul, we are sometimes enabled to feel that we know the same things, and this encourages us to still hope in God.

I sometimes think I may not be able to work to earn the bread that perisheth as I have hitherto done, but these words were a little help to me this morning: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. vi. 33.) I feel I want faith to credit it and power to trust in the Lord come what will; but I cannot do this only as helped by God. I trust my religion began like those we read of in the Bible, such as the publican, Mary Magdalene, Manasseh, Paul, and many others, for the feeling of my soul was, "God be merciful to me, a sinner;" "Save, Lord, or I perish." This was not a trifling matter with me; not a thing that I could take up or lay down when I liked; but I felt a load on my conscience and grief in my heart, so much so that I could not rest. I felt the terrors of a broken law, and trembled before a heart-searching God. Could the hedges, lanes, and secret places speak, they would witness to the truth of what I say. After twelve months of soul-travail the Lord, I trust, was pleased to deliver me without any means and without a word, but not without power, for I had the substance of Zech. xii. 10 fulfilled in my soul's experience, and to the joy of my heart I communed with the Lord Jesus. This was heaven on earth to me, and whereas before I used to keep by myself to mourn over my lost and ruined state, I now was glad to be alone to give vent to my feelings in blessing and praising the Lord. Therefore may I not say, "What hath God wrought!" To him I would give all the glory.

With Christian love to you and yours,

I remain,

Your unworthy Friend,

March 11th, 1837.

CHARLES SHADYER.

THE SWEET WHISPER OF THE SPIRIT.

My dear Friend,—I feel a desire to write a few lines to you to-night, though I could have written much better a few days ago, because I then felt more of the Lord's presence and mercy to me than I do at the present time.

Since I last wrote to you I have had an attack of bronchitis which brought me low in body, and I also felt very low in mind. On the last day in February I felt so grievously tempted of the devil to believe I had sinned beyond the reach of mercy, which forced bitter cries from my soul to the Lord that he would help and deliver me. Whilst so doing the case of David was brought forcibly to my mind. I knew he found mercy and a place of repentance, and this encouraged me to hope there was mercy for me, and I was enabled to tell my adversary, the devil, he was a

liar. After this I was enabled to cry most vehemently, and my prayer was, "Lord, do give me a heart to love thee. Do appear for my help. I cannot live without thee." Then afterwards, when I was trying to read and pray with the family, Ps. cxviii was very precious to me, and I felt much helped in prayer, and went to bed feeling more reliance on the Lord than I had done for a long time past.

On awaking from sleep the Lord, in mercy, drew near to my soul, and condescended to commune with me from off the mercy-seat. I was led to view him in his Trinity of Persons in a way I cannot describe. Then my mind was led to the judgment-hall to see the dear Saviour condemned for sins not his own, and led forth to Calvary's cross to suffer an ignominious death for sinners. With solemn awe my soul said, "Lord, was all this done for me?" and I felt the sweet whisper of the Blessed Spirit within, saying, "Yes, sinner, for thee." Now my fears all fled, the peace of God flowed into my heart, I was filled with joy unspeakable, and for about an hour enjoyed sweet and blessed communion with the sacred Three-in-One, and all through the merits of the dear Redeemer. I felt I could bless the Lord for the affliction he had laid upon me. Indeed, I was swallowed up in love and praise, and portions of the psalm I have before mentioned came with sweet power to my mind. I could then say to the enemy, "Thou hast thrust sore at me that I might fall; but the Lord helped me." Also the 17th and 18th verses were very sweet to me: "I shall not die, but live, and declare the works of the Lord. The Lord hath chasteneth me sore; but he hath not given me over unto death." And so I feel I must declare his works to you, and say, "O give thanks unto the Lord; for he is good; for his mercy endureth for ever." I could not help telling my dear wife of the Lord's goodness to me, and I earnestly pray that she, too, may, in due season, realize the same rich blessing. Not only did it liberate my captive soul, but since that time my body has also been gaining strength. Truly he is a God that doeth wonders.

In your last letter you said that doubtless the Lord would appear for me, but I could not believe it, for I was shut up and could not come forth. For some days after the time to which I have referred I enjoyed sweet peace and confidence in the Lord; but I have no power to keep alive my own soul, and when the Lord withdraws the light of his countenance I am again troubled and distressed. Surely there never was a more fearful, trembling soul than mine; but still I feel the Foundation is good on which my hope of heaven is built, and I trust I shall find it firm and good in the hour of death. The words of the prophet Jeremiah were a help to me this morning: "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.)

This morning I was with you in spirit, and a little of the hea-

venly dew again descended into my soul. I felt to love the Lord and all his dear people. I am persuaded this love is the gift of God, for my old carnal nature hates godliness. One day I was much encouraged with the words: "He that loveth is born of God, and knoweth God, for God is love." Your last letter was a help and encouragement to me. I felt so sure that you were one of the Lord's children; and as we are tried, tempted, and exercised in the same way about many things, I felt I had good ground to believe we were taught by the same Spirit. I sometimes tremble at what the Lord may yet call me to pass through in this life, and yet I feel at times that if I have his blessing in my soul, it will only be "light affliction," and there will be afterwards that exceeding great and eternal weight of glory of which the apostle speaks. What a very great mercy it is to be made a partaker of grace, and have that faith which is the gift of God. Then, come life or death, with such a soul it must be well. Yet I often shrink at the daily conflict with the world, the flesh, and the devil, and worst of all, with this unbelieving heart of mine. Sometimes I am pressed almost beyond hope, and can only groan out my complaint to the Lord and say, "If I have altogether mistaken the way to heaven, be pleased, O Lord, to guide me into the right way now, and make and keep me right."

I wish I could see you sometimes, for I feel sure it would cheer us both. I hope the Lord will sensibly sustain and comfort you in all your tribulations, and sorrows, and make every affliction work for your good. I was pleased to hear of the goodness of God to Mrs. C. It is another proof that trials, in the hand of the Lord, work for good to all his children. The fine gold is seen more clearly in Mrs. C. now that trouble presses her down. Please give my love to her, and to all the friends.

Sincerely yours,

March 13th, 1887.

J. A.

HE CHANGETH NOT.

My dear Friend,—I am anxious to embrace an opportunity of writing to you by which you may understand that I have you still in remembrance, and am, as helped in my prayers by the Lord, making request for you that you may be filled with all joy and peace in believing, even joy unspeakable and full of glory; and that you may be led more fully into the knowledge of divine truths as they are in Jesus. It is not a bare notion of things in the head, but a real, experimental knowledge of Christ and him crucified that will stand in the trying hour. The great apostle counted all things but loss, and dung in comparison to the excellency of the knowledge of Christ Jesus, rejecting all confidence in his own righteousness, and resting wholly and alone on Christ and his righteousness for justification and acceptance with God. Indeed it is in the Lord Jesus only that we have righteousness and strength, and this is such a righteousness as can answer

all the demands of justice, all the requirements of the law of God, and all the guilt of conscience, yea, and all the accusations of Satan, and render a person spotless in the sight of God. We are complete in Christ, fair and comely, though in ourselves we are unworthy, vile, and deformed; so that we may say with the apostle, "Who shall lay anything to the charge of God's elect?" O the wonders of divine, glorious, sovereign, distinguishing grace, that such poor sinful, polluted wretches should be so highly favoured and dignified, and brought into sweet union and to have communion with God by the blessed Jesus.

O how comfortable and pleasant is it to live in the beams of God's reconciled face, and to taste the sweetness of his love which is better than wine! How should such love and grace engage us to love God and live to him; yea, and to trust in him. It is matter of astonishment and admiration that it should please the high and lofty One to set his love on such unworthy wretches, and draw them with the cords of his lovingkindness. There is nothing so sweet and excellent as to behold the beauty, or to be taken with the love of the most excellent Jesus. It is a sweet life to dwell in the secret of his pavilion, and to have a place among them that stand by and see the lovely face where the Divine Majesty may be approached unto in a way of intimate and holy communion and acquaintance, and where we shall hear of nothing but peace. Nothing but the law of kindness and liberty is delivered from mount Zion where God hath commanded the blessing even life for evermore.

What reason have we to be praising the Lord with the greatest thankfulness of heart that ever he should cast one favourable look upon such vile dust, who deserved to be cast into the dungeon of utter darkness for ever! I think that I above all others have cause to admire the stupendous grace and love of God, that he should come over the mountains of my rebellion, and reveal pardoning grace unto me who am viler than the vilest sinner that lives upon the earth; and I cannot now but hope that he has done this for me. I am often, yea, very often attended with questionings and fears that I may be mistaken herein, and doubting whether I have a right foundation for my hope of happiness, concluding that a work of grace has never yet been begun in me, and supposing that if the Lord had ever been at work upon my soul in a true and saving manner, I should have had a deeper sight and sense of my own vileanness than I ever yet have had, that Satan would have been busier with me, and I should have met with stronger assaults and temptations from him, as most of the children of God do when under the first work. These objections, with many others, rob me of my comfort. Sometimes I think my desire of being saved was never from a right principle nor to a right end, but arose from a selfish bottom, to the end that I might be delivered from eternal wrath and misery, not aiming at God's glory therein. Thus I am at times writing bitter things against myself, and fear I am still leaning to and depending

upon something in myself and not resting upon the merits of Christ as the only way of salvation.

Besides, I think if there ever had been a real change wrought in my soul, then would my heart, my thoughts, and affections be more set upon things that are heavenly and divine, and I should be weaned from the things of the world in a far greater measure. I should find my heart more drawn out in love to the Lord Jesus, should see a greater beauty and excellency in his Person and righteousness, and likewise sin would appear more hateful and odious in my view. I should not be attended with such vain thoughts and backslidings of heart from the Lord, and with careless, lifeless, and indifferent frames as I too often am. Are these spots like the spots of God's children? Surely, I think, they are not; neither could such who have indeed passed from death unto life be left so often to question their state. They have clearer and more certain evidences and testimonies of their security, and are enabled to rely upon and trust in the Lord, even when they do not enjoy his sensible presence. Job could say, "Though he slay me, yet will I trust in him;" and the Lord by the prophet Isaiah saith, "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.) Yet how prone am I at every turn to dishonour the Lord by unbelieving frames.

These are some of the fears that I am very frequently filled with; but O what a mercy it is that the Lord rests in his love. He is the same towards us yesterday, and to-day, and for ever. Though we vary in our frames, yet he abideth faithful; he changeth not. There is no variableness, and not so much as a shadow of a turning in him. O that the Eternal Spirit would come down more abundantly, and persuade us of the freeness, and fulness of eternal grace, that we might be made to behold our interest in the Root of David from the utmost bounds of eternity, yea, also while we were in the depths of our rebellion, which, through grace, I have been made at times to believe. Did I believe God's love to be but of yesterday it would much damp my spiritual comforts; but when I am brought to see the fountain of this great depth of electing love to be eternal, and as ancient as God himself, how am I made to rejoice sometimes, and to wish I could more love my dearest Jesus. Surely there is no spring of obedience like that of love. As the Word says: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father." (Jno. xiv. 21.) Persons may have Christ's commandments in their head and in their mouths may know what his commandments be, and yet not have them in their hearts, so as to keep them, or be subject to them; but a truly godly person loves them, approves of them, and sincerely keeps them. Great peace be with you.

Yours very affectionately,

ANNE BRINE.

SUPPORT IN AFFLICTION.

My dear Friends,—Through the Lord's goodness I continue to hold up better this winter than I have done for some years past, and I hope there is a little mental improvement. My affliction has been a trial, and I hope also a blessing;—a trial inasmuch as it deprived me of the means by which we sometimes obtain spiritual help, such as reading, and meditation; a blessing in that it has made me experimentally to prove the all-sufficiency of the Father's purpose of love in the covenant of grace, and the perfect work of Christ for me and in my salvation. I have been led to see that the Blessed Spirit, the Comforter, would still abide in me, even if I were to be quite deprived of my reason, and die in that state; for he would grant me such a measure of support and comfort as should be needful. This is firm ground, and on this I have, in some measure, been enabled to rest with composure of spirit and calmness of temper under my trying ailments of body.

I gladly received your last and thank you for it. I can sympathize with you in much you have therein related, owing to trials of various kinds which I have been and still am called to endure; but it is our mercy and comfort to feel that they are all known unto and in the hands of the Lord, who can never err as to the weight of them, or the time at which they shall come upon us. Satan would rob us, were it possible, of this stay; but God's Word abides and must prevail. As you are aware I have for many years been much afflicted in my poor weak nervous tabernacle, but it all seems to work together for my good, and I often ask myself the question, "Is anything too hard for the Lord?" whilst truth, conscience, and experience all join to answer, "No." I have often feared lest, through the pressure on my brain, I should be left to say and do many dreadful things; but O my dear friends, what profitable lessons I have learned in the furnace, and what answers to prayer I have received; so that I have been filled with shame and contrition of spirit, while I have looked on and been amazed at the Lord's goodness and preserving care over me, towards me, and surrounding me, when I have had no power to keep myself.

Bless the Lord I can now read my Bible with somewhat of the same understanding that I had years ago, which I much prize after such a long season of almost continual inability to do so. I can but weep before the Lord for this restored favour, and I have thought of what Nebuchadnezzar must have felt when the Lord restored his reason. It is God alone that can keep eternal realities before our minds. As we get older our natural powers get weaker, and none but the Lord the Spirit can seal the truth upon our hearts, so as to cause us to return to the days of our youth; but he can do this, even in a dying hour.

I am glad to hear of the addition to your church of such as you love, and of whom you have a good hope. Please give my kind love to the friends, and Believe me, Yours sincerely,

Leamington, Dec. 30th, 1881.

W. STEPHENS.

INQUIRY AND ANSWER.

Dear Sir.—May I ask you to give us your thoughts upon Jonah iii. 10, as some people are very much tried upon it, because Job says, "He is in one mind, and who can turn him?" (Job xxiii. 13.)

A LOVER OF TRUTH.

ANSWER.

The question which our correspondent asks may be divided into two parts. The first respects Nineveh as a city where sin and wickedness so abounded that God threatened her overthrow; therefore he sent a message by his servant Jonah, saying, "Yet forty days, and Nineveh shall be overthrown." But this threatening to the Ninevites was conditional, like the threatenings which God made to the Israelites, as may be seen in the case of Rehoboam and his people when Shishak, king of Egypt, came up against Jerusalem; for we read: "When the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak." (2 Chron. xii. 7.)

The message which God sent to the Ninevites by Jonah was very short and very emphatic, but it had a remarkably solemn and humbling effect upon the people, from the king on the throne to all his subjects. Doubtless it produced a dread of the anger and wrath of God falling upon them; for we read, "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." (Jon. iii. 5)

There were many promises attending the old covenant; some of them applied to individuals, and others to cities and nations; therefore we read: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." (Jer. xviii. 7, 8.) This was verified in the case of the Ninevites; for it says: "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." This repentance, though only natural, was produced by the power of the word from the lips of Jonah; but there is no proof that it was attended with *godly* sorrow which worketh repentance to salvation not to be repented of. Like the way-side hearers, the stony-ground hearers, and those who bring forth no fruit unto perfection; so the Ninevites repented, but there was nothing spiritual or saving wrought in them by it; though possibly God had a few in that large city in whose hearts he wrought repentance unto life.

In the law of God we see how it respects individuals; for we read: "Honour thy father and thy mother; that thy days may

be long upon the land which the Lord thy God giveth thee" (Exod. xx. 12), and Paul says, "This is the first commandment with promise." Again, when God sent his message to Ahab, it had an effect upon him which the Lord noticed, and said to Elijah the Tishbite, "Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's days will I bring the evil upon his house." (1 Kings xxi. 29.)

The second part of the question asked by our correspondent, which refers to Job, is in reference to God's dealings with his soul; for he there evidently refers to God's unchangeability in his covenant of grace, which is ordered in all things and sure, and in which is included his leadings and dealings with his people, with their trials, and all the mercies and grace that he has treasured up for them, from which he will not deviate; as the Word says: "Every good 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.) Hence the words: "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Job found that he was unable to turn God from his purpose, or to alter the end which he had in view. David found many things to try him, yet he was assured that his trials and miseries were all known to his God; therefore he says: "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow" (2 Sam. xxiii. 5); by which we see he could not alter one thing. Of this Paul clearly speaks when writing to the Hebrews, where he says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. xii. 6); so the love, the chastening, and the scourging are linked together, and cannot be separated. Job found it was not what he would or what he willed, but it was what God would do for him, and the way he would lead him and teach him; and as the Lord greatly loved Job, he greatly chastened him, until he was brought to lose all his own wisdom, strength, and righteousness, and say, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer; yea, twice; but I will proceed no further." (Job xl. 4, 5.) Here he justified the Lord in his way, and gloried in the end which he had in view.

SATAN hath a great hand in most sins. It was Satan that tempted our first parents to rebellion, that provoked David to number the people, that put Peter upon rebuking Christ; therefore said Christ, "Get thee behind me, Satan." It was Satan that put Cain upon murdering of righteous Abel; therefore he is called a murderer from the beginning. It was Satan that put treason into the heart of Judas against Christ. As the hand of Joab was in the tale of the woman of Tekoa, so Satan's hand is usually in all the sins that men commit.—*Brooks*,

Obituary.

ROBERT COLEMAN.—On April 18th, 1886, aged 65, Robert Coleman, of Wellingboro'.

He was born at Odell, in Bedfordshire, in the year 1821. When about three years of age he was severely burnt, the effects of which he felt all his days. At another time he narrowly escaped fatal injuries through playing with gunpowder. As a youth he was very wild and gay, although his parents were very respectable people, and regularly attended Carlton meeting. Leaving his baking business he removed to Stanwick, and learned shoemaking. Here he formed an acquaintance with one who eventually became his wife. He now had serious thoughts with regard to his soul's welfare, and attended a Baptist cause. On one occasion the hymn was given out which commences with the following words:

"A sinner saved before thee stands,"

which was very much blessed to him, and he felt the savour of it on his dying bed.

After this he was left to backslide, and continued in that state for about seven years. He was in a very unhappy state of mind, but the time for his complete deliverance drew on. A friend, in conversation, put the following solemn question to him: "How will it be with you at the last day?" which cut him to the heart. It is impossible to describe the feelings he was exercised with at this time. He was unable to work, and experienced restless nights, and much bitterness of spirit on account of his backslidings. But the Lord was very merciful unto him, and after he had been in bitter agony of mind for about three weeks, he was set at liberty under a sermon preached at Rushden by a Mr. S. This took place thirty years ago. Now came a time of great rejoicing; for as before he had been in the depths of sorrow, now he was in the heights of bliss. His joy was very great, and his friends rejoiced with him. These indeed were happy days, and never to be forgotten by him. Eventually he came before the church and was baptized by Mr. A., on July 13th, 1856.

He passed through many changing scenes. Nothing but the distinguishing doctrines of grace would do for him, as they were very precious to his soul. The worldly spirit of some professing Christians was a source of much grief to him.

In the spring of 1874 he had a violent attack of bronchitis, and ever afterwards suffered from asthma. In Feb., 1886, he was again seized with bronchitis, from which he never recovered. He had been in a dark state of mind, but the morning before he died light broke in upon his soul, and he desired one of his daughters to sing a hymn, and afterwards repeated, with much warmth:

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

On the doctor visiting him he asked him if he thought he was dying. The reply was, "Yes." The doctor then asked him if he felt prepared for the change. He replied, "I am both willing, and happy." Shortly afterwards his spirit entered the regions of glory.

G. P. M.

DRUSILLA STINCHCOMB.—On Feb. 10th, 1888, aged 44, Drusilla Stinchcomb, wife of Mr. M. Stinchcomb, of Old Sodbury, and daughter-in-law of the late P. Stinchcomb, Baptist Minister.

She was for many years a regular attendant at the little chapel at Old Sodbury, and although she made no profession, during her illness she said that she had attended the means of grace with a desire that she might hear to the saving of her soul. She had to prove that it is through much tribulation we must enter the kingdom.

The most painful and trying affliction through which she was called to pass was a cancer in the left arm. Twice she underwent an operation, and had it removed; and although her nerves were very weak, she was strengthened to go through it by the promise being applied to her soul as she entered the room: "As thy days, so shall thy strength be." But the cancer again made its appearance, and, with death in view, she was led to cry, in bitterness of soul, "I shall die, and go to hell." She was always subject to the fear of death, but now she feared she should sink into hell. After a time the Lord gave her these words: "I will bring the third part through the fire," &c.

In Oct., 1887 she went under the treatment of a doctor professing to cure cancer, which buoyed up her hopes for a short time. In a fortnight the cancer bled profusely, but was stayed in answer to prayer. From this time until her death she kept her bed. The Lord granted her much patience to bear her severe pains without murmuring. The cry was often pressed out of her soul, "Lord, have mercy upon me;" but she could not believe that the Lord would save her. The following words were a comfort to her: "This sickness is not unto death, but for the glory of God." (Jno. xi. 4.) One night, when unable to sleep, she much enjoyed hearing read, "The Loss of All Things for Christ," by R. W. Wilson, and said, "I wish I could feel the same as he did." When asked if she was without a hope, she replied, "No; but I am afraid it is not a good hope; for I think no one else feels as I do."

At another time she said, "There is nothing here to live for, if the Lord would but be pleased to take me to himself." She was obliged to lie in one position, and was in a most helpless condition. I said to her, "You could not have believed twelve months ago that you could have borne up under so much suffering." She replied, "No, I could not." I said, "He who has enabled you to bear what you have had to pass through so far, will still give you strength, and help even unto the end." She replied, "Yes, I hope so." During her affliction she was enabled to speak of the feelings and desires of her soul, which before had been known only to

herself; but would say, "Mine are such poor prayers, and feeble desires." The friends with whom she used to meet, and the ministers who supplied the cause at Old Sodbury were often led out in prayer on her behalf, and felt assured that if the Lord were not pleased to raise her up again, he would have mercy upon her, and give her a blessed entrance into his everlasting kingdom.

The last time her arm was dressed she said,

"A few more sighs, a few more tears,
And I shall bid adieu to pain."

In the night she said, "What a painful ordeal I have to pass through!" and afterwards said, "Praise God! Praise God! Praise the Lord." About six o'clock in the morning she said, "Death is come." Her husband read part of a hymn, when she said, "I should like to talk to you about it; but I cannot now." He asked her if she were afraid to die. She answered, "No." Shortly afterwards she said, "Do Lord, receive me unto thyself;" and thus her spirit took its flight to the realms of bliss.

A. ISAAC.

MARY ANN STACE.—On March 5th, 1888, aged 70, Mary Ann Stace, a member at Zion Chapel, Folkestone.

I can give no account of her call by grace, nor of her early days, except that she was formerly a member at the Baptist Chapel, Pentside, Dover. In the year 1847 she was married to Mr. John Stace, and with him removed to Folkestone, where they commenced a jewellery business. Not finding what they wanted at the then Particular Baptist Chapel they were obliged to walk somewhat alone, but found a few of the poor of the flock who were alike dissatisfied, and Zion Chapel was opened, which continues until now.

Her husband was removed by death in the year 1869, which was to her a most grievous affliction, but she was supported under it, and enabled to carry on the business successfully up to the time of her death. She was a firm supporter of the cause of truth which lay so near her heart; and for many years was the chief supporter of it, always seeking to do good to those whom she believed to be the Lord's people. For some years past her friends had seen how her poor weak tabernacle was being taken down. In the early part of 1887 she was laid by with a bad hand, from which she never really recovered, and when the cold weather came much suffering resulted from it, combined with great feebleness of body. On Friday, Feb. 25th, an attack of paralysis of the throat and face supervened, so that she was unable to swallow, and could scarcely speak. For a day or two there were hopes of recovery, but she gradually got weaker, until early in the morning of March 5th, after a few hours of painfully oppressive breathing, she passed away.

During her last illness her mind was kept in a calm and peaceful state, which made it quite a privilege to be with her. She expressed how glad she was to have only her own people about

her who could understand the language of the heavenly Canaan. The second day of her illness she asked to have the hymn sung which commences:

“Ho that hath made his refuge God,”

which seemed to express the calm rest on the Rock of Ages which she was privileged to feel. On the Thursday evening, at her request, although very low and weak, several of the friends came to see her after the prayer-meeting, and they sang the hymn commencing,

“Yes, I shall soon be landed.”

She waved her hand triumphantly all the time to express the feeling which she could not utter with her voice. To one of the members who came to see her she said, “I am going home;” and then remarked, “I do love the Lord’s people.” She also quoted a verse of a hymn commencing,

“Come in, thou blessed, sit by me.”

One night she was much blessed in meditating on the following words: “Being justified freely by his grace through the redemption that is in Christ Jesus.” (Rom. iii. 24.) Satan was not permitted in any way to disturb the peace of her mind, for she was kept in perfect peace, only complaining of weariness, saying, “He is so long in coming,” except once she felt a little rebellious at the thought of the possibility of being raised up again.

Many of the friends called to see her, and although almost unable to speak she was pleased to see them, saying she hoped to meet them again when weakness, infirmities, and sins would be for ever left behind. To a friend who was a kind nurse to her she repeated several verses of hymns, especially one which had been the means, in the Lord’s hand, many years before, of bringing all her sins in battle array against her; and on being asked what was her present feeling, she said she felt that her sins were all put away. On another occasion she repeated:

“My faith would lay her hand,” &c.

Once when her mouth was refreshed with a little moisture she said, “They gave Christ gall and vinegar to drink.” At another time her feeling was:

“Weary of earth, myself, and sin,” &c.

Mr. Kemp, of Biddenden, an old and valued friend, conducted the funeral service at the cemetery, where a goodly company of relatives and friends had met to see her remains laid in the grave, in sure and certain hope of a better resurrection.

E. MOAT.

JAMES ALLPRESS SMITH.—On April 18th, 1887, aged 41, James Allpress Smith, for thirteen years and a half member, and ten years deacon of the Baptist church at St. Ives, Hunts.

He was born in London, in the year 1846, and was a very high-spirited youth, and grew up fond of society and music. In course of time he entered upon his father’s business at Watford, and attended the Baptist Chapel in that place. One sermon he was

blessed under was from the words: "Heaviness in the heart of a man maketh it stoop, but a good word maketh it glad." Soon after this, feeling that he was spoiled for the world and experiencing the power of the words: "Come out from among them, and be ye separate, and touch not the unclean thing," he desired, if it were the Lord's will, to be united with the people where he met, and on the last Sabbath in December, 1872, he was baptized, and joined the church at W.

He came to St. Ives in 1873, and the first Sunday he was here Mr. Haynes read the words: "And her hap was to light on a part of the field belonging unto Boaz" (Ruth ii. 3), and on leaving the chapel his feeling was, "This people shall be my people," which spirit of union abode with him to the day of death.

He took great pleasure in visiting the sick, and ministering to their needs. But things with him, as with most of the children of God, often went contrary, and he many times said, "What a deal of turning and chiselling the stone requires to be made meet for the heavenly building." In prayer he often asked to be kept little in his own esteem, although when things went adverse he has said, "O how I dislike the process!" On the last Sunday he spent on earth he said to a friend,

"Why were we made to hear his voice,
And enter while there's room?"

After the evening service Mr. Haynes went to his home, and they spent a little time in sweet intercourse on the things of God, and when they separated they felt the bonds of union greatly strengthened. The day following he left home for Watford, going by way of Bletchley, at which place, he, having to change, alighted from the train, and seemed to be going towards a seat when he fell, and on someone going to assist him it was found that he had passed away, without a word or a groan, to be for ever with Christ, and to be like him. The cause of death was heart disease. The body was brought home, and interred at St. Ives by Mr. Haynes, in the presence of a very large number of friends and sympathizers.

SAMSON LOCKSTONE.—On Sept. 22nd, 1887, aged 92, Samson Lockstone, of Old Sodbury.

He was made a partaker of the fear of the Lord when very young. He was a hearer of the late Moses Stinchcomb, at Hawkesbury, Upton, under whose ministry he was greatly blessed and would very frequently walk to Upton and back twice on the Sabbath, a distance of four miles each way. He was set at liberty under the prayer of a good man, and joined the church at Upton. He was by trade a mason, and at one time had work in Brighton at the Pavilion, when he attended the ministry of the late Mr. Vinall, Huntington, Sharp, Gadsby, and others. Whilst there he was married to a member of the congregation who was a God-fearing person.

After returning to Old Sodbury the Lord saw fit to bring him

into great and sore troubles. Four children were taken from him by death in the space of fifteen months, his wife was laid aside with a mental disease, and things went against him in business, so that he was deprived of his little means and brought into trying circumstances. The Lord gave him much of his presence, and he was favoured with strong faith, steadfast hope, and much assurance during the latter days of his life; but when the Lord withdrew from him the enemy seemed to have great power, and he often begged of the Lord to keep him, and not to leave him.

He had but little illness until he was in his 90th year, when, during the winter, he had a severe attack of bronchitis, but was brought through. He also had a slight stroke which affected his left arm and side, but these also recovered strength. His conversation during his illness was very blessed. Sometimes he would call us up in the night to tell us how the Lord had blessed him and caused him to rejoice in his mercy. On Sept. 5th he walked in the garden, and in the afternoon read the "G. S." in which is the account of the late Mr. A. B. Taylor's death, and said how he enjoyed it. A day or two previous to this he was much favoured, and said he felt to be on the heights of Zion, and seemed as if he could not praise God enough. After this the enemy seemed to have great power over him, and at times he much felt the infirmities of old age. Then he would weep and beg of the Lord to send forth his light and his truth to lead him, and to bring him unto his holy hill.

He retired to rest on the Sunday evening apparently well, but about midnight became restless, and wanted to get up. At four o'clock, while in the act of dressing, he was seized with a fit of apoplexy, from which we did not think he could recover. This was followed by slighter fits about every quarter of an hour. A friend who had frequently visited him came in on the Wednesday morning, and we knelt down and begged of the Lord that he might recover, so as to be able to speak to us once more, that we might know that it was well with him. In answer to our cry he gradually regained consciousness, and was enabled to speak. On Friday morning he said, "Bless the Lord! His lovingkindness is better than life." After this he seemed to feel his weakness, and continually cried to the Lord to help him. Then said, "Bless the Lord, O my soul! Lift me up, that I may praise him with joyful lips, and speak good of his Name."

On Sunday evening Mr. Gibbs, of Bradford, who was supplying at the chapel, called to see him, and read and engaged in prayer, to which he listened attentively. On the Tuesday Mr. Prewett, of Chippenham, saw him, and quoted the words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil," when he himself finished the verse: "Thy rod and thy staff, they comfort me." I said, "You want the Lord to help you now." He replied, "Yes." I said, "He will never leave nor forsake you." He said, "No, never." After this he lay apparently asleep, but would now and then awake, and exclaim, "Lift me up,

that I may praise him, and speak good of his Name; for he has delivered my soul from death, mine eyes from tears, and my feet from falling." These were almost his last words. Thus he sweetly passed away, without a struggle or a groan, to be for ever with the Lord; and although he proved almost to the last that the Canaanites were still in the land, yet grace did at last gain the victory; and thus the conquest was complete. A. ISAAC.

MARY CHERRY.—On April 12th, 1888, aged 82, Mary Cherry, for many years a godly, consistent member of the church worshipping at Hall Lane, Walsall.

She was baptized at Gornal by the late Mr. Mountfort, and was elder sister of the late George Nicklin, for many years a deacon and principal supporter of the cause of truth at Walsall. She, like her brother, was not a great talker, but both were broken-hearted and humble followers of the Lord Jesus. She was unable to attend the chapel the last year of her life, and when I called upon her she often said, "Do not forget me in your prayers, especially when in the Lord's house; for it has been a sweet place to me."

I remember calling upon her some time back, and found she had had a severe conflict with the enemy, who tempted her to fear that after she had professed the truth so many years, she did not know anything savingly, and would prove after all a hypocrite. She said, "O my dear friend, how this sank me! I tried to beg of the Lord to assure me that I was one of his, and I wept before him and said, 'Lord, do help me to believe aright. Say unto my soul, I am thy salvation.' I did fear so much, and Satan was very busy; but the Lord broke into my soul with these words: 'Fear thou not, for I am with thee; be not dismayed, for I am thy God.'" She wept, and blessed and praised God for his goodness to her, and the Lord again sounded in her ears, "I am thy God." She replied, "O Lord, thou art my God; thou art my God." To use her own words, she said, "I had then a foretaste of the joys of heaven." After this she had again to pass through much darkness, but her mind was sweetly stayed upon the faithfulness of Jehovah, and not so tossed about as it had been. On one occasion she said,

"A faithful and unchanging God,
Lays the foundation of my hope,
In oaths, and promises, and blood."

At another time she said to me, "May the Lord bless you, and bless your testimony to his dear people, and give you seals to your ministry and souls for your hire." O how precious was the Lord to me in the night! He said, 'I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.' I felt such a desire to depart and be with him for ever; yet I said, O Lord, my God, not one minute before thy time; but in thine own time do take me unto thyself." Soon after this she was

seized with great pain, and at the last for two days was quite unconscious; but when dying, although not able to speak, a sweet and heavenly smile beamed on her countenance, and she quietly breathed her soul into the arms of Jesus, who had loved her with an everlasting love, and called her, to be for ever with himself.

S. G. SPENCER.

ANNIE LETTS.—On March 30th, 1888, aged 37, Annie Letts, a member of the church at Kettering.

She was well known to several of our ministers, who esteemed her as a believer in the Lord Jesus. She was baptized in June, 1880, by Mr. Peet, of Sharnbrook. She had been an invalid for many years. It is about seven or eight years since I first became acquainted with her, the Lord having at some seasons blessed his word to her soul when feebly spoken by me, which brought us together in the bond of the gospel. Several times when I have visited Kettering she has opened her mind to me on spiritual things with some degree of freedom. She was much exercised about the genuineness of her profession, and feared there were many things in her that were marks against her. Sometimes she thought her convictions were not deep enough, and that she had not felt misery and wretchedness on account of her sins to the extent that those do who fear the Lord, which caused her much distress of mind, and the evils of her heart were a source of much sorrow to her; but at other times she felt it good to hope in the mercy of the Lord. Thus she was kept hoping and fearing, sinking and rising, and was sometimes favoured with the drawings of divine love. She was very cautious in speaking of her exercises, fearing she might express more than she had really experienced; but a savour accompanied the little she said.

On Wednesday, March 21st, I preached in the evening at Kettering. It was a very cold day, and she was not so well as usual, but could not be persuaded to stay away from the house of God. The following words were laid upon my mind to speak from that evening: "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." (Ps. cxliii. 8.) She felt her soul refreshed under the word, and on her return home seemed much better, feeling strengthened in body and mind. This was the last time she was out. On the following day I had some conversation with her, in which she expressed the sweetness she felt under the discourse the previous night, and said, "I feel much better," and, with a smile, remarked, "We shall be at Sharnbrook to hear you on the 30th, if all be well." However, that was not to be, for on Friday, the 23rd inst., she was not so well, and the following day the doctor was called in; but he did not think her in a dangerous state. On Sunday she came down stairs for the last time, and her mother and sister did not think her much worse, but on Tuesday, the 27th, she became unconscious, and so continued until Friday, the very day she had

intended to be at Sharnbrook, when she passed away, without a struggle or a groan. "Absent from the body; present with the Lord."

J. WARBURTON.

JANE BARKER.—On Feb. 27th, 1888, aged 68, Jane Barker, a member at Hope Chapel, Rochdale.

When about nineteen years of age the Lord called her by his grace. She was then amongst the Congregationalists, but had to come out from them, and attend the ministry of the late Mr. Kershaw, by whom she was baptized. She was a real lover of Zion, and, as often as able, she was to be found at Zion's gate. It grieved her to see the coldness and indifference of some who attend the means of grace. She loved to hear the truth of God set forth in all its fulness, and it many times caused her heart to rejoice. Many were her afflictions, but the Lord gave her much grace, strength, and patience under them. Her last affliction was very severe, but she was much supported under it. On one occasion she said, "Satan has thrust sore at me that I might fall, but the Lord still reigneth." The following words were very sweet to her: "Be patient therefore, brethren, unto the coming of the Lord" (Jas. v. 7), and much patience was given, which enabled her to endure her affliction without murmuring at the Lord's dealings with her. The following words were much blessed to her: "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him." (Nahum i. 7.) Also the following: "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me." She said, "I have no hope but in God's mercy;" and the words were sweet to her,

"A hope so much divine,
May trials well endure," &c.

At another time she said, "I long to be released from the body, and be with Christ, which is far better."

Ps. xx was much blessed to her, and she remarked, "I have often been oppressed in spirit, but the Lord has granted me life and favour, and his visitation hath preserved my spirit." She said, "I seem to feel much as Job did, and as Jeremiah has expressed in his Lamentations." At another time she observed, "I feel to be resting upon the Rock of Ages;" and to me she said, "Never be afraid to preach the truth, for, depend upon it, the Lord will stand by you, as he has done up to the present. It grieves me to see anyone indifferent to the truth, and take up with trifles. I hope the deacons of the church may be enabled to stand by you, and help to maintain church order and discipline, which is so needful at the present time." After this she got much weaker in body, and was not able to speak much. The following verse of a hymn was much blessed to her:

"When this afflicted soul shall rise," &c.

She was heard to say, "Come quickly," and then calmly fell asleep in Jesus.

J. EDDISON.

THE
GOSPEL STANDARD.

AUGUST, 1888.

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

THE SPIRIT OF POPERY AND ITS FRUITS.

BY THE EDITOR.

DURING the last few weeks there have been many meetings held throughout the country in commemoration of the Tercentenary of the defeat of the *Spanish Armada*, called by the Pope the *Invincible Armada*.

King Philip of Spain was at that time one of the most powerful monarchs in Europe, and being a rigid Roman Catholic himself, he was surrounded by a number of Papists, who advised him to provide a powerful navy for the invasion of England, the overthrow of the Protestant religion, and the punishment of all heretics, who would not bow down to the Pope of Rome, and acknowledge him to be the supreme and universal head of the church of Christ. Accordingly a powerful fleet was prepared, equipped with the best sailors that Spain could provide; and on board this fleet was a large army of soldiers,—men picked out on purpose to confront, and, as they thought, slaughter any British forces that might attempt to resist them.

This powerful Armada consisted of one hundred and thirty ships, besides transports armed with two thousand, six hundred, and fifty great guns, and thirty-three thousand soldiers and sailors, besides one hundred and eighty priests and monks under a vicar-general of the Holy Inquisition, having with them chains and instruments of torture, and smiths to fasten them on the *heretics*, as the Papists called the Protestants, or those who were favourable to the reformed religion. To make victory sure this powerful fleet was to be joined by another, equally powerful, off the coast of Flanders, consisting of an immense number of flat-bottomed boats with an army of one hundred thousand men equipped with the best weapons and materials of war, which were to be conveyed to the mouth of the Thames under the escort of a special fleet; and to make it complete, it was launched with the blessing of Pope Pius V, and a promise that he would support it, in a pecuniary way, by advancing a million of ducats as soon as the expedition reached the British shores. Thus they safely calculated on taking London and exterminating the Protestant religion in this country.

But thanks be to God through our Lord Jesus Christ, who gave the victory to this English nation, and as from that day

kept in our midst the glorious gospel of his grace, and made it to flourish; and which we hope will be continued and contended for, in the power and spirit of it, until the Lord Jesus shall descend from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. (2 Thess. i. 8.) David, hundreds of years after the event had taken place, was led to speak of how God delivered Israel from the Egyptian king, and made a way for his people to escape; for he exultingly says, "Who overthrew Pharaoh and his host in the Red sea; for his mercy endureth for ever." (Ps. cxxxvi. 15.) And so may we, in the third century after the defeat of the Spanish Armada, say, "Who brought the counsel of the Pope of Rome to nought, who defeated the project of Philip II. of Spain, who disappointed the one hundred and eighty priests under their vicar-general of the Holy Inquisition, scattered their fleet, and sent judgments upon them in the North sea; for his mercy endureth for ever."

On the first of August, the day of the issue of our present number, exactly three hundred years will have elapsed since the Invincible Armada and those who had charge of the same, or rather, we may say, the *remnant* of them that were left, were, under the judgment of God, escaping panic-stricken, as best they could, from the English fleet, terrified by the storms and wind of heaven; for God fulfilled the Scripture which says, "The Lord also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them." (Ps. xviii. 13, 14.)

The population of England at that time was small, and her maritime power and provision very limited; so that, judging according to human appearances, it seemed likely that the Invincible Armada, presumptuously so named by a wicked and vindictive Pope, might easily overpower our navy, and land their forces at some weak point on our coasts. There were also at that time in England a great number of wicked, treasonable wretches, ready to assist the invaders by raising a rebellion in our own land; and also a number of Roman Catholics secretly acquainted with the purposes of Spain, and ready and willing with money, stratagems, and arms to assist the Spaniards and eradicate, if possible, the reformed faith and Protestant religion out of this country, which was at that time and afterwards a refuge and home for those who were persecuted in other parts where Popery prevailed on account of their faith in the Lord Jesus and for having renounced the idolatry, tyranny, and damnable heresies of the Church of Rome.

The court of Rome being greatly exasperated, Pope Sixtus V. renewed the declaratory bulls of some of his predecessors and sent them into England, in which he excommunicated Queen Elizabeth, deposed her, and absolved all persons from their allegiance to her Majesty that should join to help the Spaniards

against England. Queen Elizabeth was not to be deterred from making the best preparation possible to meet the proud fleet of Spain; and God, who looketh upon the cases of the oppressed and is able to judge between right and wrong, for "he seeth not as man seeth," undertook our cause, gave wisdom and courage to the Queen, her admirals, officers, and army; so that the splendid fleet which was to capture London and subjugate the whole country was, under Admiral Drake, Howard, and others, very soon broken up, many of their vessels being either burnt or sunk, and great numbers of their sailors and soldiers either perished in the flames or sank into the water to rise no more. Indeed, from the time this powerful fleet was prepared to sail from the coasts of Spain the hand of God went out against it and the judgments of the Almighty followed it; and many of the ships which escaped destruction at the hands of the English, were afterwards destroyed by terrible gales and storms, which it would seem God prepared on purpose to make their destruction complete; for as the Lord sent out the vehement east wind when Jonah went contrary to his instructions, as he also *prepared* the fish to receive his rebellious servant when he was cast into the deep, as he *prepared* the gourd as a shelter for the head of his prophet, and also *prepared* a worm to destroy that gourd, and these were special acts; so also God, in a special way, sent winds, storms, and judgments on the Spanish Armada, that the king of Spain, his counsellors, the Roman Catholics, and the Pope, who had blasphemously given the title to this fleet, might be humiliated, and, if not totally blinded, might see that the hand of God was visibly gone out against them.

During the time that this fleet was being prepared rumours reached England from various sources respecting Philip's intentions; but the duke of Parma and others endeavoured to assure the Queen, through her representatives, that they meant no harm to England; but as the word and oath of Roman Catholics must always be looked upon as subservient to the ultimate wishes and designs of the Pope and the interests of the Romish church, his assurances of good faith were not to be relied upon; as the sequel proved. These hypocritical assurances of the duke of Parma and others of good faith towards this country were only made in order that they might gain more time for their preparations to make the invasion full and complete; but they paid dearly indeed for their hypocrisy; for after great loss of life, both in the Spanish navy and army, and the destruction of many of their vessels, the commanders and those connected with them were thrown into great confusion, and knew not what to do; and before they had time to recoup their powers or come to any decision as to how they should act, in the midst of their consternation the English Admiral, by command of the Queen, took eight of the poorest ships, and charged the ordnance therein with small shot, nails, and stones, dressed them with wild-fire, pitch, resin, brimstone and other things, set them on fire, and

when a favourable wind blew they were sent amongst the Spanish fleet on Sunday, July 28th, 1588.

At the sight of these vessels, approaching as they were nearer and nearer to the Spanish fleet, both sailors and soldiers saw nothing before them but destruction from these deadly engines enveloped in flames of fire. This brought from the Spaniards a most hideous cry, so that, stricken with terror, some pulled up their anchors, some cut their cables and set up their sails, worked their oars as best they could, and, with all the haste they could make, fled in the greatest confusion. The remainder of the fleet that escaped were followed by the English Admiral as far as the Frith of Forth, and were afterwards visited by a storm so violent that the mariners were completely disheartened, and allowed many of their ships to be driven on the coasts. Many of them were shipwrecked on the coasts of Ireland, and were either killed as soon as captured, or afterwards perished by the hands of the executioner. Such was the awful destiny of the finest fleet that ever sailed on the face of the deep; for in the space of about one month it was almost completely destroyed by the English and by the wrath and severe displeasure of God. Queen Elizabeth acted with great prudence and determination, and the English Admiral, his subordinates, and the navy fought valiantly; but to the hand of God we must ascribe the victory.

In the overthrow of the Spanish fleet and the frustration of the Papists most manifestly did the Lord "make their nobles like Oreb, and like Zeeb; yea, all their princes as Zebah, and as Zalmunna," and fulfil the prayer of the righteous: "So persecute them with thy tempest, and make them afraid with thy storm." (Ps. lxxxiii. 15.) *Such was Popery and its fruits then, and such is its spirit now.*

There were, doubtless, in those days, as there are at the present time, a number of gracious, godly souls in the land, who besought the King of kings and Lord of lords to intervene, undertake their cause, and overthrow their subtle enemies, who would then, as they would now, have exterminated Protestantism out of this country; but truly the Scripture was fulfilled: "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." (Ps. ix. 9.) When the army of Sennacherib invaded the land of Judah and encompassed the city of Jerusalem, king Hezekiah and the prophet Isaiah joined in prayer; they had the ear of the Lord, begged of him to undertake their cause, and, in answer to the prayers of these two gracious and godly men, the Lord smote the army of Sennacherib; for without the Israelites striking one blow in their own defence, God in one night slew one hundred and eighty-five thousand, and they were all dead corpses.

After the overthrow of the Spanish Armada, Spain was followed by further humiliations and losses of her territories; so that, from being the most powerful monarchy in Europe, she became debased, crippled in her resources, financially embarrassed,

left in religious blindness and superstition, crime, and every sort of wickedness, until she became one of the weakest and most impotent nations in Europe; and she remains very much in the same state until the present time.

But was the spirit of Popery broken by the defeat of the Armada? Were the motives, aims, and pretensions of Popery abandoned, or the malice, hatred, and opposition to Protestantism quenched in the breasts of the Papists? By no means. True, for a time it was shut up or concealed, like a smouldering fire, in the breasts of Catholics who lived in England, but who were not tolerant in their religion as were the Protestants. As the devil is at the root of Popery, and gives the beast, or the man of sin, his power to deceive those whom he may deceive, his malice was soon stirred up, and an infernal scheme hatched in hell, and means used by the Jesuits whereby Roman Catholics might be avenged on the Protestants. This led to the *Gunpowder Plot*, which, as most of our readers are aware, was discovered in a most singular way.

Percy, who had hired a cellar under the House of Commons, having a secret regard for Lord Monteagle, sent him a letter which contained, though in a very obscure manner, a warning that something serious was about to happen, and wishing him not to attend at the time when Parliament should meet, at which time it was designed that fire should be set to the billets and faggots which were to communicate it to thirty-six barrels of gunpowder; and so, in a moment, the Houses of Parliament would be blown up, and his Majesty, the king, and the lords and Commons put out of existence. Deep as was this treasonable plot and wicked design, concealed as it was for a time from his Majesty and the Parliament, and unsuspected as it was by Protestants generally, yet it was well known to the great Ruler of heaven and earth; for "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. iv. 13); for "the darkness and the light are both alike to him." At the same moment God seeth through the whole heavens, the whole earth, and into the depths of hell; for "hell is naked before him, and destruction hath no covering." (Job xxvi. 6.) "He bringeth to light the hidden things of darkness, and maketh manifest the counsels of the hearts," and hath said, "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth, saith the Lord?" (Jer. xxiii. 24.) These miscreants and their mischievous purposes were under the eye of the Almighty, who had determined to reveal their wickedness and bring them to justice and judgment, that his Word in them might be fulfilled: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" (Isa. xxix. 15.) Guy Fawkes, who was selected to effect the projected tragedy was arrested and constrained to confess how the plot was laid, and give the names of others concerned in it; and he and seven

others were executed in the month of January, 1606. *Such was Popery and its fruits then, and such is its spirit now.*

The catalogue of crimes of the most malignant and inhuman kinds that might be brought against the Church of Rome would be too long to recite in these pages. We may justly and truly observe that the worst and basest characters to be found amongst mankind, even amongst the uncivilized nations, could not possibly concoct and carry out more diabolical and inhuman projects than those which the Roman Catholics have effected against the Protestants, with the full concurrence of their bishops, prelates, cardinals, and Popes. But one of the greatest crimes that can be brought against them is having "traded in the souls of men." (Rev. xviii. 13.) In the bottomless pit lost souls curse Popes, priests, and their doctrines, as the means whereby they were beguiled and deceived. Unalterable as is the Church of Rome in her aims and pretensions, she waits a suitable time to make her fresh attacks on Protestantism, and inflict penalties and injuries, both of body and circumstances, upon all who dare challenge her aims, dispute her authority, and reject her yoke.

After the Gunpowder Plot had been discovered and the news of this dreadful tragedy had shocked the minds of many influential persons throughout civilized Europe, Rome for a time had to be in subjection; but her spirit was still the same, and Satan kept the pot of the human heart secretly boiling with enmity and longing for an opportunity to once more wreak their vengeance on those who rejected her sway and belonged to the Protestant Church, which Rome deemed heretical. The *Irish Rebellion* is proof of this; for those who are acquainted with it could scarcely read of anything to equal the treachery, persecution, and cruelties exercised towards the English Protestants in Ireland.

The English had taken into their confidence a great many Irish servants, who appeared to serve them with the greatest fidelity and affection; so that they might have thought they would lay down their lives in their defence; but these servants were, at the same time, being trained by the priests of the Church of Rome to carry out their secret designs of revenge. The priests had arranged at a certain moment to give these servants and others in the country a signal, when they were to arise as one man against the English, and inflict upon them every cruelty of which human nature is capable. In a most unexpected manner these servants fell upon their masters, mistresses, and their families;—some they murdered, some they stripped entirely naked and expelled them from their homes; Protestant servants were killed as they were ploughing in the fields, husbands were cut to pieces in the presence of their wives, their children's brains dashed out before their faces, others lost their goods and cattle, their houses were burnt and their habitations laid waste. All this was accomplished so suddenly, almost before the English could believe that the Irish were their enemies and not their friends; for only a few moments before they could not possibly

have believed, had anyone told them, that these servants would ever attempt to do them the least mischief, much less violate their persons or take away their lives.

The following is only one out of many other accounts that were given of the manner in which the Protestants were used:

“The rebels, in a most barbarous manner, drove on many of those miserable stripped Christians unto the place of their sufferings, like swine; and if any were slack in their pace, they sometimes pricked them forwards with their swords and pikes, often hastening on the rest, either by killing or wounding some of their fellows on the way. William Clerke, of the county of Armagh, saith, ‘that he, with one hundred men, women, and children, or thereabouts, were by the rebels driven like hogs about six miles to a river called the Band; in which space the aforesaid Protestants were most barbarously used, by forcing them to go fast with swords and pikes, thrusting them into their sides; and they murdered three by the way, and the rest they drove to the river aforesaid and there forced them to go upon the bridge, which was cut down, and, with their pikes, swords, and other weapons, thrust them down headlong into the said river, and immediately they perished; and those who assayed to swim to the shore, the rebels stood and shot at them.’”

This dreadful tragedy was carried out on a cold, frosty night, and hundreds of persons were thrust from their homes to traverse the highways in a state of nudity, hunger, and complete desolation, many of them severely wounded, so that traces of blood might be seen along the road by which they walked for a distance of twelve miles. This is but a brief hint at what was effected according to the deliberate counsel of the Popish priests under the name of religion and in the defence of the Roman Catholic faith; and all was secretly approved of and sanctioned by a man wickedly called the vicar of Christ.

Let anyone who reads the New Testament compare the life and ways of Christ, who never did violence; no, not even to his greatest enemies, but when on the cross prayed for them, saying, “Father, forgive them; for they know not what they do;” and when his own apostles, in their own spirit, said, “Lord, wilt thou that we command fire to come down from heaven, and consume them?” the meek and lowly Jesus answered, saying, “Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them.” (Lu. ix. 54-56.) Again, when Peter cut off the ear of the servant of the high priest, kindness was at once shown by Christ; for he said, “Suffer ye thus far. And he touched his ear, and healed him.” (Lu. xxii. 51.) When his enemies, accompanied with Judas, came to take him, and fell to the ground under the power of the words which he spake, saying, “I am he,” instead of taking away their lives and sending them at once to endless perdition, which he could have done, he mildly and patiently asked them, the second time, “Whom seek ye?” and after receiving the reply, he

said, "If ye seek me, let these go their way." He patiently submitted to be blindfolded, spit upon, to be smitten on the face, to be crowned with thorns, and "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Indeed, it is written of him: "He had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief." (Isa. liii. 7-10.) He sweat great drops of blood in the garden of Gethsemane, and, in love, poured out his soul unto death for the salvation of sinners, who, by nature and practice were his enemies.—We say, let any who read the New Testament compare the life and ways of Christ with these inhuman, bloody, and atrocious deeds of the Roman Catholics, and the Pope, who is presumptuously called the vicar of Christ, and then ask themselves whether God, who is holy, Christ, who is harmless, and the Spirit of God, who leads to nothing but acts of kindness, can possibly be the Author of such a wicked and persecuting religion.

And well might we ask the question whether such a religion, falsely so called, ought to have any existence in this or any other land, or whether it ought not to be swept, as with the besom of destruction, from the face of the earth, and all such wicked doctrines, if possible, sent back to the lowest hell from which they sprang. But in the permission of these things the Scripture is fulfilled: "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 11, 12.)

If we did not know in some measure the wickedness of the human heart, and what flesh and blood, under the influence of our evil passions, stirred up and strengthened by Satanic power, are capable of, we might wonder whether wretches who could deliberately plan and carry out such awful atrocities belonged to Adam's fallen race. In these we see some of the worst forms of sin in man and the dreadful fruits of the spirit of Popery. *Such was Popery and its fruits then, and such is its spirit now.*

(To be continued.)

WE are ourselves sinners, and that in gross crimes; for there are few who have not fallen in great and weighty matters. But if a man were so good as not to have fallen into such sins, yet he at all times comes short of the law of God; because so far from making a return for the gifts he receives above others, he cannot even praise God enough for his coat which he wears every day; not to mention life, health, honour, goods, friends, reason, and the innumerable blessings of God. Wherefore if God should call him to account it would be as Job says, "he cannot answer him one of a thousand," and he would be glad to be able to make supplication to a gracious Judge. Thus also David says, "Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified." There is no one who has not still the dregs and ill savour of the old Adam, for which God might justly reject him. Therefore humility alone preserves even those who are in grace, whose debts are not imputed to them.

—*Auther.*

ALL THINGS FREELY GIVEN WITH CHRIST.

A SERMON PREACHED AT GADSBY'S YARD, LONDON, ON SUNDAY EVENING,
DEC. 25TH, 1842, BY THE LATE MR. J. WARBURTON.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."—Rom. viii. 32.

SUCH of you as were here this morning recollect that we read these words as a text.* We first made a few remarks upon the characters that are said to be "us all." We considered these to be God's peculiar nation, his inheritance, his possession. We noticed these "us all" to be God's blessed city of truth, builded up together, and blessed with the blessed tidings of God. We noticed that they are sometimes said to be God's household, his children, born of God, instructed of God, living upon the provisions of God's house, clothed with the righteousness of Christ, and protected by his mighty power. We secondly noticed the blessed fact that the Father hath given his beloved Son; for we are told that he "spared him not." We noticed that he stood as the blessed Surety of his people, endured the curse of the law, finished transgression, made an end of the sins of all his church and people, and completed an eternal redemption.

My friends, what a blessing it is that salvation is complete, and fast at both ends; as we read: "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end." (Isa. xlv. 17.) Why, poor dear child of God, thou mayest be confounded in thy feelings, confounded in thy expectations, confounded with fears of what thou thinkest is coming upon thee; but God will bring thee through; it is all completed in Jesus Christ.

We are now to take notice of what the apostle next says, "How shall he not with him also freely give us all things." This naturally implies that as he has given his beloved Son to be the Bondsman, Head, King, and Brother, that all things which are for the glory of God and the good of his people are centred in him. Yes, it has pleased the Father that all fulness should dwell with him. But I apprehend that we are to understand that by the all things being freely given unto them, they will have all the things which they want. The children of God want many things which God never gives them and never will give them. Moses wanted to go into the land of Canaan, and it appears that he had often requested that God would let him go into that goodly land; but the Lord said to him, "Speak no more unto me of this matter." So that God would not give way to Moses' wants; but he blessed him with a sight of the land from off mount Pisgah. We find the prophet Samuel, that blessed man of God who was preserved so faithful, honest, and upright,—we find that he, too, had wants which God would not grant. He wanted Saul to be continued king, and wrestled and cried to the Lord, as it would seem, from his very heart; but it was not under the influence of the Spirit

* The morning sermon appeared in the "G. S." for March, 1880.

of God, my friends; but it sprang up from a natural, fleshly wish that Saul might be continued king. Whatever is desired of God under the influence of the Spirit of God will be granted; but God the Spirit knows the mind of God, and his influences are always consistent with the will of God. The Lord said unto Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" (1 Sam. xvi. 1.) And have you never, my dear brother, wanted things which you have been denied? I have many scores of times; for I have tried with all my might to persuade God to give me such and such things; but there are many things which I have wanted that I have never had to this day; but I never was denied the one thing needful.

Now the "all things" in our text which shall be freely given with Christ, are the things which are really needful, and which are beneficial, profitable, for the honour of God, and for our real good. Every temporal blessing that is really needful will be given. All our fleshly strivings, all our cuttings, and all our carvings, all our frettings and all our murmurings at our position in providence, never alter God's decrees, never move God's statutes. Therefore there is neither adding to nor diminishing those things in providence which God has fixed for the good of his people and for his own glory. "Take no thought," said Christ, "for the morrow; for the morrow shall take thought for the things of itself." "Behold the fowls of the air." Look at those creatures;—they are fed, they are provided for. "Your heavenly Father knoweth that ye have need of all these things."

There may be a poor tried child of God in his presence this evening that is straitened in providence, and carnal reason cannot comprehend what will be the end of it; but it shakes thee to the very centre. You see no prospect whatever that you will be brought through, or that you will have bread to eat and raiment to put on. Where art thou looking for a prospect? Where are thy eyes fixed? Say you, "Why I am looking to my circumstances; I am looking at the means I have, and to see how it will be possible for me to get through." I thought thou wert not looking at the right place. Why man, the wise man's eyes are in his head. What a fool thou must be to be looking at the clouds,—looking at this and that prospect. What, has not God said that thy bread shall be given thee, and thy water shall be sure? Has not God said that he will bring the blind by a way that they knew not, and make crooked things straight, and rough places plain; that these things he will do for them, and not forsake them? God help thee to come to him and remind him of his promise. He will not be offended with thee. He says, "Let us plead together, that thou mayest be justified." It is God's blessed will that thou shouldst have every temporal blessing which it is needful for thee to possess. Hear what God says by the apostle: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." (1 Cor. iii. 21-23.) So that

every blessing, every shilling, every deliverance, every support, every mercy in providence, whether it is for the body or the soul, is all thine; Christ is thine and thou art his. Every blessing is in the Head for the use of the body, and all shall be communicated and given as we go on, agreeable to the will and word of God.

All things in providence are freely given by God, but how few there are who thank him for his free gifts in providence! There are thousands and tens of thousands who are burning incense to their own net, and sacrificing to their own drag; ascribing it to their own diligence, wisdom, and wonderful abilities which they have above other people who are tried and upset. Who has given this wisdom, and these abilities? Why, it is God who has given them; and the children of God who are under the influence of the Spirit can bless him and thank him for what he has given them—for the use of their senses, and for the provision which he has enabled them to make for their families. They have nothing to glory in, for it is all the free gift of God, and communicated by his sovereign will; but none know this but those who are taught of the Lord. No one can enter into it spiritually, nor be brought to thank God for it, nor be led with gratitude and thankfulness to desire that whether we eat or drink, or whatsoever we do, we may do all to the glory of God, but such as have God dwelling in them, and teaching and instructing them.

Prayer is another thing, my friends, which is freely given of God. It is the will and pleasure of the Lord that his people should be obedient to him. It is not those who are only hearers of the word, but those who are doers of it that are accepted of God. It is not a man talking about the word and constantly hearing it with his ears, but it is the souls that are doers of the word. Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. vii. 21.) It is God's pleasure that his people should be obedient, and it is his pleasure to give them this obedience; for there is no spiritual obedience but what is God's blessed gift. Flesh and blood cannot produce one atom of spirituality; it is not in its nature; flesh is flesh, and spirit is spirit. Therefore, my friends, the very breath of prayer is all the inditing, operating, drawing, gift, and communication of the Holy Ghost, excluding entirely every other object. How few there are who believe this! Look at the thousands of professors of religion; they are ready at any time and in any place to go to prayer. It is the most common thing in the world for professors of religion to go to prayer; there are no difficulties in their way. But one half of the prayers of professors of religion consist in telling God what he is (God knows what he is without their telling him), speaking of his glory in his works, and spreading out their natural talents and abilities. Why, there is not a breath of spirituality in one out of twenty of them. The apostle says, '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.) Therefore we find God tells us prayer is a grace which comes from himself: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications." (Zech. xiii. 10.) The house of David and God's spiritual Jerusalem can no more pour out their hearts unto God than they can create a world, till the Spirit of supplication is poured into their souls. O my friends, how can they, when their hearts are as hard as the nether millstone? Sometimes the poor child of God tries with all his might to come to the Lord in prayer to pour out his soul for the necessities which he feels he needs and to find his heart opened up to God; but he cannot get it, he cannot work it, he cannot produce it; he is so shut up in his soul that he cannot bring a single word feelingly out of his heart. Here is a proof that it is the gift of God.

Now it is God's pleasure that his people should pray for the blessings which he has promised them. Not that their prayers procure these blessings as a merit. No; but the Lord says, "I will yet for this be inquired of by the house of Israel, to do it for them;" and again: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me;" "Open thy mouth wide, and I will fill it;" "Watch and pray;" and the apostle says: "Pray without ceasing." Now my dear friends, this is a gift. Bless the Lord, he does not require this of flesh and blood; he does not require it out of that from which it is impossible to bring it; but, in order that his children may come to act consistently with his blessed word and that they may have the sweetness of it in the way that God has appointed, he pours into their hearts the grace of supplication. He brings them into such troubles, and such straits, and into such a spot that the children of God can no more desist from praying to God than they can desist from drawing breath from moment to moment. When the poor soul is hedged in on the right hand and on the left, when all appearance of deliverance is gone, when difficulties arise, and he sinks into deep waters where there is no standing, O my friends, then prayer will come forth! That is just the time to wrestle with God and to prove him a prayer-hearing and answering God. Now this was the case with poor Jacob. You know how he divided his company, when he heard of Esau coming to meet him with four hundred men. When he had separated the flocks and the herds, and all the company, he retired to be alone with the Lord, and he wrestled, it is said, with a man till break of day, even the God-Man Christ Jesus, the Lord. O what a wrestling prayer was that! God has promised that he will hear and answer the supplications of his people that come up to him in the time of distress when every other help is gone; and the Spirit of supplication wrestles with God upon the ground of his promise. The angel said to Jacob, "Let me go, for the day breaketh;" and Jacob said, "I will not let thee go, except thou bless me." O the blessed,

sweet gift of the Spirit of God in giving this wrestling supplication to the soul!

My friends, I have had it at times, in reference to particular things, in such a way that I have felt as though my heart would break if God did not grant me my request. Yea, I told him so at one time, when I had been praying to the Lord for weeks and weeks on account of my dear wife having fits. Through weakness of body and through wants and necessities she was afflicted with fits very severely. O the distraction that it brought into my mind! I went to the Lord again, and again, and again and told him that he could take them away; it was only for him to say the word; but none of my prayers seemed to be answered. Sometimes I had a hope that God would answer them, but when my wife had another fit, then the thought would come into my mind, "Where now are your prayers?" You see plainly enough that there is either no God, or else your prayers are not the prayers of God's people; for instead of the disease abating, it increases; and this sunk me down to the ground. Coming from a prayer-meeting one evening at about ten or eleven o'clock, I went into a large field. It was as dark as it could be. I went into the middle of the field where I thought no one would hear me, and fell down upon the ground with my burden, and there wrestled with God, and said, "Lord, thou hast said; 'Ask, and it shall be given you: seek, and ye shall find. Call upon me in the day of trouble; I will deliver thee.' I have called upon thee, and poured out my soul before thee." There I lay at the footstool of God. It appeared at last as if the Lord were going away, and I said, "O Lord, if it is thy sovereign will, I can die upon this spot. If it is thy will to take me, here I am; but to deny me my request is cutting my soul worse than death itself." I could take no denial; and at last the Lord whispered, "Be it unto thee even as thou wilt." I cried, and wept, and said, "Lord, then my poor dear wife shall have no more fits." He answered me with the words: "It is done as thou hast requested." I got up, leaped, praised, and thanked the Lord as a prayer-hearing and answering God. I was as sure in my soul that God had heard and answered me as I had ever felt in my life, and came home praising and thanking the Lord. My dear wife did not then know God; but he brought her to a knowledge of his truth some years after. When I reached home the poor thing was quite distracted to know what had become of me, for it was very late; and indeed I almost wonder that I got home at all, for when God answers the petitions of his people and gives them to feel the sweetness of his presence, it is no wonder if body and soul are transported with the glory. My wife said, "Dear me, I thought something had happened to you." I said, "And so there has, but bless the Lord, it is my dear God that has answered my prayer; I tell you what, you will never have any more fits." She said, "O I should be glad if that would be the case, but I am afraid it never will." "You will never have another fit," I replied, "for God has told me so." Eight and

thirty years have passed by, and she has never had one to this day. May God bless you with a spirit of prayer and of supplication. Cease from man whose breath is in his nostrils. Tell the Lord your distresses, burdens, and griefs, for he alone can help and deliver; he will never turn a deaf ear to the cry of his afflicted people; he will prove a prayer-hearing and answering God. This is the gift of God, the gift of the Holy Ghost.

But again, another precious thing which is freely given to these *us* in Christ, is *hope*. My friends, what is to be done without hope? Why, in temporal things nothing can be done without hope. Wherever hope is gone there is nothing but destruction. Wherever hope appears to be cut off there is nothing but the invisible power of God can keep the man from sinking into black despair and plunging a knife into his throat. It is the pleasure of God that his people should hope in him. He has never deceived them; he has never done anything contrary to his blessed promise. He says, "Let Israel hope in the Lord; for with the Lord there is mercy, and plenteous redemption." People say, "What an easy thing is that! Dear me (say they) a man may lift up his head in hope; he ought not to be discouraged and despair. Hope in the mercy of God. Lift up your heart to the Lord and hang upon him. Be cheerful; all will be well." God teaches his people that hope is a gift of the Spirit, a grace of the Spirit, and communicated by the Spirit, sweetly brought into the heart and exercised by the influence and operation of the Spirit. God teaches his children that they can no more raise their hearts to hope in times of trouble and in deep distress, than they can create a world; and therefore there are times and seasons when they cry out, "My hope and my strength is perished from the Lord;" yea, like Job they sometimes say, that their hope is removed like a tree.

Hope in God! One half of the professing world hope in themselves. Because they do their duty, are just and upright men, walk circumspectly, are charitable in their minds, and feel a disposition to do good to their fellow-creatures, this is what they hope in; not in the mercy of God. Such characters as these know no need of the mercy of God; they have never been afraid of their deplorable and wretched state as sinners by nature, and therefore their hope is the hope of the hypocrite, and it will perish when they come into storms. But the hope which props up the Lord's people brings them to hang upon the promises, and to expect the precious truths of God to be communicated. It is a grace of the Holy Ghost, not the work of the flesh nor the produce of human wisdom. All the experience which God's saints ever had cannot work up hope. If God withdraws his presence, withholds his communications, and leaves a Jeremiah to the devil and his own heart, it will sink him. I believe that the fruits of the Spirit of God dwelling in the heart will never be destroyed; but often when the poor child of God feels none of these in exercise, he begins to fear that he has not the grace of the Spirit, nor a grain of real hope in his heart. When he comes into these spots he knows that

hope is the gift of God, and how his soul does beg of the Lord that he will bless him with a little hope, if it is but the least glimpse of hope to raise up his poor soul.

What a striking display has God given that it is not the work of man, but his own sovereign work to bring it into exercise where Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. i. 3.) Why, the Lord can do it in a moment; in the twinkling of an eye he can bring a precious promise into the heart, saying, "Fear not." Then hope rises up and sweetly cheers the soul, and says, "Why art thou cast down, O my soul? Hope thou in God, for I shall yet praise him." When this blessed hope rises up, it encourages the soul to wait quietly for the salvation of God. Now this is freely given, and God will give it. The poor child of God is now sunk into the borders of despair and despondency, but God begets him again to a lively hope, raises him out of his misery, and brings him to hang upon a promise-keeping God. O, my friends, what a precious blessing is hope! How many times have I been propped up in dark, cloudy days and nights with the hope that God would bring me through, and a sweet assurance that his promise would hold fast for ever; for hope always speaks well of God, and encourages the heart to wait and watch for God's promise, and not to dictate to him when or in what way it shall come. Hope induces the soul to hang upon God, assured that his promise will be fulfilled in his own good time.

But another thing which God gives to his children is faith to trust him and to believe in him. Bless his Name he has never deceived his children yet; he has never been worse than his promise, but has ever appeared and provided for them both in providence and grace; for he has ever maintained his faithfulness. There is no ground for distrust in the promises of God; but it is not possible for flesh and blood to trust in him. People who have abundance of prosperity and everything doing well with them, talk about trusting and leaving it with God. Why, they are looking and trusting to their prosperity, not to the Lord who sent it; nothing of the kind; they are trusting to what they have to lean upon, and to the nest which they have got in providence. To trust in God is to leave every other object but God himself; it is taking body and soul,—temporal and spiritual, and rolling it into his hands. When the soul is in the blessed exercise of faith, it looks not to flesh and blood, but eyes the promise, the power, the faithfulness, the immutability of God; and when thus trusting, the man can say from his very heart, "Although the fig tree shall not blossom, neither shall fruit be in the vines, and there shall be no herd in the stalls;" though everything should be completely dried up to flesh and blood, "yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. iii. 17.)

Now it is pleasing to God for his people to trust in him; for

faith is the gift of the Holy Spirit; and whatever is of the Holy Spirit is agreeable to the will of God. Faith is the gift of God; not of works, lest any man should boast. The poor child of God finds he cannot trust God for a single moment, except as the Lord gives him faith, and leads him to trust in him; for he finds daily that it is not of works, but the free, sovereign gift of God. The Lord communicates it in the time of need. If there is any self-righteous Pharisee here, he will never come again to hear old John. "Why," he will say, "this fellow does not let us have a bit, nor a rag, nor a tag." I tell you what, my friends, my rags and tags are all burnt up and gone to rack and ruin. I have not a bit of spirituality from day to day, but what is given to me by the Spirit of God. I find that I have no more power to believe now than ever I had; that I am no more able to bring up faith than I ever was. Nay, I think I am more tormented with unbelief now than ever I was in my life. Not in providential things, for God has brought me out of those great straits and difficulties, doubts and miseries which I once had in reference to them; but the devil still gives me a shake now and then. O believer! if the Lord were to leave me in the devil's hands I should be as miserable in temporal things as I ever was in my life.

One day, about a month ago, I seemed to have a little boasting in my feelings. I thought, "What a wonderful thing that now for two or three years I have had no conflict about temporal things." Then it came into my mind, "Suppose you were to be visited with a paralytic stroke; suppose your speech were to go and you could not preach; your people are all very poor, they could not keep you; then what would you do?" I said, "Well, I don't know." "Well then, suppose your people could not hear you preach, and that your preaching went all to rack and ruin, and was as dry as an old dry chip that has been baked in the oven; and your people would not hear you any longer." Thus the devil reasoned with me, till by-and-bye I came to the Union Workhouse, and I began to tremble, for I thought I could never abide the Union;—I could not bear to think of that. Upon the back of this a poor fellow came begging. He told me in conversation that he had been a minister preaching in such a place, but his infirmities were such he could preach no longer. That he had had something resembling a paralytic stroke I could tell by his talk; therefore he could not preach, and was obliged to go about for a little help. I gave the poor fellow something, for I thought if I should come into the same condition, it would be very acceptable to me. Here I sunk fathoms, until God came again and said, "Did ever I prove a barren wilderness unto thee? Since I sent thee out without purse or scrip, hast thou lacked anything to the present moment?" I said, "No, Lord." And he said, "The cattle upon a thousand hills are mine, and the earth is mine, and the fulness thereof." Faith came into my soul, and I laid hold of the promises of God, feeling assured that my bread and my water should be given me, and that the Lord would feed me

all my journey through. And this I found to be a gift, my friends,—a sovereign gift; aye, and I blessed God for the gift. I did not bless old John, poor old wretch; but blessed God who had communicated it.

Again: Love is another thing which is needful for God's children as they pass along. What is religion without love? God tells us to love one another; and what is so pleasant, cheerful, and delightful as love. It is a blessing that maketh rich, and addeth no sorrow with it. But are there not times and seasons, poor child of God, when thou canst not feel a grain of love, and when thou feelest no more love to God than to a beast, and no love to his people, nor to his Word? Yea, dost thou not find sometimes, to thy grief and sorrow, that it is with reluctance that you even read the Word of God? Instead of feeling love to God and to his people, dost thou not find thyself sometimes hating, abusing, and treating God with contempt? Dost thou not find this rising up in thy heart, and has not thy soul sometimes been sunk fathoms with feeling dreadful enmity and hatred in thy heart against a good and gracious God? Has it not made thee shudder? It has made me shudder a thousand times. I have felt such enmity rising up in my heart, that sometimes I have feared and believed that I was an apostate, and that God had given me up to a reprobate mind, for I thought a Christian never could feel such enmity rising up in his heart against God. I did not love this enmity; it was a grief to me, and my soul sank with sorrow under it; but I could not see that it was love to God in my heart which brought me to hate it. I wanted love shed abroad in my heart by the Holy Ghost to put these things under my feet.

But there is no getting love; it is a self-moving thing. The love of God moves, my friends, how it will and when it will; no man cultivates it. I have often heard people talk about cultivating the love of God. Why, is love barren? Does it want cultivating? Does it want to be improved? I can understand what it is for love to cultivate my soul and make it fruitful; but how I am to cultivate love, I neither know nor want to know. What I want, my friends, is to have the love of God shed abroad in my heart by the Holy Ghost. Hear what Paul says, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thess. iii. 5.) How can the Christian direct himself? How can he bring himself to this grand blessing, love? It is love which must come to him, if he is to feel the power of it in his heart. O what a rich blessing it is when God communicates it to us! What a fruitful thing it is in the heart! How sweet and how blessed it makes the man in his temper, in his disposition, and in everything connected with him.

I did not think to have told you about it, but it has come into my mind since I spoke about this love. My wife is not here, you know, and therefore she cannot hear it. One Lord's-day morning some years ago I was very comfortable; for I had a sweet enjoyment of God's love in my heart when I awoke in bed in the morning, and felt a

sweet dropping of love and mercy into my soul, so that I was as happy as I could desire. When we got up the girl was rather late, my poor wife was cross, and everything seemed to be wrong. I said, "Come, come; it is all very well, it is all very well; really I am surprised at the goodness of God." "It is very well for you," she replied, "that you can be so comfortable and contented, but I must look after things." So, thinking that I would not have my feelings disturbed, I walked out and went to chapel. I expected to have a very sweet time in preaching; but instead of that God shut my mouth, and I hacked and stammered to such a degree that I wondered the people did not walk out of the place. When I came out of the pulpit I felt like a thorough reprobate. I got home as fast as I could, and when I arrived I began to feel a little cross, and I said, "You should have done this, and done that, and done the other." My wife turned round and said, "It is all right. It is all well." I said, "Is it so?" She replied, "I bless God it is. How easy it is (she said) to feel so, when you have love in the heart." I said, "Do not preach to me; you are coming into rather too close quarters." Thus, you see, when love is in exercise it bears imperfections, covers faults, hides everything that is disagreeable, and makes the best of everything. When love is sweetly enjoyed, what a blessed housekeeper it is! The Lord will give it, my friends, in his own time, for it is the gift of God; it is not of works, but is the sovereign gift of the Holy Spirit, and he will have the glory of it.

My friends, the Lord's people need wisdom, and it is God's gift. "Why," (say you) "you will make all to be the gift of God." I will, my friends. God will have it so, and he has brought my soul to see that it is so. There is not a single blessing which is not the gift of God. Repentance, faith, hope, patience, humility, every one of these is the gift of God and communicated in his own time. He has blessed you and me with the communication of them to the present day.

There is one gift more, for I must conclude, which God will give to these *us* for whom Christ died and rose again for their justification, entered into glory, and took possession of the inheritance. The Lord will give them the kingdom, he will give them immortal rest, and take them to be for ever with him, to be like him, and see him as he is. No uncertainty here. God *shall* give it them; it is his free, sovereign gift. It is their Father's good pleasure to give them the kingdom. There is not one soul of the many millions for whom the Redeemer died, whom the Father hath loved, and the Spirit called, who shall not have this gift. They *shall* enter through much tribulation into the kingdom of God. Yes, my friends, they shall do it, they must do it, and (I would speak it with reverence), it is at the peril of Deity that they should not do it. How? say you. His faithfulness would be proved nothing but falsehood, his omnipotence would be proved weakness, his omniscience would be proved ignorance, his justice would be sullied, his grand, immortal Deity would be upset. He

has pledged his oath, yea, sworn by two immutable things, that they shall have strong consolation who have fled to Jesus for refuge. He has sworn that he will not lie unto Jacob, and he will not be a perjured Being. My friends, it is a disgrace to a human being to be perjured. What! take an oath, and say, "In the sight of God so and so is truth;" and then turn his back upon his oath! A perjured man is an awful character; and will God be perjured? O no. Poor dear soul, with all thy difficulties, even though thou art but as smoking flax, thou shalt come to the kingdom. If thou art but a particle of dust in Zion's building, thou art safe, the top-stone will cover thee sweetly in, and thou shalt shout, "Grace, grace, unto it!" If thou art but a lamb, thou shalt be carried in his bosom, and safely arrive home at last. And O, what a transporting eternity! There will be no jangling there; there will be no prejudice there one against another; there will be no backbiting there; there will be no telling tales there.

I used, in my younger days, to be so touchy, that when anybody said anything about me, I used to trot round and ask them what they meant. Then they said, "Such a one said so and so." Well, I went to him, and said, "Such a one says that you said so and so;" and he replied, "O it was such a one said it." I trotted off to such a one, and he could not tell who, but somebody told it to him. Thus I found that I might wear my shoes out without ever finding the author of the story. I find out in a few years that this was very hard, mortifying work; for I have ever been a dull scholar. I have now found that the best way of matching all those who say disrespectful things, and have tales to tell, is to take no notice of them, but to live down scandal. I find that this is the best kind of revenge. The best way is to act honestly in the sight of God, and to live down, like a Christian, every evil report. Let your tongues be still, and your mouths shut, and let your conduct make it manifest that the fear of God is in your hearts: "By their fruits ye shall know them." I hope the Lord will preserve you that are amongst these "us all" wherever you are, that you may be enabled to walk circumspectly, and to adorn the doctrine of God our Saviour in all things; and the glory shall be his for ever and ever.

But what a sweet home it will be, my friends, where there shall be no sin, no guile, no hypocrisy, no fiery darts of the devil, no hidings of God's face, no dead, stupid heart, no family trials, no afflictions, no distress; but we shall be for ever in the presence of our covenant God, to behold his glory, to be like him, to see him as he is, and never, never to sin against him to all eternity. My brethren, it is the very element of the people of God to be where there is no sin; as the Psalmist said, "I shall be satisfied, when I awake, with thy likeness." Here will be the perfect satisfaction of the soul,—a satisfaction which shall never end, but shall be eternal. The dear children of God shall have this as surely as God has promised it.

RUSK ON THE POLLUTIONS OF THE WORLD.

(Concluded from page 306.)

IN Rev. xxii. 14, 15 we have these words: "Blessed are they that do his commandments, that they may have right to the Tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." You see amongst all this black catalogue dogs are put first. But it may be asked, "Does keeping or doing his commandments in this text signify the ten commandments which Moses gave to Israel, commonly called the moral law?" I answer this question as follows: A real believer in Christ Jesus, by virtue of a vital union to him, keeps every command that God ever gave; for Jesus Christ magnified the law and made it honourable, and his righteousness is imputed to all the elect.

The Holy Spirit convinces the children of God that by nature, birth, and practice they are destitute of all righteousness and of all power to please God and keep any command he ever gave; and after thus teaching them, he testifies of Christ to them, and of his perfect and all-sufficient righteousness, and works faith in their hearts, first to believe the truth of it, and secondly to believe it so as to apply it to themselves; and it all becomes theirs by a living faith, for "the righteousness of God which is by faith of Jesus Christ is unto all and upon all them that believe;" and this is a free gift to God's elect and none else. Hence Paul calls it "the gift of righteousness;" and therefore in Christ I, as a believer, obeyed every command that ever God gave in the law, and this brings comfort and peace to the heart. Hence the poet says,

"Unrighteous are they all when tried,
But God himself declares
In Jesus they are justified
His righteousness is theirs."

To show that this is the real meaning of the text about doing God's commandments, let us further examine the Scriptures. If you read carefully Deut. xxviii you will see the promised blessing annexed to obedience and the curse to disobedience; but as no man living ever did perfectly obey every command in thought, word, and deed, so as never to offend in one point, what is to become of the blessings which God has promised? Are they all lost? Yes, they are, as to any legal obedience; but Jesus Christ standing in our law place yielded this obedience; so that all these blessings come upon and overtake us. We are therefore "blessed with all spiritual blessings in heavenly places (or "things" as it reads in the margin) in Christ Jesus,"—both with the upper and the nether springs, having the promise of the life that now is and of that which is to come.

First, with eternal life: "As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the

Lord commanded the blessing, even life for evermore" (Ps. cxxxiii. 3); and Paul says that Christ is our Life. Indeed, Moses says the same: "He is thy life, and the length of thy days." (Deut. xxx. 20.) Secondly, we are blessed with faith; for "as many as are of faith are blessed with faithful Abraham;" and Christ is the Author and Finisher of real faith, and this faith leads to obedience, which is called the obedience of faith. Yes, and "this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment." (1 Jno. iii. 23) Thirdly, we are blessed with peace: "The Lord will bless his people with peace" (Ps. xxix. 11); and this peace he made by the blood of his cross. Fourthly, we are blessed with pardon: "Blessed is the man whose sins are forgiven," &c. Fifth, we are blessed with righteousness; for "Blessed is the man unto whom God imputeth righteousness without works," and Christ is the end of the law for righteousness to every one that believeth.

Every soul in Moses' days that had real faith in the Messiah that was to come, was enabled to look through the veil unto Christ as the Law-Fulfiller, and so found real happiness in him; but those who had the veil on, and were never stripped of their self-sufficiency said, "All the commandments which the Lord has commanded us, we will do;" for they were in their first-born state, and blinded by the devil who is the father of lies. Now in this one way and no other God's elect, from Adam down to the end of time, do his commandments and are blessed, and have a just right (upon the ground of the finished work of Christ) to the Tree of life, which Tree is Christ himself. Hence you read in the Revelation that the leaves of the Tree were for the healing of the nations, which leaves signify the sufferings and death of our Lord Jesus Christ; for the prophet Isaiah says, "By his stripes we are healed." Christ also tells us that he himself is the Way: "I am the Way;" and David says, "That thy way may be known upon earth;" and what is it? Why, "thy saving health among all nations." The people of God are to enter in through the gates into the city, which work always begins here below in an experimental way; and they have three gates to pass, and so go in.

First, then, they must pass the strait gate; for "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. vii. 14.) If you and I never entered in at this strait gate, what does all our profession signify? Why, just nothing at all. All other characters, whether professors or profane, who enter not in at the strait gate, are in the broad road that leadeth to destruction. Second. Another gate we must pass is the gate of righteousness, by which we are brought out of a condemned into a justified state; as you may see in Joshua, the high priest, and also very clearly in the publican; and when this takes place there is a witness felt in the heart: "By faith Abel offered unto God a more excellent sacrifice than Cain, by

which he obtained witness that he was righteous" (Heb. xi. 4), being clothed in the spotless obedience of the God-Man Christ Jesus, which is the wedding garment. Now David calls this a gate: "Open to me the gates of righteousness; I will go into them, and I will praise the Lord. This gate of the Lord into which the righteous shall enter." (Ps. cxviii. 19, 20.) After this we immediately go through the third gate, and that is *praise*; for when justification takes place we praise the Lord: "Thou shalt call thy walls Salvation, and thy gates Praise." (Isa. lx. 18.) Reader, have you and I passed these gates? For if we never do, what says the next verse? "Without are dogs." I have treated longer than I intended upon this, because it is of the utmost importance.

But again: Those spoken of in my text "turn from the holy commandment delivered unto them." This shows that at one time they appeared to profess, to choose, and to abide by this holy commandment. Yes, and very likely they seemed to be, like Jehu, one of the first in zeal, in faith like Joab, and in light like Balaam; so that they were flourishing in gifts and abilities, but God takes these gifts away; this is the one talent. I knew a man some years ago who had a very great gift, and was much followed; and I really viewed him as a bright character, for he appeared to clear up the Scriptures in a spiritual way, very different to numbers who are called gospel-ministers. One time I heard him say in a sermon, speaking of himself, "I would not again go through what I once felt of the law of God for this chapel full of gold and silver." This made me look upon him as a man of experience. However, in process of time he left the connection he was in, had a chapel of his own in London, and went on for a good while; but after all this great stir I was told by a good man now in glory that he wrote to a minister to come and take charge of his people, "For," said he, "God has taken away my gift;" and after this he was little better than an idiot. Thus as a dog returneth to his vomit; so when God takes this gift, this one talent away, a fool leaves all his light, knowledge, and understanding, and returns to his folly or foolishness.

Say you, "But may not God deal in like manner with his chosen people?" I answer, No, he never does: "Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince; but his inheritance shall be his sons' for them." (Ezek. xlvi. 16, 17.) By the prince here we are to understand the Lord Jesus Christ. Hence the prophet Isaiah calls him The Prince of peace. He it is that gives this gift or gifts; as it is written: "When he ascended up on high, he led captivity captive, and gave gifts unto men." (Eph. iv. 8.) These gifts unto his servants (the non-elect) are called the one talent, or a gift to speak sound truth, that is the gospel of Christ in the

letter, and they can preach and write about it, and also can speak sound words in prayer; it has to do with the memory and understanding, but never reaches the conscience, the will nor the affections. Well, the Prince gives this gift to a bond-servant, and while it lasts he is mightily taken with it, men applaud him, and he is high in his own esteem, and, as Mr. Huntington used to say, such are useful to God's people in furnishing their judgment, for in general they are a very ignorant people, God having "chosen the foolish things of this world;" but after a while, when a people have gained light, knowledge, and understanding in the Word of God, and also have an experience of the truth, and know for themselves what gospel-liberty, or the year of Jubilee means, such preachers to them are of no use, and God often takes them away, as a scaffold is taken away when a building is completed. The end being answered by such men, the gift returns to the Prince, and they turn away like the dog to his own vomit again. But not so the *son*, for he is chosen of God, and therefore if the Prince give this gift unto him, as he does to some of his sons in order to their usefulness in the church, he will never take it away; for "to him that hath (grace), to him shall be given; and he that hath not (grace), from him shall be taken even that which he hath." (Mark iv. 25.) When the prophet Ezekiel says, "The gift of inheritance shall be his sons' for them," I believe he means for the use of the church of God is this gift given to the son; so that he has both the inheritance which is for himself, and a gift to declare it to the church.

Having treated a little of the dog, we will now come to the sow. Now the sow as well as the dog is an unclean beast. Read Lev. xi. 7; and Deut. xiv. 8. None of the Lord's family are compared to swine; neither do I find that this name is given but unto empty professors and apostates. I have sometimes heard people say, if they find anyone speaking the truth of God amongst worldly people, "It is of no use; we are not to cast our pearls before swine." I do not understand this to be the meaning of the text. Such people are generally double-minded, and it is for fear of the offence of the cross that they wish to be silent, and therefore say, "Cast not your pearls before swine." Now according to Scripture swine are false professors. Hence you read that the prodigal was sent into the fields of a citizen of that country to feed swine, and he fain would have filled his belly with the husks that the swine did eat; but no man gave unto him. Take notice, it was a citizen of that country, that is, Hagar's family, the Jerusalem that now is, that is in bondage with all her children; and these swine fed upon husks, which means the outside of religion. This was their food; and the prodigal would fain have filled his belly with these husks.

Again: I find also that by swine in Scripture we are to understand professors who have gone on to great lengths in pretensions to Godliness, and after all have apostatized, as in our text; for Peter says, "The sow that was washed returned to her wal-

lowing in the mire." Both of these characters,—either an empty, careless professor of the gospel, or an apostate that has fallen away,—both of these are swine, and it is not right to cast pearls before such. Jesus Christ is the Pearl of great price, and in him are treasured up all other pearls. Pearls are ornaments,—they are very valuable. God himself has condescended in Three Persons to be these Pearls and this Ornament to all the household of faith. Wonderful! Read, and be astonished! "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." (Isa. xxviii. 5.) To unite with carnal professors who are strangers to all furnace-work and that can feed upon husks, and also with apostates, making such our bosom friends and speaking about the sweet enjoyment which we have, as also applying these precious thing to them instead of telling them honestly that they are hypocrites, this is hateful indeed, and may properly be called casting pearls before swine. Such things never will fit and fully agree with Solomon's proverb: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." (Prov. xi. 22.) This fair woman is the false church as a body, or a false professor, which you please. Read Prov. vii. 21: "With her much fair speech (speaking sound truth) she caused him (the young man) to yield." Such are without instruction; they are never taught of God; for this discretion always goes with divine teaching. Hence Solomon says, "Discretion shall preserve thee, understanding shall keep thee." (Prov. ii. 11.) "My son, let not them depart from thine eyes (you may see what he means in the preceding verses. Read them carefully, and you will find that Christ is the whole of them); keep sound wisdom, and discretion." (Prov. iii. 21.) This fair woman knows nothing of this discretion, and therefore these pearls ill become such. Yes, and a believer buys them too dear to make light with them. His God doth instruct him, as he doth the ploughman, to discretion.

From what has been hinted at we may see that it is not inconsistent to speak the truth of God in a proper way in the hearing of worldly men; such as speaking of the awful state of the whole world and what it will end in, the dreadful fall of man in Adam the first, that the whole world is divided into two parts,—elect and reprobate; how the Spirit of God opens the eyes and quickens the souls of his chosen people and brings them to feel their need of Jesus Christ, who once came into the world to suffer, bleed, and die for the elect, that the whole of his righteousness and finished work is placed to their account,—that all this must be experimentally known; and the awful state of living and dying short of it. Now this is right, and is not casting pearls before swine; and if you deny this, then we must never open our mouths about the things of God at all, which, in my opinion, is more a being ashamed of Christ and our profession, than a fear of casting our pearls before swine. Christ never intended that we should be quite mute. Hence he says, "Who-

soever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark viii. 38.)

But let us take notice of the washing of this sow; for our text says: "The sow that was washed returns to her wallowing in the mire." The apostle Paul tells us the way in which all the elect are saved, which is by the washing of regeneration, &c, and also that Christ loved the church, and cleansed it with the washing of water by the word; but none of this washing is intended here, for this is a sow and not a sheep. The washing mentioned in our text is nothing but an outward washing, or purifying, and is not the work of God, but lays within the compass of man, and man can perform this. Under the old law when a man had sinned he was separated from the bulk of professors, and so he continued until he had brought his sin-offering unto the priest on the day of atonement, which when done, he afterwards could again assemble with the people. To this Paul alludes where he says, "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. viii. 13, 14) After such had been thus cleansed it had no effect on their conscience. Read Heb. ix. The apostle calls these "divers washings and carnal ordinances." We read in Isaiah: "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." (Isa. lxvi. 17.) You see they *purify themselves*. "Such," says Solomon, "are a generation pure in their own eyes, but were never washed (by regeneration) from their filthiness."

Do not suppose that this work was wholly confined to the Jews. By no means; for among the Gentiles these swine are to be found, and they are clean washed too; for they go through all the outward ordinances, and assent and consent to the letter of truth. This is called faith; and then they are immersed in water, and this is called washing. But O how far short is all this and much more of regeneration. You and I must learn to distinguish between the sign and the thing signified. God appointed ceremonial cleansing for the Jews, and those of them that had real faith looked through it all unto the Messiah that was to take away the sin of the world. Now in our day God certainly has appointed baptism, and if we go no further than the sign, of what use is that? But if by faith we are led experimentally to see that we are buried with Christ by baptism into death, that is real washing, and the effect of it will be manifest enough; for, as the apostle says, we shall after this "walk in newness of life."

According to Scripture both the swine and God's sheep try this washing, and two ends are answered in both. I say, they both

go on at this work, and both consider it as a command of God; and so it is. Hence he says, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isa. i. 16, 17.) All the Lord's family, more or less, try this work, and some go great lengths in it. Job did; for he said: "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch (of self, for that is the ditch), and mine own clothes shall abhor me." (Job ix. 30, 31.) Asaph tried it, and said, "Verily I have cleansed my heart in vain, and washed my hands in innocency." (Ps. lxxiii. 13.) The end that was answered in these sheep was this, namely, to discover to them how fruitless was their attempt, as you may see in both; for Job was plunged into the ditch instead of being pure in his own eyes, and Asaph declares that his labour was in vain, and calls himself a beast; and when this took place they could set to their seal that God's Word is true where it says that when the Ethiopian can change his skin and the leopard his spots, which is impossible, then may they who are accustomed to do evil, learn to do well.

Say you, But why does God give such commands to men when he knows well they cannot perform them? I answer that they are very needful. First, to his elect, that being enlightened they may see, as in a glass, their true state by the fall, and how opposite they are now to what they were when God first made man, for "God made man upright;" and this hard labour to obey God's commands is to wear out all their supposed strength and bring them to self-despair, as proper objects for the clemency of the Lord Jesus Christ. But the others,—the swine, being filled with pride and self-sufficiency, they wash away, and under Satan's influence they really think they get better and better, and give the lie to the testimony of God; and thus these commands are a snare and a trap to catch these swine. God takes these wise ones in their own craftiness; for you must observe that the Lord still holds his power to command, although all men have lost their power (in the fall) to obey. But God humbles his own sheep and brings them down to cry for mercy, as you may see in the first chapter of Isaiah; for after having applied the law, and the end being answered by it, he then speaks a soft word to them in verse eighteen, saying, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." As though he should say, "I see the deplorable state you are in through your fruitless labour, and therefore do not despair; for though your sins be as scarlet, instead of you being able to wash you clean, yet they shall be white as snow, for I will take the work in hand myself; and although they be red like crimson, instead of you learning to do well, yet they shall be as wool." The way the Lord does this is by a living faith wrought in the soul by the Holy Ghost, who testifies of Jesus Christ, and takes of the

things of Jesus and shows them to us, namely, that his blood cleanseth from all sin, and that the Lamb of God taketh away the sin of the (elect) world. This faith purifies the heart; and therefore Christ told his disciples, saying, "Ye are clean every whit," and to the church in the Song of Solomon he said, "Thou art all fair, my love; there is no spot in thee." Thus we are saved by the washing of regeneration and by the renewing of the Holy Ghost; as we read in Ezek. xvi. 9: "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil." This is God's work from first to last.

All the after slips and falls of a believer are washed away again and again in this blessed fountain that is opened for sin and for uncleanness; and it is the privilege of every believer to be enabled continually to go to this fountain that he may be washed. "Having therefore these promises, dearly-beloved, let us (by honest confession and humble prayer) cleanse ourselves from all filthiness of flesh and spirit" (2 Cor. vii. 1); and it is the Holy Spirit that helps our infirmities, and enables us with honest confessions to plead the promises in the all-prevailing Name of the Lord Jesus Christ. But how contrary to all this do the swine go! They wash and purify themselves; they say to the Lord's family, "Stand by thyself; come not near unto me; for I am holier than thou." The *false light* which they have makes them appear holy, righteous, whole, full, and clean in themselves and in their own eyes; but the *true light* which God's people have, and the nearer they get to God, the viler they see and feel themselves to be. Hence Job says, "Behold, I am vile!" and that was after he had seen his own heart and God; for he said, "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." (Job xlii. 5, 6.) Isaiah, the prophet, cries out, "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" (Isa. vi. 5); and Daniel said, when the angel spake to him, that all his comeliness was turned into corruption. This you will find to be a grand truth; and therefore if you are one of the swine and have washed yourself, you will appear righteous, holy, and clean in your own eyes, and far above others; but if really washed in that fountain of which I have treated, you will see and feel yourself the worst sinner on earth, and you will find no comfort only when faith is in exercise on the finished work of Christ, and you can see and feel that you are complete in him. This will bring peace, rest, comfort, happiness, and delight, and you will ascribe all the glory to sovereign grace.

But finally: This sow that was washed returns to her wallowing in the mire. First then, where does the character here meant by the sow go from? Does he go from God? No; he never was, strictly speaking, with him; for although he made a great profession of Christ's Name and drew the eyes of many upon him, yet his heart was never out of this world nor ever separated from

it, which is not the case with the Lord's family; for although they do backslide from him, yet he brings them back again, saying, "Return, ye backsliding children; for I am married unto you." But the others are quite different, for they fall to rise no more. Falling, as Mr. Huntington used to observe, is one thing, and falling away is another; for falling away is apostacy, and Paul says it is impossible to renew such to repentance. You will never find that when a man falls away, he is ever restored again, nor ever brought back again even to that state from which he fell. There is no account of any such thing in all the Book of God. He therefore returns from his high profession of Christ, from attending to any of the Lord's ordinances, from uniting with his family, and gets colder and colder towards it all; his gifts and abilities die away more and more, people discover his nakedness, and when he finds they will no longer be led by him, this stirs up his wrath, and this is proud wrath: "Proud and haughty scorner is his name, who dealeth in proud wrath" (Prov. xxii. 24); and this wrath, malice, enmity, and desperation all being at the bottom, never subdued by all-conquering grace, works up and overcomes all his high profession, gifts, &c.; so that he turns a bitter enemy to Christ, and tramples under foot his blood, hates to hear of the Spirit's work, or of the finished work of Christ, and crucifies him afresh in his members; for his pride is so high that he never can own that he is wrong or submit to be a babe in grace. Yes; and it is a vexation to him to understand the gospel report, because his malice works against God in Three Persons, and against his chosen family; and at last he will laugh at every sacred thing and make a mock of it. Thus he returns, and a shocking return it is, "like the dog to his own vomit again, and like the sow that was washed to her wallowing in the mire."

Such characters as these are often discovered by meddling with very high things, and they pretend to wonderful great light, denying the Godhead of Christ, the Divinity of the Holy Ghost, and God's eternal election, telling us that the human soul of Christ pre-existed from everlasting; others say that Jesus Christ is not the Son only by human nature; some again deny a Trinity of Persons in God, and call them only a trinity of names; and thus they go on for a time in their pride and presumption, but at the same time are wallowing in the mire; and a dreadful wallowing they will find it, for they are the means of drawing others away with them; and in this way a public preacher of error is very dangerous, because such often ensnare the Lord's family and draw others clean away with themselves.

By the mire we are to understand dirt or filth; and by this sin is intended. Hence the wicked are said to be like the troubled sea, whose waters cast up mire and dirt. Dust is said to be the serpent's meat; that is, Satan feeds upon sin and nothing else; and this sow is sure to do the same and wallow in it, when the unclean spirit returns to the house, and takes with him seven other spirits more wicked than he, and they enter in and dwell

there. Wallowing signifies being covered all over and plunged into it. I can only find the word three times in Scripture. First, you will find it in 2 Sam. xx. 12: "And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that everyone that came by him stood still." Again, you will find it when the man brought his son who had a dumb spirit to Christ; for it is said that "the spirit tare him; and he fell on the ground, and wallowed foaming" (Mark ix. 20); and then in our text we have the word "wallowing" mentioned. You will often see a sow wallowing in all kinds of filth, and it then seems most happy, for it cannot bear to be kept clean. And thus it is with a false professor, an apostate, an almost Christian; for having no new nature, but being in all his sin, guilt, and filth, he returns and wallows more and more in sin. Hence you read that some run greedily after the error of Balaam, that is, there is a keen appetite for it.

But before I dismiss this weighty subject I would drop a word or two by way of encouragement to the tried and tempted. You may say, "I am the very character you have described; for I have felt pride, enmity, and desperation against good people, and have shunned them, and spoken against them. Yes, and I have indulged in unclean things in secret, and have wallowed in them, and that for weeks together; yea, have felt such selfishness, covetousness, and wicked desires after forbidden objects, that I have really been nothing but a mass of filth and corruption." But let me ask you one serious question. Have you not found to this day that be as filthy and black as you may, sooner or later, either in meditation, or in reading, hearing, or conversing with God's people,—I say have you not found a change take place again and again, and faith has raised you up a little, and while it was in exercise, you have had very earnest longings after Jesus,—his blood to cleanse you and his righteousness to justify you; and at such times you would freely part with all for Christ? Yes, and while this has lasted you have loved his people, and been grieved that you carry about such a vile apostate nature. If this is your case, grace still reigns, and although iniquities may prevail, yet sin shall not have dominion over you. God is teaching you your filthy and polluted state by the fall, and your utter inability to help yourself, and every time you find this faith working, it will purify your heart; and although all this filth will be discovered in you, more or less, till death, yet this faith in Christ will increase and war against it; as you may see in Paul when he complained of the law in his members warring against the law of his mind, and bringing him into captivity to the law of sin that was in his members, he breaks out, saying, "O wretched man that I am! Who shall deliver me from the body of this death?" And what was this body composed of? Why, he tells us himself in another place: "Mortify therefore your members which are upon

the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. iii. 5.) Say you, "Is it possible that there ever can be such things in a heart where grace is implanted? Yes, it really is so, as every poor tried saint finds to his sorrow. 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.)

But after all, how was the apostle delivered from all this? I answer, By faith. What, from feeling these things any more at all? O no; but for that present time; and therefore he says, "I thank God through Jesus Christ our Lord;" and then he says, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." As though he should say, "I find a new nature, which at certain times is in exercise, and with that I love holiness, and really desire wholly to live to the honour and glory of God; but after all there is an opposite nature in me, and that is ever and will be ever lusting after evil things; it never will be eradicated; but I shall find it a sore plague till death, and after death these Canaanites shall no more be in the house of the Lord for ever. Thus fellow-soldier, there is a great difference between a sheep, and a dog or swine.

"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." "God bless his own truth, as far as I have written consistent with his will; for Christ's sake. Amen.

THE word is preached unto all the world to gather in the children of God's purpose that are scattered up and down in the world, and to leave the rest inexcusable; but the prime end and aim of the Lord Jesus Christ thereby is to gather in those heirs of salvation unto the enjoyment of that feast of fat things which he hath prepared for them in his house.—*Owen*.

OUR abiding with the Lord is not the procuring cause of his abiding with us. It does indeed prove our interest in him; because it is by him that we are kept, even by his Almighty power, through faith unto salvation. Our abiding with him is the evidence, the fruit and effect of his everlasting love to us. Professors may leave him altogether; his own dear children may, and do too often backslide from him, through the power of unbelief, of indwelling sin, and the like; but never are they, nor shall they be permitted finally to depart from him.—*Hobbs*.

A PRAYER is not good and right because it is fluent, devout, sweet, or long, whether it be for temporal or eternal benefits; but that is good which builds on a good foundation, and firmly believes that it shall be answered, however mean and unworthy it be in itself, on account of the most true promise and engagement of God. The Word and promise of God, not thy devotion, make the prayer good; for that faith which is grounded upon his Word is the true devotion, without which all other devotion is mere deceit and error.—*Luther*.

HOLY FAITH.

THAT precious grace called "Holy Faith"
 Which God to Zion gives,
 Is from above, and works by love;
 The soul that hath it lives.
 This heavenly gift sees Jesus' face,
 And in him doth delight,
 As Shield, and Sun, and God of grace,
 And Morning Star most bright.
 Faith cannot one with him compare
 Amongst the sons of men;
 They all are marred, but Christ is fair, —
 The Rod from Jesse's stem.
 This precious boon of living faith
 The Lord from heaven imparts,
 And by his Spirit sends it down
 To fix it in our hearts.
 It lives there still; it cannot die,
 Nor sin can it commit;
 The powers of hell can't make it lie;
 By love to Christ 'tis knit.
 Our souls, since first this faith they felt,
 Have many times been blessed,
 And found its Author kind and good,
 To help us when distress'd.
 This treasure small, called "Little Faith"
 By Him who gave it birth,
 Has for its Portion Christ the Lord,
 Who fills both heaven and earth.
 'Tis much by sin and Satan tried,
 But never loses ought,
 Except the joys it has obtained, —
 Joys by the Spirit wrought.
 Less than a grain of mustard seed,
 Which of all seeds is least,
 Is this sweet grace of living faith,
 That eats the heavenly feast.
 Though small in size, and helpless too,
 Its wants are very great;
 Christ All in all, and nothing less,
 Can true faith satiate.
 Beset it is with armies strong
 On all sides compassed in,
 By flesh and blood, and spirits bad,
 The united hosts of sin.
 Yet then it sins not, but still cleaves
 And longs to hear the sound
 Of Jesus' Name, and precious blood,
 And stand on hallowed ground.

This faith is oftentimes very weak,
 But ne'er by God disowned;
 The world and death it overcomes,
 Through Christ, who sighed and groaned.

But there are times when sons of God
 No faith can see nor find;
 They're left to prove what wrecks they are,
 And know their carnal mind.

Corruptions' crop springs quick and strong,
 And faith seems dead and buried;
 Now unbelief speaks loud and says,
 "To Christ thou ne'er wast married."

Like Christ, the Resurrection-Head,
 That fruitful grain of corn,—
 Faith is revived and springs again
 To see a brighter morn.

The Spirit helps poor Little Faith
 To knock at mercy's door;
 Aided by prayer it there doth wait
 Amidst the lion's roar.

It longs for one more gracious gale
 Upon it to be blown,
 From the eternal hills of life and love,
 God's mercy-seat and throne.

'Twas from these everlasting hills
 Faith into being sprang;
 To it the Spirit repentance joins,
 And angels add their song.

There is but one sweet gift and grace
 This faith can supersede;
 And that is love, sent from above,
 The source of each good deed.

The whole desire of precious faith
 Is in these words expressed,
 "May I in Jesus Christ be found,
 Clothed in his righteousness."

The bodies of the saints of God
 Dyed in corruptions' stain,
 Robes shall be made, washed white through blood,—
 Blood of the Lamb once slain.

Though guilty, vile, and base we are,
 May we this state attain,
 With Christ eternal life enjoy,
 In heaven's ethereal plain.

"Amen," says Little Faith; "for this
 My heart is all on fire;
 Lord, speed my course, increase my strength,
 And grant me my desire."

Omnipotence this faith creates,
 Omnipotent its King;
 Omnipotence its life sustains;
 Of this it loves to sing.
 All God's dear sons one hope possess,
 The Trinity they own,
 The Father, Son, and Holy Ghost,
 Are to their faith made known.
 Christ says, "But one thing needful is,"
 E'en union with the Lord;
 Faith seeks to know this secret sweet,
 Her Shield, and great Reward.
 This sacred prize faith would not miss
 For all this world contains,
 But hopes at last to lose itself
 In love's eternal flames.
 Christ's bride, that golden candlestick,
 With bowl at top,—*her Head*,
 Through golden pipes is now supplied,
 With golden oil she's fed.
 This heavenly Bowl Christ's body is,
 The Dwelling-place of God;
 That sacred vesture dipped in blood,
 Once bruised with vengeful rod.
 How sweet this golden oil with scent
 None dead in sin can tell;
 'Tis only tasted by those souls
 Redeemed by Christ from hell.
 The word of truth when rightly preached,—
 The Spirit's two-edged sword,
 Fresh faith begets in souls distressed,—
 Bless'd jewels of the Lord.
 Christ, the Incarnate Word of faith,
 Substance of promised rest,
 By God was preached to Adam's soul,
 And fix'd in woman's breast.
 All in whose hearts this faith is wrought
 On sovereign grace rely;
 With hope in this grand mystery
 Their souls can never die.

J. D.

PEACE and love among the saints will secure them and their mercies at home, yea, multiply them, and engage the God of mercy to crown them with the choicest blessings; and render them terrible, invincible, and successful abroad. Love and peace among the saints will put the counsels of their enemies to a stand, and render all their enterprizes abortive; it is that which doth most weaken their hands, disappoint their hopes, and bring them down.—*Brooks*.

THE LORD REIGNETH.

My dear Friend,—On our arrival at home this afternoon we found your kind letter of invitation, of which we purpose, the Lord willing, to avail ourselves. We are anticipating the pleasure of again spending a little time with you; and if the blessed Comforter is graciously pleased to indulge us as on some past occasions, we shall not meet altogether in vain. Christ is not only the Resurrection and Life of our souls, but he is also the Life of every grace; so that we need the renewings of the Holy Ghost in order to furnish us with an appetite for spiritual food.

O what poor dry, sapless creatures we are without the rain from heaven descends upon our hard and barren hearts! We find the church under the old Dispensation asking the Lord the following question: "Wilt thou not revive us again; that thy people may rejoice in thee?" (Ps. lxxxv. 6.) Painful as is a destitute state of soul, yet it is both needful and profitable to make us truly sensible of what we are by nature, as well as to force us out of self to Jesus. The manna that was sent down from heaven for the sustenance of the children of Israel was to be gathered day by day, and there was to be no stock in hand; even so must our fresh supplies be communicated, and gathered by faith and prayer.

During the intermediate seasons of speaking in public I am the subject of much destitution, as it respects spirituality of mind, and am much buffeted by Satan, added to which is the constant working of a corrupt nature. These things mostly exercise my mind up to the time of going into the pulpit; but thanks be to the Lord, he does not deal with me after my sins, but often, in an unexpected manner, raises me out of the dust, and sets me up above him that puffeth at me. Have we not, dear friend, a kind and indulgent God and Saviour? I wish I could honour and glorify him as I desire. He has made such blessed discoveries to my soul of his Person and work that I can say he is to me the chiefest among ten thousand and the altogether lovely.

Well, dear fellow-pilgrim, we are passing on through the wilderness to our Father's house above, in which I believe we shall find plenty of time and delight in surveying the wonders of our God in his providence and grace. May we be enabled during our few remaining days to live to his glory, and then see him as he is, and be like him, and with him for ever.

We hope you are as well as usual in health of body, but above all that the inner man is sweetly renewed day by day. You and I have had sufficient acquaintance with the things of earth to know that all is stamped with vanity and vexation of spirit. The Lord intends to make his people know that this is not their rest; so that if we endeavour to sit down contented with earthly things, he sends a thorn to stir up our nest. I see in others and I find in myself a cleaving to the dust; but it is our mercy not to be allowed to wallow therein. We are at times made glad to

arise and shake ourselves, and again put on our beautiful garments, and go forth in the dances of them that make merry. By-and-bye we shall for ever put off our sackcloth and be girded with gladness. You and I have come near to the end of this life's journey; nevertheless we do not regret that it is so, for, like Job, we can say that we would not live alway. I wish, however, that I could feel in myself and see in others less conformity to the world, and a greater desire for the blessings of grace.

Truly the signs in the church and in the nation are ominous. Things of a painful nature appear to be brewing, and may suddenly break out. I do sometimes pray the Lord to disappoint the devices of the crafty, and carry the counsel of the froward headlong. It is to me a comfortable thought that the Lord reigneth; and whilst clouds and darkness are round about him, justice and judgment are the habitation of his throne. Come what will, we know it shall be well with the righteous. Please accept our united kind love, and

Believe me,

Yours very sincerely,

ROB. P. KNILL.

Dec. 6th, 1883.

THE SUFFICIENCY OF GRACE.

My dear Brother in the Sacred Bonds of Truth and Love,—I feel constrained to drop you a few lines, which I have desired to do before, but have been hindered. I have no doubt but that Satan is a great enemy to spiritual converse and correspondence, and will, as far as he is permitted, endeavour to prevent it.

What a mercy it is that the Three-One Jehovah has secured his church and people unto himself in covenant love and blood, and thereby proved that they are dear to his heart and precious in his eyes; but the greatest mercy of all is that such poor trembling, fearing, doubting, sin-bitten, burdened, tempest-tossed, Satan-hunted, and helpless things as ourselves should be favoured at times with a cheering ray of hope that we are, through rich and sovereign grace, included in the number of the precious sons of Zion comparable to fine gold, who are eternally loved of the Father, redeemed by the Son, and quickened by the Holy Ghost; for, through the life-giving power, teachings, and leadings of the Spirit, we have been brought from time to time to the feet of Jesus as poor naked sinners to be adorned with the glorious robe of imputed righteousness; and as empty sinners to receive out of his fulness grace for grace, and drink of the streams of that river which maketh glad the city of God. Amidst much fear and trembling, weakness and felt inability to anything that is good we have been brought from time to time to prove the sufficiency of grace, and that the Lord's strength is made perfect in weakness. Thus we have proved that the race is not to the swift, nor the battle to the strong, and the final shout and victorious conquest over the last enemy will be through him that loved us.

I received your very kind and welcome letter by which I find

that you are still dwelling in the tents of Kedar, treading a gloomy path, much distressed on account of sin that dwelleth in you, and often sunk very low through nervous depression, of which I have no doubt the enemy takes every possible advantage. I would truly sympathize with you, for I am a companion with you in tribulation, and in the kingdom and patience of Jesus. The enemy is always watching and waiting to take advantage of our weakness, and so deep and subtle are his vile insinuations, and so crafty is he in his movements, that, ere I am aware sometimes, almost everything of a spiritual nature has been called in question and its reality disputed. Then my mind has been filled with swarms of gloomy doubts and forebodings, and my soul has been something like a vessel on the ocean without chart, compass, or pilot, driven to and fro by the waves; so that what with the dreadful workings of indwelling sin, the prevalency of unbelief, the power of the enemy, and the dense darkness of my mind, I have been brought near to destruction, and could no more extricate myself from such a state than I could create a world; but I have from time to time proved that God performeth the thing that is appointed for me, and many such things are with him. When all creature help and hope fail, God is still the hope of Israel, and the Saviour thereof in time of trouble; so that, although I so often change, yet he hath said, "I the Lord change not." These are painful and distressing places to come into, but they are very needful, for they are the means of stripping, emptying, and humbling us, that we may be brought more fully to embrace the Rock, and that Jesus may be All in all to us. Bless his Name, in all our afflictions he was afflicted, and he sympathizes with his afflicted members who are bone of his bone, and flesh of his flesh; for he tenderly watches the furnace while the sons of Levi are being purified; as Job said: "When he hath tried me I shall come forth as gold. Every grain of grace must be tried that it may be found unto praise and honour and glory at the appearing of our Lord Jesus Christ. When at times we are favoured with a glimpse, by faith, of the land that is very far off, and have a little of that hope in exercise which maketh not ashamed, it cheers our poor tempest-tossed souls amidst the trials and sorrows of the way.

It will be fifteen years next month since the Lord was pleased to put me in the furnace; yet I desire to kiss the kind and gentle hand that has laid the rod upon me, knowing that I have not had a thousandth part of what I have deserved on account of my baseness; for the Lord might have crushed me in his anger, instead of lightly touching me with his rod. I have tried hard to have both health and ease; but the Lord has, at length, taught me that this is not the portion of his people; for "many are the afflictions of the righteous." The seasons of refreshing that we are sometimes favoured with prepare us for future trials, temptations, and afflictions which await us and which are appointed for us; for by these things we live, and in all these things is the life of our spirit. But the last storm will soon come, the last conflict will

soon be over, the last tear will soon have been shed, and then we shall sing, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Then we shall enter into the rest that remaineth for the people of God. I hope you will be able to make out my poor scribble. My dear wife joins with me in love and best wishes. Peace, truth, and love be with you. So prays

Your unworthy Brother,

Laverton, June 10th, 1863.

W. SPIRE.

HOPE REVIVED AND FEARS QUELLED.

My Beloved Pastor and Highly-Esteemed for your Works' Sake,—I feel it is rather intrusive to write to you again, but the Lord so favoured my soul under the word preached last Sabbath evening that I felt I should like you to know, for it was a signal favour to me. I had been much cast-down in my mind, and had tried to tell the Lord how much I desired just *one more* token from himself. I felt sorely oppressed with sorrow of heart and mind, so that there seemed no more spirit in me. I feared there was no difference between me and those around me, for I felt stripped of everything I once hoped I possessed; and in this frame of mind I came again to God's house. I felt nothing particular until after you commenced speaking, and then you were sweetly led to answer every objection which had been raised in my mind. You said, "Some of you never thought at one time that you would come into such states of spiritual poverty, and feel so destitute;" and you also remarked that the Speaker in the text not only meant God the Father, but God the Son, and God the Holy Ghost: "I will dwell in them." You also quoted the words: "Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory," and said, What more could we desire? Then you remarked that this precious love would continue the same down to the end, and that not even at death would it leave us. No; "they must behold my glory." Then you spoke solemnly of the awful state of a hypocrite, or mere professor, and said such never knew the love of God; and upon *this* the great distinction turned. Other marks they might counterfeit, but this one they never could. I felt a humble hope in my soul that I had known this precious love, and wanted to know more of it; for it was the want of it that made me so miserable. I felt, "If I have this, what can I want beside!" It was a blessed time to my soul, and love constrained me to speak to that young woman whose heart I found warm with love; and I trust it was a little of that burning which the disciples of old felt when they spake of Him by the way. I assure you I had much felt that nothing would satisfy my heart, but fellowship with Christ; and then I have been met with this:

"Great is the portion that I claim,
An interest in the bleeding Lamb;"

but the blessing has seemed too great and too much for me, surrounded as I am, and so much entangled, and obliged to have so much converse in and with the world, that I have thought such things could not be for me; but when you spoke so blessedly of the power and love of God, and quoted the words: "Fear thou not; for I am with thee," fresh hopes arose, my fears were quelled, and I again had meat to eat that the world knoweth not of.

The time for your departure has again come round very quickly, and some of us feel it very much; yet there appears a great necessity for it, seeing that the labourers are so few. My earnest desire for you is that wherever you are, you may be under the rich anointing of the Holy Spirit, that the word of the Lord through you may be abundantly blessed, and God glorified, even in this dark and cloudy day. O that it may be the Lord's holy will to grant

"That thousands, yet unborn, may praise,
The wonders of redeeming grace."

There is nothing too hard for the Lord. We much desire to see others made manifest, and that they may come and declare what God has done for their souls; so that there may be another shaking amongst the dry bones. May the Lord pour out afresh his Holy Spirit, that his people may entreat him for this thing also. We live in solemn times. The future is wisely hidden from us, and the Lord still, and will for ever reign; and only safe are those whose hope is in him. Mrs. C. desires me to send her love of the best sort to you, and for myself I can only add that my desire is that you may have the choicest and sweetest blessings. The love of God is indeed of untold value. I do feel its worth, for I have to wade through floods and flames to realize it. My heart can add no more, than to again express my desire that the Lord may bless you abundantly.

Yours Gratefully,

Birmingham, Feb. 15th, 1874.

E. WHATMORE.

FELLOWSHIP WITH CHRIST IN HIS SUFFERINGS.

My dear Brother in the Lord Jehovah, in whom we have everlasting strength, righteousness, and salvation, he having redeemed us out of the hand of the enemy, and implanted his grace in our hearts; to whom be endless praises, now and for evermore. Amen.

May our covenant God and Father, together with the Lord Jesus Christ and the Holy Ghost, richly bedew our souls with the precious things of the everlasting gospel of the grace of God, that we may grow up into Jesus in all things, and increasingly abound in all wisdom and knowledge of Him who is the end of the law for righteousness to everyone that believeth, and who are taught to love and obey him. Christ is most blessedly set forth unto us in the Word of God as the fulness of him who filleth all in all.

O my dear brother, how sweet it is when, by faith, we are en-

abled to look out of ourselves and from all our old man infirmities unto that unspeakable fulness which is treasured up in the Lord Jesus, and when we can, by faith, lay hold of him and plead his Name in all our approaches unto the throne of grace, and look to him to enable us to yield obedience to his commandments, which is the grand end of our effectual calling, God the Father having, in his foreknowledge, ordained that we should be to his honour and glory who trust in Christ Jesus, who hath raised us from the dead, that we should show forth the praises of Him who is our Life, and whose complete and perfect likeness we shall be changed into at his glorious appearing; which appearing we love, hasten unto, and wait for with a joy unspeakable and a hope full of a blessed immortality. Well may we say that we are more than conquerors over all the things pertaining to the world, the flesh, and the devil, through Christ Jesus who hath loved us, and having loved us hath loved us unto the end; though, if needs be, we are in heaviness through manifold temptations, which, in our Father's hand, are the instruments whereby he trieth his own graces in our hearts, and in the end enables us, through Christ, to triumph over every weapon that is formed against us.

The Lord our God aboundeth in unrepenting gifts unto us, and how much more will he not freely give us all things, he having given us Jesus Christ his only Son, in whom dwelleth a two-fold fulness, namely, that of the Godhead bodily, as well as that of his church, which he hath purchased with his own blood. Among the "all things" Paul tells the Philippians are faith and suffering; for he says, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;" yea, to suffer the many afflictions of the righteous which comprise the sorrows of this mortal life, as well as the heavy burdens which the devil takes care to heap upon us from his infernal, inventive magazine; all which are couched in the words: "It is given unto us to suffer for his sake." It is an honour to be counted worthy to suffer with him here, and in this way to enjoy sweet communion and fellowship with him, in a way we never can do when we are removed to him above. Here we have fellowship with him in suffering, but in heaven we shall have fellowship with him in his triumphs, in the dividing of spoils, and in sharing his honours and glory. Do you like the gift of suffering? Yea, I know you count it an honourable gift to suffer for his Name, and frequently complain that you suffer so little on the behalf of the Name of Jesus, by which you are called; but when you do but put his cup to your mouth, you are either frightened, or else draw back with murmuring and disquietude, and, in the language of Satanic self-piety, you exclaim, "He is going to pursue his worm to death, break all my bones, and make an end of me."

We are not to choose the kind of suffering we shall have; but as it is the gift of God to suffer for the Name of Christ, it is well for us when we can take it joyfully; which is the case when the Lord is present with us, but when he is absent, it is impossible

for us in patience to possess our souls; for we are then of all men most miserable, and choose strangling rather than life, and it will be well for us if we do not curse the day of our birth. The Lord continue to us his preventing and enabling grace, that when we suffer we may realize the courage, boldness, zeal, self-possession, self-command, and single-eyed dependence on Jehovah-Jesus, who will walk with us through the waters, stand with us in the midst of the flames, and abide with us in the den of lions. Faith in Jesus is a precious work and gift of God, and no dart can penetrate the soul that is shielded by it. In all things we are more than conquerors through him that hath loved us. When self sinks, we rise in Christ; but when we rise in self, either in vaunted strength or sink in the magnitude of trial (for when we sink under the weight of trial, we sink nowhere but into self), then self rises, and we sink as though we should rise no more; but when, in feeling, we become like lead, only meet to be melted by eternal wrath, Christ becomes alone precious, and we rise up in him more than a match for the devil and everyone else. Bless God!

Brother Warburton and I can come, God willing, to Manchester in the month of May. Greet all the brethren, of whom I have heard a good report of their faith and hope in Christ Jesus.

Everything yours in Christ,

To Mr. W. Gadsby.

ROGER HITCHCOCK.

Devizes, Oct. 15th, 1833.

Obituary.

EMMA MORRIS.—On May 21st, 1888, in her 84th year, Emma Morris.

I am unable to give any minute account of the Lord's dealings with my dear sister, having no memoranda and a frail memory.

I believe the Lord deeply convinced her of her lost state as a sinner before him about the year 1830 or 1831, which, under his quickening power, wrought so as to bring her out from a dead ministry in the Church of England. She heard the late Mr. Tiptaft in his earliest visits to Oakham and Stamford, and the word from his mouth just fitted the state into which she had been brought, the seed fell into good, or prepared ground and brought forth fruit, which, through her life, was more manifest to others than to herself. The language of her heart, if reminded at any time of any service she had done, was, "Lord, when saw we thee an hungred," &c. (Matt. xxv. 37.)

At this early stage of her spiritual life the conversation of our late friend, Dr. Keal, was very useful to her, and a true Christian friendship existed between them to the end of his days. When the power of Divine grace was seen in separating her from the Church of England it caused much opposition from those dear to her. It will suffice to say that she proved the truth of Matt. x.

16 to the end, and the fulfilment of the Lord's promise, Mark x. 29, 30. I cannot tell the way in which she found delivering mercy, but *I well* remember under the power of it, and on a sick bed, the sweet feeling with which she read to me Hynms 261 and 413.

I may truly say she was one in heart and affection with the truth and people of God from the date I have named, and many who know her through these past years would confirm what I say, but most of them are removed to their Father's house above. On one occasion she had a favoured time, her mind being led into Ps. lxxv. She paused at the first verse, "Praise waiteth for thee, O God in Zion," and inwardly said, "Do kindle it Lord. Will it ever *wait*?" As she read on she had such a sweet refreshing at the ninth and tenth verses that she said, "I did drink of that river which made my heart glad, and it melted under the Lord's softening power; but I could not pour it out as I wanted." One morning some time since, she awoke in a softened frame of mind, and these words burst forth from her heart, "Crown him. Crown him! Lord of all," and the marked sweetness was such that she said, "I should like these words put on my tomb-stone."

The way was not opened for her constant attendance here at Providence Chapel until the year 1851. In the mystery of Divine Providence the family was brought to live at Oakham in 1844, and since then many wheels have opened within that wheel. She was never absent from the house of God when able to get out, and had many refreshing and encouraging times under the ministry. One she often referred to, under our late friend and Pastor, Mr. Philpot, when he preached from the words: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 Jno. iii. 8) She would say, "I did feel at that time all things were put under *his* feet." At another time in hearing the late Mr. Godwin from Ps. xlviii. 12-14, "Walk about Zion, and go round about her; tell the towers thereof, &c." I might mention other favoured times in hearing, and more recent ones, but these were special helps to her often tried, and cast-down soul.

She was once much supported in a time of sore trial by the powerful application of the last verse of Ps. xxvii, "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." More or less in after days the help then afforded her by these words would, as she would say, put fresh strength in her. Her brightest days were her early ones under the bitterest trials; her later days were more hoping against hope, pressing on amid crowds of unbelieving fears, "hungering and thirsting," desiring fresh tokens, more than enjoying the things of God as her own. She would often say,

"I find my latter stages worst,
And travel much by night."

The friend who, by her wish, interred her remains in our Cemetery remarked on that occasion how much her character

was set forth in the opening verses of Matt. v, yet how she could not trace those marks as her own. She would say, "How I should like to have such a look as the Lord gave Peter, or such a word as he spoke to Mary Magdalene," yet she could not see that she was mourning "over her sins, and after Christ," which she really was, for she would say to me, "You *don't* know what a sinner I have been. None have greater sins than I;" and sometimes she would add,

Were pardoned all by thee,
I read it and believe it Lord,
And wilt thou pardon me?"

She had these words upon which she especially hoped, "Thine eyes shall see the King in his beauty" (Isa. xxxiii. 17); "For yet a little while, and he that shall come will come, and will not tarry" (Heb. x. 37); "Though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. ii. 3.) Also, "At evening time it shall be light." (Zech. xiv. 7.) Also some verses of hymns:

"And in his set time and way,
He will change their night to day."

I find marked in her Hymn-book 622, verse 2:

"God, thy own God, will lead thee home,
In spite of all that may oppose.

Hymn 262 was once very sweet to her:

"'Tis thine the lost sinner to save and renew;
Faith's mighty Beginner and Finisher too."

Among her oft-repeated ones were 303, 967, 310, 295, 961, 471, 379, 385, and during the past winter she often repeated 315 and 275, laying great stress on the third verse:

"When and wherever thou shalt smite," &c.

Upon these she seemed to hang.

The winters of late had tried her much, especially the last, when she became much more infirm. April 1st, afternoon, was the last time she was able to get to chapel in her Bath chair, but she was really too weak to be able to attend. On my return from chapel that morning she said, "Before I left my room I begged of the Lord to give me some word to stay my mind, and it was so good of him; it made my heart glad. The words he gave me were: 'I will strengthen thee on the bed of languishing.'" This was remarkably fulfilled, for the calm state of her mind through her illness, and that the enemy, who had assailed and tempted her on every side was kept at a distance, was manifest and remarkable.

From that time there seemed reason to fear that her end was approaching, for she became gradually weaker. She expressed her earnest desire for a *sure* seal of her soul's interest in Christ, and seeing that her medical man could do no more for her, after a little silence, she looked feelingly at me and said, "I don't want to leave you here, but

"All must come, and last, and end
As shall please my heavenly Friend."

Oh! for submission to the Lord's will, and to be able to fall into his hands!" A short time after being got into bed that night she twice said, in a calm, subdued voice, "It is all right. It is all right;" and I believe she then felt her desire granted. She was always a person of few words, and most careful not to express more than she felt, or than the Lord had given or done for her.

Our servants waited most affectionately upon her, for which she was very grateful, and her doctor, and they also remarked with what patient meekness she bore her affliction, and we think upon it with gratitude to the Lord for enabling her, and she would thank him for his mercies in many ways, and in sparing her severe pain, though her great prostration, frequent restlessness, and exhaustion were difficult to bear. She asked one day to have hymn 1083 read to her, and especially noted verses 3 and 4.

Towards the close of her days her decline was more rapid, and it became very difficult for her to speak and for us to understand. Early on the Lord's day morning, with an expressive look at me she said, "*Their faith did not fail*," and it being said, "No; because it was founded upon a Rock," she gave a firm, pleasant assent. Some time afterwards she said, "Praise the Saviour's Name." She tried to say more, and one who was present believed she uttered the same words more than once. One of our friends on hearing of it said, "It was the last note on earth and the first in heaven." I feel it contained volumes and bespoke the faithfulness of God in confirming the words upon which he had caused her to hope; and it brought the words of Berridge to my mind:

"Lord, give me such faith as fetcheth its breath

And hopes against hope in the feelings of death."

About 2.30 p.m. on Monday, May 21st, she exchanged "labour and sorrow" for eternal joy.

If any readers feel regret that a fuller account is not given of one who walked in Zion's ways so many years, they may be assured the writer feels it also.

A. F. PEAKE.

[We knew the departed one very well. She was not a great talker, but was very much exercised respecting soul matters, and would often drop a few weighty sentences, both with regard to the knowledge she had of her sinfulness and the helps and comforts she occasionally received. She would often testify of how before she left her bedroom in the morning some verse of a hymn or some Scripture had been applied to her soul and melted her spirit. She was much plagued by the power of unbelief and the temptations of Satan that she had never had a real change of heart, and would often remark that she was of sinners the chief. In conversation she would frequently say, "O you know not what a sinner I am! How base I am!" She was a lover of good men and of the Gospel of Christ, and was a kind and liberal friend to the Lord's ministers and people, as many can testify. We believe she is now freed from sin, which was her great trouble while here, and is singing the high praises of God amongst the redeemed in glory.—ED.]

LINES ADDRESSED TO ONE WHO IS SEEKING FOR
ASSURANCE.

O MAY the Spirit's blessing
 Accompany these words,
 That thou true peace possessing,
 May'st say, "I am the Lord's."
 May'st view him in the garden
 Upon the accursed tree,
 May'st realize thy pardon,
 And say, "Christ died for me."
 I know thou'rt sad and dreary,
 Thy heart is oft depressed;
 But Jesus calls the weary
 To come to him for rest.
 Thou canst not call him *Father*,
 For thou art filled with doubt;
 But would'st thou not the rather
 Bear aught than be cast out?
 Though oft thy fears assail thee
 And tempt thee to give up,
 Thy Shepherd ne'er can fail thee,
 If he has raised thy hope.
 Though trials oft surround thee,
 And tempt thee to despair,
 They never shall confound thee;
 Thy Husband will appear.
 He saw thee bent on ruin,
 Yet showed himself thy Friend;
 He bids thee come unto him,
 And on his care depend.
 Thy inbred lusts annoy thee,
 And weary thee with strife;
 But never can destroy thee,
 For Jesus is thy Life.
 To put thy faith to trial
 Thy Lord may still delay.
 Delay is not denial;
 Take courage, then, and pray.
 Christ says, and none can turn him,
 Thy want he bears in mind,
 Though thou canst not discern him,
 Nor solid comfort find.
 O may the Blessed Spirit
 Thy faith and hope increase,
 That trusting in his merit
 Thou may'st find perfect peace.

THE
GOSPEL STANDARD.

SEPTEMBER, 1888.

MATT. V. 6; 2 TIM. I. 9; ROM. XI. 7; ACTS VIII. 87, 88; MATT. XXVIII. 19.

THE SPIRIT OF POPY AND ITS FRUITS.

BY THE EDITOR.

(Continued from page 332.)

In our last we named a few of the innumerable crimes with which the Romish Church may be charged; but there are many others, of which the *massacre of the Protestants, or Huguenots, on St. Bartholomew's Day*, is, perhaps, one of the most flagrant, when the streets of Paris flowed with the blood of those who were cruelly butchered by the hands of their enemies.

God, in his great mercy, had sent his Gospel into France. It had taken root there; the Word of God prevailed in many hearts; men and women were led to search the Scriptures, and to compare the New Testament with the doctrines, impositions, arrogance, and superstitions of the Church of Rome. Great numbers separated themselves from the Romish Church and embraced the reformed doctrine; and as these were continually increasing in numbers and in power, the Pope and his party were most indignant, and raised against the Huguenots the most dreadful persecutions, through which many of them were driven to forsake their native land and seek homes where they could live in peace, and worship God according to his own word. There were at this time in France two powerful parties,—the Huguenots and the Papists. Admiral Coligny was the head or leader of the former, and the Duke of Guise, a rigid, wicked, and barbarous Papist, was the leader of the latter. In the year 1560 Charles IX., who was then only ten years of age, ascended the throne. Being only a boy he was much under the influence of his mother, Catherine de Medicis, who, for a time, seemed undecided which party to favour,—the Huguenots or the Papists; but in due time she became entirely welded to the latter, and was one of the most cruel, deliberate, and wicked women in the land.

In order to carry out the Bartholomew Massacre she artfully contrived a marriage between her daughter Marguerite and Henry of Bearn, King of Navarre, chief of the Huguenots. Henry's mother and Admiral Coligny, the leader of the Huguenots, sanctioned the union, thinking it would put an end to the contentions and wars between the two religious parties. The Pope, how-

ever, refused to grant the proper dispensation to enable the marriage to be carried out according to the rites of the Roman Catholic Church; but the mother of the young king contrived to get over this difficulty by causing a dispensation to be forged in the name of Pope Pius V. The marriage was solemnized on Aug. 18th, 1572, Admiral Coligny, his family, and other influential Huguenots being present. This perfidious act, concocted and completed by the king's mother, served to throw most of the Huguenots off their guard. Some of the Huguenot chiefs had their fears for the safety of Coligny and his family; but, as the nuptial celebration was followed by a succession of feasts and rejoicings, in which both parties participated, the fears of the Huguenots were completely dispelled.

The day after the marriage had taken place a secret council was held and a plan laid for a general massacre of the Huguenots, and an assassin was hired to murder Admiral Coligny, the Huguenot leader, who, as he walked along the street, was fired upon and wounded in the hand, but not killed; for which the would-be assassin received from the king a reward of two thousand crowns. This was the forerunner of what was to follow.

On Aug. 24th, 1572, the great bell of the church of St. Auxerrois rang for early prayer. This was the arranged signal for the murderous attack. The royal guard, who had been held in readiness during the night, rushed into the street, shouting, "For God and the Queen." But prior to the royal guard leaving the palace they murdered the retinue of King Henry, who were at that time the guests of Charles IX. They were called separately by name from their rooms, and hewed down before the eyes of their royal host. This was done through the influence of the king's mother, though probably against the will of the young king. The Duke of Guise at once rushed to the residence of Coligny, who was scarcely able to stand through weakness caused by the loss of blood from the wound which he had received from the assassin's hand. He was at once stabbed to death, his body thrown out of the window, and the Duke of Guise, who was waiting below, thirsting to deprive this good man of his life, approached the corpse, wiped the blood from the Admiral's face, and said, "Yes, it is he;" then called to his followers, saying, "Courage, comrades, we have begun well. Now for the rest. The king commands it." They then rushed out into the street. Firing was heard in every part of Paris. To prevent mistakes the houses of the Huguenots had been marked, and they were broken into, men, women, and children, regardless of age or position, were either slaughtered by the sabre or shot down by the pistol. Escape seemed impossible. The king himself fired upon his subjects from the windows. These scenes were unparalleled. Doorways were blocked with corpses, and mutilated bodies were to be seen in every street, lane, and passage. The Seine was at this time swollen by a flood, and thousands of dead corpses were seen upon it. These perfidious, inhuman deeds were not con-

fined to the capital, but extended throughout the whole of France. The dwellers on the Rhone were sickened and horrified at the sight of the dead bodies which flowed down the river. The numbers that perished have been variously estimated, and some say one hundred thousand perished; but the most reliable historian in this matter fixes the number at seventy thousand.

Catherine de Medicis, the king's mother, a woman who, if possible, exceeded Jezebel of old in sin and wickedness, with unbounded joy informed the Pope of these splendid victories, and also Philip, of Spain, at which the latter is said to have laughed for the first and only time in his life. The news was received in Rome with unlimited joy, cannons were fired, and Gregory XIII. and his cardinals went in procession to the sanctuary to thank God for the massacre of these Huguenots. The subject was ordered to be painted and a medal struck to celebrate this diabolical act, with the Pope's head on one side and an angel on the other, with a cross in one hand and a sword in the other, pursuing and murdering a number of flying heretics, as they termed them. In the city of Paris the clergy celebrated this awful massacre by a public procession and resolved to hold an annual Jubilee to celebrate St. Bartholomew's day, and even had a medal struck in commemoration of this dreadful slaughter, with the words inscribed on it, "Piety hath awakened justice."

The young king, who hesitated to sign the decree for this murderous slaughter, but who was forced to it through the influence of his wicked mother, could not dismiss from his mind and memory the dreadful scenes which he had witnessed, and in which he himself had partaken; for he was constantly haunted by night and by day, and said to Ambrose, his physician, "Sleeping or waking the murdered Huguenots seem ever present to my eyes, with ghastly faces weltering in their blood. I wish the innocent and helpless had been spared." In dying, the tortures of his mind were indescribable. Awful indeed was the end of this persecutor. Dreadful indeed must have been his pangs and guilt of conscience. Solemn to contemplate were his prospects when about to be launched into eternity, to be dragged down by infernal fiends into the bottomless pit, for ever and ever to have the recollection that he not only signed the decree for the massacre of many who feared and worshipped God, but also himself participated in the slaughter of them. In his fearful death the Lord showed his displeasure on this Roman Catholic king and persecutor, who had acted under the influence of his mother. God has his own way and his own time for accomplishing his purposes and bringing upon persons and nations manifest punishment even in this life. *Such was Popery and its fruits then, and such is its spirit now.*

Philip II., of Spain, the slave of the Pope, the hater of freedom and of the fear and grace of God, the institutor of the Spanish Inquisition,* by which thousands of lives were destroyed, and

* See Review of the Romish Inquisitions in "G. S." May, 1886.

many put to such indescribable tortures as would make the heart of anyone possessed of human feelings relent and shudder, was, at his accession to the throne, the most powerful monarch in Europe, with an immense army and navy at his command, governed by skilful generals and admirals; but God frowned upon him, abased him, subdued his kingdom, and left in it little or nothing that flourished; for at his death the country over which he had ruled was in a state of bankruptcy, the intellect of his people was lowered, and nothing was left which prospered except the Inquisition which he had set up, and the priests, the promoters of crime and the curse of the country, under whose influence Spain remains a degraded part of Europe unto the present day, in which liberty of conscience is denied, and all who dare speak in favour of Protestantism are persecuted, fined, or imprisoned. Philip II. died in the year 1598, after a reign of forty-two years.

We may here make a comparison between Spain and our own beloved country. God had a special favour to this land, and kindly watched over us, fought our battles, dispersed the Spanish Armada, sent our enemies back into their own country with shame-facedness, disappointed the one hundred and eighty priests whose hearts were boiling with madness for revenge on our Protestant population, and fulfilled his Word to us as a nation, "Them that honour me, I will honour." God had then, as he has now, in this our favoured Island, a people whom he loved, who were redeemed by the blood of Christ, whose souls had been quickened, and were being taught and led by the Blessed Spirit, whose hearts burned with holy fire towards the God of all mercies, and who desired nothing more than to be permitted to worship God in liberty of conscience and according to the dictates of his Blessed Spirit. God heard the cries of his elect and avenged them.

We have no proof that Queen Elizabeth was one of this favoured number, yet she was in many respects, though much inclined to despotism and a fierce persecutor of all who dissented from the forms of religion in the Church of England, a valuable and courageous Queen. Mary, the wife of Philip II., of Spain, and Queen Elizabeth were daughters of Henry VIII.; the former by his first wife, Catherine of Arragon, and the latter by his second wife Anne Boleyn. It will thus be seen that England was contending against the Queen's brother-in-law. Great is the disparity between the reign of Elizabeth and that of Philip II., which we have just noticed. When she succeeded to the crown the country was much impoverished, one half or more of her subjects were ready to deny her authority, England had comparatively little influence in governing the affairs of Europe, and our army and navy were very small; but at her death, in the year 1603, after a reign of forty-five years, in which we had been troubled with wars and tumults both abroad and at home, the nation was united, prosperous, and industrious, England was recognized in almost all

parts of the world, and the maritime sceptre was wrung from the hands of Spain. It is of the Lord's mercy that this nation was not given over into the hands of the Papists, and that we are not at this time in the same condition as Spain, Portugal, France, and Italy.

Although Henry VIII. threw off the Pope's jurisdiction, and would no longer submit to his authority, it was not because he had any special hatred to Roman Catholicism nor any real love to the reformed religion; it was not because he had the honour and glory of God at heart, nor the real, spiritual welfare of his subjects; but because the Pope refused to sanction his wicked desires and unjustifiable conduct; yet God used him as an instrument to further his cause of truth, and to relieve the nation from the servile bondage, oppression, tyranny, and presumption of a foreign potentate. Although Queen Elizabeth opposed her brother-in-law, Philip, of Spain, and under her the Spanish Armada was defeated, Roman Catholicism overthrown, and the Papists brought into subjection, yet we have no evidence that she, any more than her father, possessed the true fear and grace of God. Both assumed the headship of the National Church, and attempted to bind the consciences of all their subjects, by compelling them to adhere to the Articles of the Church of England.

For a long time such had been the state of things in the National Church that it was rare to hear a discourse preached from the Word of God. This custom which the Lord so specially laid upon his apostles and Spirit-taught ministers was almost entirely discontinued; but when the Reformation in England revived, discourses on the Scriptures became more general. In the reign of Edward VI. there was only a quarterly sermon preached in the National Church; but Queen Elizabeth commanded that a regular monthly discourse should be preached, and James I. resolved that a sermon should be preached by the clergy every Lord's day. To such an extent did ignorance and incompetency prevail that great numbers of the clergy were unable to discharge their duty by preaching a sermon once a week, and it is stated that eight thousand parishes were occupied by ministers who were not capable of preaching in a pulpit discourses from the Word of God. To meet this deficiency short sermons were prepared, and one of them was read every Sunday in the absence of a preached discourse. The first volume of these sermons was, it is supposed, written by our three great, notable martyrs, Cranmer, Ridley, and Latimer, and another volume followed by Bishop Jewel.

The Puritans, who derived their title from a desire to see a purer form of worship contended for in the National Establishment, and who had the fear of God in their hearts, could not and would not submit to the ceremonies and dead forms enforced by those who had nothing more than the outward garb of religion. Popery now sprung up in another form; for the Queen, the clergy, and Parliament combined to punish the Nonconformists who refused to attend church, by imposing upon them for non-

attendance fines and imprisonments. Monarchs at this period possessed almost absolute power. Consequently when Charles I. ascended the throne he attempted to reign with despotic authority, as if he had been the Czar of Russia or the Pope of Rome. It was at this period that Puritanism was at its height. God had poured out his Blessed Spirit on great numbers of ministers who preached the gospel in the spirit and power of it, believed what they professed, held it dear to their souls, acted from conscience, lived blameless lives, and showed by their works that they had learned of Jesus who is meek and lowly in heart, and manifested by their ministry that they were the servants of God, and not timeservers, self-seekers, or dupes of those in authority. Had Charles II. prevailed, Popery had been re-established in the land, our religious and national privileges would have been lost, the preaching of the gospel of the Lord Jesus Christ suppressed, and the saints of God deprived of hearing what to them, in many cases, was of more value than thousands of gold and silver, and even life itself,—that is, the Word of God in its purity and power.

Amongst those who constituted the Puritan party at this period was one man, who, above all others, deserves the admiration and gratitude of the English nation for the part he took and the courage and determination he displayed to bring about religious freedom amongst all Denominations; and that man is *Oliver Cromwell*. We are indebted to him and to the Puritans generally that we are not now absolutely either under the sceptre of the Pope of Rome or the supreme ecclesiastical authority of the Church of England; yet who has been more maligned, misrepresented, and condemned than that noble man who helped to make England what she is, and raise her to a standing in the estimation of foreign nations, which, up to the present time, has been maintained and increased? Thousands of young persons who have read Mrs. Markham's history of the character of Cromwell imbibe notions of him altogether at variance with his actions and the ends which he had in view. They are led to believe that he was an impostor, a deceiver, a self-seeker, and a hypocrite; whereas those who have read his life may see how, in the providence of God, he was gradually led along step by step, and that his whole heart, mind, and strength were engaged in defending the country against Popery, and the sins and wickedness of a despotic King. Had Cromwell been a mere hypocrite he would certainly have been detected by the godly who surrounded him and acted with him, especially by such discerning men as Owen, Goodwin, Howe, and many others.

The most solemn promises of Charles were only made to be broken; his conduct was so deceitful and treacherous, the bloodshed which he caused was so vast, that there were only two courses left;—one was to allow the King to ruin the cause of the Puritans and Protestantism generally, or else condemn him as an enemy to the country and the real cause of the land being stained

with blood by the sacrifice of thousands upon thousands of lives. The latter course was decided upon. Charles was tried, condemned, and executed as a traitor. His death-warrant was reluctantly signed by Cromwell, and thus an end was put to the civil war. All the Royalists and Church-party condemn this act of Cromwell's in executing the King; but was the country to be continually engaged in civil war, was brother to meet brother, was father to meet son and son to meet father on the battle-field, were mothers to be made motherless, wives widows, children fatherless, and the whole country reduced to poverty through the perfidy of one man whose word and most solemn promises were not worth a straw? We say, Was this to be continued in preference to the execution of the one man who was the cause of all this misery, without the prospect of one single advantage, either spiritual or temporal, to the people? National prejudice is giving way before history, and the true spirit and character of Cromwell is beginning, like the dawn of day, to break forth on the public mind.

The Protector, like many of his followers and supporters, was a man called by grace, brought to repentance before God, he had a living faith in the Lord Jesus Christ, a special regard for his honour and name, his blood and righteousness were precious to his soul, and he was a man of much prayer and reliance on God, the Author of his prayers. He sought not gold or silver, or the honour of the world. The height of power to which he attained and the position which he held until the time of his death were forced upon him, as it were, by a number of propelling circumstances over which he had no control. The Papists to this day speak of him as one of their greatest enemies, as they also do of Martin Luther. Historians give a one-sided and false account of his character, and the Church-party hold him up as a deceiver, and his religion as nothing but cant and hypocrisy; but this matters not to him now he is in eternal glory, singing, with all the redeemed, the high praises of Him who had done for him such great things in this life and prepared him for the inheritance of the saints in light. That there was as much blessed reality in the religion of Cromwell as in the most eminent saints of God is clear from what he uttered in his dying moments. We give the following extract from a work by J. H. Merle d'Aubigné, entitled, "The Protector; a Vindication."

"He knew he was a sinner. He could say with the Psalmist, 'My sin is ever before me;' and cry with Job, 'The terrors of God set themselves in array against me.' Thrice over he repeated these words of Scripture, 'It is a fearful thing to fall into the hands of the living God.' But this trouble did not last long. Cromwell knew him 'who died once unto sin,' and could exclaim with David, 'Blessed is he whose sin is covered.' He said, 'All the promises of God are in *him*. Yes, and in him, Amen; to the glory of God by us—by us in Jesus Christ. *The Lord hath filled me with as much assurance of his pardon and his love as my soul can hold.* I think I am the poorest wretch that lives; but I love

God; or rather, am beloved of God. I am a conqueror, and more than a conqueror, through Christ that strengtheneth me!”

Wherever the Papists have been suffered to gain the ascendancy and the gospel of God has been rejected, those countries have been left in darkness, ignorance, and superstition. France has been given up to a state of blindness and infidelity ever since the persecution of the Huguenots and the rejection of the gospel which God sent amongst them, and we very much question whether the Lord will send his truth there again, or raise up men to preach the gospel, which, through the influence of the Pope and the priests, they so wickedly rejected and despised.

In the year 1598, King Henry IV., of France, though a Romanist himself, tolerated his Protestant subjects, and, by a Measure called The Edict of Nantes, gave them more liberty than they had ever before experienced. He allowed them to build places of worship, and Protestants were declared to be eligible to hold positions in public offices, and equal rights and privileges in Universities, schools, and courts of law; judges were composed of half Protestants and half Catholics. But this time of peace only continued about twelve years, when Henry, who had thus favoured the Protestants, was assassinated; and in the reign of Louis XIV. the Edict of Nantes was revoked and the fate of the Protestant Church in France sealed. Many persons have but little idea of the sufferings that the French Protestants endured for the Gospel and conscience' sake. After certain laws had been passed against the Protestants, the Roman Catholics were allowed to exercise the most inhuman acts towards all who refused to abandon the Reformed faith. History declares that there was no wickedness, though ever so horrid, which they did not put in practise.

We cannot forbear giving the following extract, that our readers may understand a little of the sufferings endured by the French Protestants:

“Amidst a thousand hideous cries and blasphemies, they hung up men and women by the hair or feet upon the roofs of the chambers, or hooks of chimneys, and smoked them with wisps of wet hay till they were no longer able to bear it; and when they had taken them down, if they would not sign an abjuration of their pretended heresies, they then trussed them up again immediately. Some they threw into great fires, kindled on purpose, and would not take them out till they were half roasted. They tied ropes under their arms, and plunged them to and again into deep wells, from whence they would not draw them until they had promised to change their religion. They bound them as criminals are when they are put to the rack, and in that posture, putting a funnel into their mouths, they poured wine down their throats till its fumes had deprived them of their reason, and they had in that condition made them consent to become Catholics. Some they stripped stark naked, and after they had offered them a thousand indignities, they stuck them with pins from head to foot; they cut them with penknives, tore them by the noses with red-hot

pincers, and dragged them about the rooms till they promised to become Roman Catholics, or that the doleful cries of these poor tormented creatures, calling upon God for mercy, constrained them to let them go. They beat them with staves, and dragged them all bruised to the Popish churches, where their enforced presence is reputed for an abjuration. They kept them waking seven or eight days together, relieving one another by turns, that they might not get a wink of sleep or rest. In case they began to nod, they threw buckets of water in their faces, or holding kettles over their heads, they beat on them with such a continual noise, that those poor wretches lost their senses."

We are not to conclude that because Catholicism prevails in a nation like Spain, that the people relish or are in love with an intolerant priesthood; but they are kept under with an iron hand and severe civil laws, and dare not speak out and contend for the liberty which they so much desire. We believe there is in the minds of thousands in Spain a thorough hatred to the priesthood and a burning desire to enjoy the liberties with which we in England are so highly favoured, where the Papal yoke has been cast off, we hope and trust for ever and ever.

After the great prosperity that had attended the Word of God in England under Cromwell, the liberties granted to the various Dissenting Denominations, and Christ having been made precious to so many souls, many might have concluded that the Papacy and Episcopacy had received their death-blow, and that neither one party nor the other would have been allowed to triumph over the saints of God, who had obtained such victories over their enemies, and received such blessings and mercies at his hands.

Although the Papists had suffered many checks and defeats, and a very crushing one during the Commonwealth, as soon as the Protector was dead and Charles II. restored and placed on the throne, fresh life was given to their hopes and their blighted prospects began to revive; for this profligate King and his licentious court set a bad example to the nation and encouraged all that was evil. Episcopacy, which had been overthrown, was again restored, and Charles, who was a Roman Catholic at heart, secretly held with the Papists, and, had it been possible, he would have destroyed Puritanism and deprived the Nonconformists, as a body, of all the privileges which they had enjoyed during the Commonwealth.

Through his influence the Act of Uniformity was passed, which required every minister in the Establishment to express their entire approval of the Prayer-book; but those who had tender consciences and were taught of God's Spirit, and who had passed through so much suffering and trial to obtain their liberty, chose to sacrifice their livings, comforts, and prospects rather than conform to conditions which they condemned as unscriptural. Therefore in one day two thousand clergymen were ejected from the Church of England, who formed the backbone of the

Nonconformists, who from that time have continued to increase in this country, though not now such as they were then. Through refusing to sign this Act, those who before were called Puritans were now termed Nonconformists. These godly men were persecuted, and many of them driven out of their native land to seek shelter where they could worship God without being subjected to the restrictions under which the King and Parliament had placed them.

The Conventicle Act was then passed, which made it illegal for more than five persons to meet together for religious purposes not in accordance with the practices of the Church of England, and everyone who attended a meeting where the Prayer-book was not read was subjected to a fine of five pounds or three months' imprisonment for the first offence, ten pounds, or six months' imprisonment for the second, and transportation to the American Colonies for the third. Such was the unjust, cruel, and rigid law passed by Parliament through the influence of one of the most profligate Kings that ever sat on the English throne, and who claimed to be the *spiritual* head of the Established Church.

Another measure was passed in the same reign, called the Five-mile Act, which forbade any Dissenting minister, under a penalty of forty pounds and six months' imprisonment to go within five miles of a corporate town, or of the place where he had formerly preached; and we believe this law has never been abrogated. In addition to this a Corporation Act was passed, depriving all persons of becoming municipal officers unless they were members of the Church of England, and declaring it illegal to take up arms on any grounds against the King.

Two things have occurred at different times on the twenty-fourth of August to make the events of that day memorable and detestable. The first was the massacre of the Huguenots by the Papists at the instigation of the Pope of Rome and the King of France, which sent a thrill of horror throughout the whole of Europe. The other was the ejection of two thousand ministers from the Church of England for refusing to comply with terms to which their conscience would not allow them to submit;—an act which religious Dissenters will never forget. *These were the fruits of the spirit of Popery and the fruits of Episcopacy.*

From these things may be gathered some faint idea of what our Nonconformist forefathers had to pass through that they might hand down to us the national, civil, and religious liberties which we now enjoy unmolested. Charles, though professedly of the Church of England, was a Roman Catholic at heart, and his secret aim and desire was that the Church of England should be given over into the hands of the Romanists.

After receiving the sacrament at the hand of a Roman Catholic priest, he closed his eyes on all in this world, to be succeeded by his brother James II., a bigoted Papist and a violent enemy to the Nonconformists and everything which tended not

to the interest of the Pope. He pursued the weak and insane course that had cost his father his crown and his life, and the nation so much bloodshed and misery. After his coronation he at once ordered the public celebration of the Mass at Westminster, which was performed for the first time after a lapse of more than a century. He dismissed the English clergy and placed openly avowed Jesuits in their place; he persecuted the Scotch Presbyterians and pursued them with cruelty only equalled by the Papists in their outrages on the Huguenots. Having subdued the Presbyterians in Scotland, James was determined to subdue the English Puritans, and so cast into prison hundreds of Nonconformist ministers, among whom were Bunyan, Howe, and many others of note. In order to strengthen his own purposes he dismissed from the army Protestant officers, and appointed Papists in their stead.

During the reign of Henry VIII. monasteries, convents, and Roman Catholic chapels were suppressed; but now a fresh stimulus was given, and the Papists soon built chapels and convents, and the monks again appeared openly in their cowls, beads, and conventual apparel. This shows what influence a Roman Catholic Sovereign would now have upon our country, and should be a lesson to all persons throughout the lengths and breadths of this land to adhere most determinately and unwaveringly to the Act of Settlement, which provides that none except openly avowed Protestants shall sit on the throne of England.

The Parliament and nation perceiving the aims of the King, and that, if left unchecked, how soon he would lead them into civil war, opposed his measures, being tired of his despotic authority. William, Prince of Orange, was invited to England, James, who was the last of the Stuart line, an open persecutor of the church of God and an enemy to all religious liberty, was dethroned, and William, and his wife Mary, the daughter of James II, became King and Queen of England. During their reign the Act of Settlement was passed, for the purpose of securing a Protestant succession, in which it was decided that no sovereign, except a Protestant, should sit on the English throne.

To support, uphold, and see that this Act is continued in force is the duty of every Churchman, every Dissenter, every lover of liberty;—in short it is a duty which devolves upon everyone who is worthy of the name of an Englishman. If the Papists could succeed in getting the Act of Settlement repealed, the way would be paved for a Roman Catholic sovereign to occupy the throne of England, which, after all the deliverances and mercies which God has shown us as a nation in delivering us from their power, would be an insult to heaven, a disgrace to the nation, and a just cause for him to speedily inflict upon us severe judgments and chastisements for encouraging in our midst that which is hateful to God and man. If the Act of Settlement were repealed and a Roman Catholic installed as sovereign over this nation, the present liberties which we enjoy would soon be

taken from us, crime would increase, as a nation we should be less respected by the whole civilized world, our exports would probably decline, and all who refused to acknowledge the supremacy of the Romish Church would have to suffer persecution in some way or other for nonconformity.

If the Papists could again rule, crime would increase in the land. It is a notorious fact revealed by the prison authorities in giving statistics of criminals, that the vast majority of them are Roman Catholics. The Romish Confessional, beyond all calculation, encourages crime in all who attend it. The superstitious idea of poor silly women, for they are principally women who attend the Confessional, that the priests can give them absolution for sins that they have committed or sins which they intend to commit, gives an unlimited scope and licence to infamy and secret transgression. What husband, who knows the sinful passions of his own nature and the lusts of his own heart, could, with any confidence, trust his wife to go to the Confessional to be catechized by the priests who are compelled to live in celibacy? Yet it is a well-known fact that these men—whose hearts and flesh, like all other fallen beings, are full of pride, lusts, fornications, and adulteries—robust in health and strength put all kinds of indecent questions to females and extract from them the feelings and desires of their hearts; and whatever takes place in word or act during these moments of secrecy no one outside can tell, nor is the confessor, under any circumstances, allowed to divulge it.

Therefore should the Pope of Rome and an intolerant priesthood again become supreme, it might then, if it may not already be said of our country,

“O England, England, England! From whence art thou fallen!”
(*To be continued.*)

I HAVE ever observed that when a work has appeared to be of God, it has generally met with the greatest opposition, and when a cause flourishes in the face of many opposers, it appears still plainer to be God's work. The fewer human props there are to support the ark, the clearer God's hand is perceived; for then God appears to work, and none can let it, though they try at it. In this way God endears himself to the instrument he employs, weans the instrument from the creature, and secures all the glory to himself.—*Huntington.*

THE more we feel our own misery, the more we learn to value Jesus; and the more we know of him, the more we shall trust in him; and the more we trust in him, the more we shall love and obey him. To know Jesus was the top of Paul's ambition, and is the joy and crown of each believer; it is the pinnacle of human glory; and, according to the Lord's own account, it is eternal life.—*Berridge.*

HAVING had some sweet taste and discovery of the goodness of God, we long for more. Having received some of the firstfruits, we are made willing and desirous to wait for the harvest. Faith not only receives what God is graciously pleased to put into her hand, but she looks forward to, and expects future favours and blessings.—*Hobbs.*

A SPIRIT OF PRAYER.

THIS holy and blessed grace is only possessed by those who are regenerated by the Spirit of the living God. As soon as the arrow of conviction enters into the heart of a sinner, a spirit of prayer is likewise imparted. This was remarkably manifested in the case of the dying thief.

When sinners are awakened to their awful state and condition by nature, then all their sins and iniquities are brought vividly before their eyes, which make them fear and quake, and, in some cases, it seems as if Satan were let loose upon them with all the horrors and torments of the bottomless pit. Yea, horror overwhelms them to such an extent that if it were not for the mighty hand of God, though unseen, preventing them, they would lay violent hands upon themselves; and they are so filled with dismay and astonishment that they hardly know where they are or who they are. They resort to all manner of things to try and remove this, but all to no purpose; for the scales are now taken from their eyes; hence they cannot help but see the state they are in through the fall. Then after all the means they have tried have proved ineffectual, a cry goes up from the soul, "Lord, save, or I perish." Here we see the first-fruits of this blessed spirit of prayer;—it cries out of the bitterness of the soul for help from on high, and this cry enters into the ear of the Lord God of Sabaoth, who lends an unseen hand and gives a secret prop; for though the terror and burden may not be removed, yet the soul, under the teaching of the Holy Spirit, is led again and again to cry mightily unto God that he would pardon their sins, give peace to the troubled conscience, and bring them into the glorious liberty of the gospel, all which the Lord will do in his own good time and way.

In some instances it is years before the soul is favoured with this all-important blessing, while some have a quick deliverance. When in the full enjoyment of this peace and love, instead of prayer, we are filled with praise unto Him that loved us. Ah, what tongue can express the sweet comfort and peace that is felt when the soul is in its first love! But there is a wrestling for these things before we realize them; for there must be a sinking down before there can be a lifting up; we must go down into the horrible pit before we can enter the banqueting house; there must be sighs before joys, bondage before liberty, a nothingness in self before Christ is the All and in all to the soul, and a godly sorrow for sin before Gospel-liberty. All true religion begins with trouble, and blessed be the precious Name of the Lord, it ends in joy.

When God the Spirit puts new life into the soul, quickens us again by his love, brings all the graces of the Spirit into act and exercise, sets the whole powers of the heart thirsting after God, faith lays hold on the promises, and says with Jacob of old, "I will not let thee go except thou bless me." The heavenly princi-

ple which is implanted in the heart longs and pants after its divine Author, and can only be satisfied as it is ravished with his love. But there are many of the Lord's family who fear they do not pray at all, and many a deep sigh issues from a heavy heart, many a groan comes from a burdened spirit, and many a silent tear drops from the eye unknown to any but our great Creator. At such times they feel like a sparrow alone on the house-top, yet they are not alone, for the Lord is nigh unto all those who call upon him out of a broken heart; and he heard the prayer of Hannah, though she spake not audibly; as we read: "Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard" (1 Sam. i. 13); yet the Lord heard, and granted her petition; so that her heart rejoiced in the Lord.

Some of the most effectual and fervent prayers are not heard by mortal ears, but they are pressed out of the heart on account of the weight and pressure that hangs on the soul; for so deep is the trial at times, that the spirit is too heavily laden for the lips to give utterance to the grief that is felt. Surely this was the case with Hannah; yet the High and Lofty One who inhabiteth eternity had regard unto her sighs and groans, and sent a blessed answer to the heart of his afflicted handmaid. Such Scriptures as these are very comforting to those who are in the furnace of affliction, whether it be soul-matters or providential matters; for some of the Lord's people are often so tried in providence, straitened in circumstances, and surrounded with troubles that if it were not for the throne of grace, where they can spread their sorrows before the Lord, they would sink to rise no more.

Again: When the king of Assyria sent that insolent and threatening letter to Hezekiah, he rent his clothes and covered himself with sackcloth, and went into the house of the Lord. He did not run to and fro to see if he could get any to join him in war against the Assyrians. No; but he spread the matter before the Lord, and rehearsed the cruel acts of this heathen king, and what he had done to other nations, and prayed to the Lord that he would send help, and deliver him from this threatened calamity. The Lord did not despise his prayer, but hearkened unto his supplications, and sent a most comforting message unto him by the mouth of Isaiah the prophet. By this we see that it matters not how numerous are our foes, how mighty and strong our enemies, and how utterly impossible to carnal reason it may seem that we should come off victorious; for greater is He that is for us, than all that can be against us. The prayer of the contrite is stronger than armies, principalities, or powers.

This spirit of prayer is given by God the Holy Ghost to be used; and yet, alas! How often do those who are the recipients of this good gift try other things before this weapon of All-Prayer; yea, and even after having proved its power and worth, for there is a proneness in our nature to independance; but when the axe is laid to the root of the tree, when trouble is laid upon the loins, when afflictions distress us, when all things seem to work

against us, then it is that this holy principle, under the influence of the Holy Spirit, comes forth with all its powers, and the soul is then very importunate at the throne of grace for help and deliverance. Lukewarmness and lethargy are then, for a time, gone, and there is a going out after Him who has said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." (Ps. l. 15.) "Ah," says the soul, "I can believe he will deliver his own; but am I among the number? Is there hope for me? Has he graven my name upon the palms of his hands? Are my credentials clear for the portals of bliss? Has he prepared a mansion above for such a worthless worm of the earth? Surely, poor tried one, he would not have shown thee such things as these if he had intended to destroy thee. Hezekiah said, "O Lord, by these things men live, and in all these things is the life of my spirit." (Isa. xxxviii. 16.) The Lord will not afflict above what we are able to bear. But remember, the way to heaven is through much tribulation.

When trials press so heavily upon us, we fear they will crush the life out of us, yea, and bring us down with sorrow to the grave; so that we exclaim with Job, "Why died I not from the womb? why did I not give up the ghost when I came out of the belly?" Were it not for afflictions, trials, losses, crosses, and disappointments, there would not be much life in the soul; for if we were at ease, if the winds of prosperity caught our sails, it is to be feared they would waft us anywhere rather than to the throne of grace; for there is as much clinging to life in the people of God when all things go smooth, as there is in the people of the world. It is not our flesh that longs after heaven, and to see the King in his beauty; but it is that divine spark of life which hungers and thirsts after these higher, nobler, soul-comforting and heart-ravishing realities. Thus the soul is drawn out in prayer and supplication in the following manner: "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?" Christ is the chiefest among ten thousand, and the soul desires to be brought into the banqueting-house, and that the banner over him may be love.

Hezekiah was bitterly and sorely tried by various afflictions which brought down his spirit, so that he said, "I shall go softly all my years in the bitterness of my soul." In times of trouble the life of God often shines brighter in the people of God than when they are in outward prosperity; for in supplicating the throne of grace when under trial, the soul is often favoured with some tokens of its interest in the Saviour. Hence, when all other refuges fail, and no man cares for the soul, then that which should have been first, but which, to our shame, is often the last is resorted unto. It would be well for us if we could fulfil the injunction of God's Word: "Pray without ceasing." The Lord hath said, "I will yet for this be inquired of by the house of Israel, to do it for them." (Ezek. xxxvi. 37.)

Often we feel more fit to go anywhere than to the Lord in prayer; for the trials of the way, the evils of our heart, the world, with its alluring enchantments, and Satan, with his fiery darts, seem to create such an unfitness that we fear to approach a holy and heart-searching God; yet

“All the fitness he requireth
Is to feel our need of him.”

When he is pleased to come over the hills, break down these barriers, touch our hearts with the finger of his love, draw out the affections of the soul, shine upon the path, give liberty to the captives, open the prison-door to them that are bound, and give them a door of utterance, so that their tongue is like the pen of a ready writer, then the beasts of the forest creep into their dens, the pride and lusts of our heart are kept down by the mighty hand of God, and while we are in the enjoyment of the Lord's presence, there is an earnest longing, as there was in one of old when he was similarly favoured, which is to remain in that sweet spot; because the Lord's voice is so sweet and comforting to the troubled soul, so soothing to the fearing one, and so strengthening to the doubting one, that they are deeply anxious to stay with him, that they may learn more from him, and be more like him. The Psalmist says: “He will regard the prayer of the destitute, and not despise their prayer.” (Ps. cii. 17.) What a blessed promise is this, and how suitable to those who feel like bruised reeds, destitute of all that is good, who long to lay hold of Christ, yet fear to presume.

When we are enabled to pour out our hearts to God in secret, there may be no apparent answer at the time, which is very trying, but there is a set time to favour Zion. The waiting time is a trying time, but what a mercy to be a waiting soul; for in all the ages of the world there has never been one that ever waited in vain. He that has given you a waiting spirit will surely grant what you are waiting for; he cannot deny himself. In Prov. xv. 8, we read, “The prayer of the upright is his delight.” So it matters not how broken and feeble the language may be, if it is the outcome of a contrite spirit, if it is the new and living principle which cries after God, and cannot rest without its Resting-place, Christ Jesus, whatever the world may say, and however poor an opinion we may have of it ourselves, and the poorer the better, yet God delighteth in it.

O that we may be kept upright in heart, upright in conversation, meek and lowly in spirit, and that the blessing of the Lord may rest upon us!

“Prayer is the Christian's vital breath,
The Christian's native air,
His watchword in the hour of death,
He enters heaven by prayer.”

J. C.

It is the corruption within I fear. It is I that infect myself, and therefore it is my daily prayer, “Lord, deliver me from myself!”—*Berridge.*

AN ACCOUNT OF THE LORD'S DEALINGS WITH THE
LATE MARY ANN PHILLIPS, OF MILTON-UNDER-
WYCHWOOD, OXON.

WHEN about nine years of age I had some sharp convictions on account of not going to church. My mother seldom went, and when I asked her to let me go, I cried bitterly at her refusal. About two years after this my mother died, and I was left chiefly to the care of an unprincipled servant of my father's, by whom I was led into all sorts of sin. She taught me to take money out of my father's till, which I did, and then lost it by playing at cards with her and others. Novels I read in abundance. Thus I went on for about two years, when my father gave up business, married again, and went to live at Tunbridge Wells, leaving me with a sister of his, who was a bad woman.

When old enough I was apprenticed to the dressmaking, and while there convictions came on apace. I sang, I danced, played cards, and read novels; but nothing drowned them. Then I left off outward acts of sin, went to church, said prayers, and read religious books, but was still followed by an uneasy conscience. One Lord's day the clergyman read the words: "Set thine house in order," and they thrilled through me, also the whole of the chapter. This was followed by another text: "Is there no balm in Gilead? Is there no physician there?" Also the words: "Ye must be born again," and the prayer in the church-service, "That thou wouldest pour upon all congregations the healthful Spirit of thy grace." This caused me to inquire what was meant by the Spirit.

I was then about sixteen years of age. I was confirmed and received the sacrament, but felt an aching void within. What true religion was, no one appeared to know, and sure I was I did not.

The time drew near for me to be out of my apprenticeship, and I begged of the Lord to provide something for me where I might learn to be a child of God. My chief anxiety was to know what I must do to be saved. I heard of a young lady who was very deaf, requiring someone to wait upon her, visit the poor, and teach in the school; and as the lady was very religious and the wife of a clergyman, my heart leaped for joy, and I thought the Lord had really heard my prayer. In about a fortnight I went to my new occupation, which was at Fairford, Gloucestershire; but my soul found no peace, and two trying years I passed without any real understanding in my soul as to whether there was a God or not. I was very strict in all my religious duties, and was looked upon as being very pious.

One day, while in my bedroom, the Lord gave me to see that he was, and that he was a rewarder of those that diligently sought him, which was a great comfort to me; after which the greater part of Psalm xlii, and xliii. was brought sweetly to my mind, and I was as happy as I well could be. I told the lady with whom I

lived what a blessing I had received, and she then related her experience to me, and said how she desired to give herself entirely to the Lord and to work in his cause, which made me desire to do the same; but I was not such a worker as she was, for I felt deeply my inability, and very soon my joys began to abate, and I felt myself darker then ever. I fasted, prayed, taught in the schools, &c., but still there was something within me which marred everything, and my cry still was, "What must I do to be saved?"

Six years passed in this way, when one day, as I was walking through the fields in a very mournful state of mind, and saying inwardly, "Why am I thus? What makes me so miserable?" the Lord broke suddenly into my soul, with the words, "It is I!" I responded and said, "Then, Lord, all will be well;" and my soul was filled with joy. But after a time I sank again, and tried carnal amusements, such as concerts, operas, and the circus to drown the conflict within; but all to no purpose. The Bible condemned me; so I laid it aside, and gave up the outward form of prayer. I used to pace the room in an agony of mind, then take up a novel to try and drown my fears; but the cry would again burst forth from my heart, "O, what is it to be a Christian!" The lady with whom I lived inquired why my countenance was sad, and at length I told her what I felt, but found her a miserable comforter. She told me to go out more, and get away from these gloomy feelings; but I could not extract the arrow shot by the great Archer, who never draws a bow at a venture. His arrows stuck fast in me, and I gave up all hope. One day, when in deep distress of soul, I went into the house of a minister of the gospel, thinking to have a little converse with him; but my prejudice was very great and I much disliked saying anything about myself. However, he commenced speaking of the two first verses in 1 Peter, part of which God sealed home with great power on my soul,—“The sprinkling of the blood of Jesus Christ.” I was now favoured to enjoy the peace of God which passeth all understanding. I had long been kept afar off, but was now brought nigh, and continued so for a long time. One day, as I was asking the Lord that I might hear his truth preached, he whispered in my ear, “Arise, and be baptized.” Then my trouble began again, and I tried hard to get away from it. Soon after this I was taken very ill with gastric fever, during which time the Lord so blessed me in my soul that I once burst out singing,

“Jesus, lover of my soul,
Let me to thy bosom fly.”

From that time I began to get better, and the Lord made me willing in the day of his power; so that I was enabled to leave all I loved below and follow him through the watery deep. I was baptized at Milton, by Mr. G., and joined the church there. I was obliged to leave the situation I had filled for sixteen years, and was much tried in my mind; but the Lord went before and provided for me. At times I was favoured with sweet communion

with the Lord, and the words came to me more than once or twice, "I have set before thee an open door."

About two years after I left Fairford I married. I was now severely tried by the devil tempting me to Atheism, and had not the Lord held me up, into that I must have sunk. One Lord's day I went to Alvescott, and heard Mr. Doe preach. He entered sweetly into my exercises, and the Lord broke my bonds as he spake. In the providence of God we left those parts and went to live at Billericay, in Essex, and there Satan was allowed to assault my soul very fiercely with his temptations. I was tempted to question the Being of a God. This continued, more or less, for five years, when the Lord was pleased to deliver me from these temptations by a dream; and in the strength of this my soul went for many days, and the remembrance of it has many times since been very sweet to my soul. I was favoured to feast upon Christ as the paschal Lamb slain for me; but one day the words came: "For peace I had great bitterness," and truly I found it so."

Our three children and myself were all taken ill with the fever, and my husband was brought home, as I then thought, with a broken arm. O the bitterness of soul I experienced, which continued after we were all well again. One day the Lord spoke these words to my soul: "When I have tried thee, thou shalt come forth as gold." My soul sank within me and my legs trembled, for I believed trouble was coming, and wondered how I should bear it. My husband was out of a situation, which preyed upon my mind, and seeing him so unwell was a trial to me; added to which the enemy came in like a flood and well-nigh overwhelmed my poor soul. What with an absent God, the blood of the covenant hidden, and the sealing of the Spirit covered, there seemed nothing to support my soul. I could only see the promise of God fulfilled that I should be tried, but I wanted God to be glorified in delivering me from the fiery temptations of the devil.

I was sorely tempted to commit suicide, and felt to have no power against the temptation nor will to resist it. Pray I dare not, and read I could not. I should have fallen into the snare, had not the Lord interposed. No thought about my husband or children crossed my mind. One day prayer seemed to burst forth from my soul in the words: "How long, O Lord, how long!" At length the answer came, "Until the cities be wasted without an inhabitant." This made me tremble, and I entreated of the Lord to appear for me, which he did by showing me that if I destroyed myself it would be *my sin*, but that the *temptation* was of the devil. I begged of the Lord to give me grace to wait his time, yet greatly feared the enemy would devour me; but the Lord broke into my soul with the words: "I will rebuke the devourer;" and at another time the following words were very sweet to me: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. lix. 19.)

The Lord, in his providence, removed us to Maldon, and under the ministry of the word my judgment was informed, but my mind remained in a very dark state, until, during a short illness, the Lord very sweetly shone into my soul, and gave me to feel rest in him. I now heard the word with gladness, though the enemy tried to distract my mind; but I found the Lord to be more than a match for the devil, for he led the minister to trace out my path, and my soul was set at sweet and happy liberty.

In May, 1859, I was taken very ill, and for the first few days I felt dark in my soul. My husband asked how my mind was. I replied, "Just like a lump of lead. I have neither will nor power; and if the Lord does not appear, I must continue in this state." After a time I felt a drawing in my soul to the Lord, and earthly things became of little moment. The Lord alone was exalted, and I saw him as my All in all. Passages of Scripture flowed into my mind, and I held sweet communion with the God of heaven; so that I wondered whether my illness was a forerunner of death, and I began to inquire of the Lord concerning this thing. In the after-part of the day he answered me by putting the cry into my soul, "O spare me, that I may recover strength, before I go hence, and be no more seen;" by which I felt assured that the illness was not unto death. The Lord so blessed me that night, that I could say with Job, "I know that my Redeemer liveth," and believed that I should live with him for ever. I called him mine, and felt that I was his. My soul mounted up as on the wings of eagles. These sweet visits from the Lord so endeared him to me, that I felt I would gladly have remained up-stairs if he would continue thus to favour me; but, Abraham-like, when the Lord left off communing with me, I returned to my own place.

In April, 1863, I lost my daughter Ellen, who was suddenly taken ill with bronchitis, and a few days terminated her short earthly career. I did not think there was any danger until the day before she died, when I entreated of the Lord to spare her; but could gain no access to the throne of grace. I besought the Lord that her life might be spared, but was answered by the words: "Lift up thy voice for the remnant that is left." I watched by the side of my dying child, feeling that if I were deceived in the Lord having spoken the above passage to me, I might be in others, and my hope might perish as does the hypocrite's; yet, on the other hand, I thought how could I bear to see her die. At length her head sunk on my shoulder, and her soul had departed. The Lord was as good as his word, and sweetly assured me of my own salvation; so that my soul sang aloud for joy, and blessed and praised him for all the way he had led me. The room was a Bethel to me, and the loss of my child was as nothing; for I had found my Lord.

Here my dear wife left off putting down any more of the Lord's dealings with her. In the providence of God we were brought again into Oxfordshire, at which she often expressed astonish-

ment, with gratitude and thankfulness to the Lord for inclining the hearts of his people toward us. Nothing could satisfy her but the Bread of life, Christ Jesus, and upon him she desired to live and die. She was again favoured to sit under the ministry of Mr. G., but to her great grief and sorrow found it was not to be a resting-place, for Mr. G. was removed. In course of time she joined the little church at Charlbury, where she continued a member till her death.

I will now come to her last days. Just previous to being confined to her bed, she said to me, "I have had a sweet dream, and felt so comfortable and calm in my mind. I thought, 'If this is dying, I shall not fear to die; for I am going to Jesus whom my soul loves, and shall see him as he is.' I had no bonds to bind me to earth; they were all broken." She then remarked, "When Jesus comes, how blessed it is; and how vain and empty is all beside!" She felt this was preparatory to her affliction and death. She told me she had felt the reading of a sermon by the late Mr. Irons good on the previous Sabbath. The text was: "His work is honourable and glorious; and his righteousness endureth for ever." She remarked, "There is a reality in the preaching of such men; and I have felt the same when hearing Mr. Burns and Mr. Tutty, who are now in glory. I also once much enjoyed hearing a sermon read by the late Mr. Brown, of Godmanchester, from Ps. xc. 14-16. It was very precious to me, as he opened it up. I have known the Lord's Name, and have put my trust in him. I have called upon him, and he has answered, and delivered me. He has also given me long life, and shown me his salvation." On another occasion she said, "I know that my Redeemer liveth," and as it was with the disciples, so I feel it; for we read: 'Then were the disciples glad when they saw the Lord.' O how sweet it is when the Lord reveals himself to the soul. I delight to praise, honour, and glorify him."

At another time she said, "O what a mercy I have not now to seek after salvation, and how kind the Lord is in his dealings with me in this affliction in continuing to me my reason. I feel I shall soon be landed, and reach the harbour to which I speed my way; but O that I might be helped while passing through Jordan to tell the triumphs of my King." This was immediately followed by fear and doubt; but the Lord brought Deut. viii to her mind, and showed her how he had led, fed, and sustained her during her forty years travel through the wilderness, and that not one good thing had failed her, notwithstanding her many wanderings and backslidings; for goodness and mercy had followed her all her days. Jno. xvii was also very precious to her.

On March 4th, she awoke with the words, "Comfort ye, comfort ye, my people, saith your God," &c. (Isa. xl. 1, 2.) She said, "They were very sweet to me. The Lord has been very good in keeping my mind quiet and peaceful all day." Psalm xc. and xci were read to her. She remarked that Jesus passed through death, and we must follow him, and said, "I long to be with

him." Hymn 261 was very precious to her. At another time she said, "How blessed is Isa. xxv. 9: 'And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.' For a long time my mind has been so taken up with the Lord and heavenly things, that before I was laid aside, I could not attend to earthly things as I wanted."

March 8th, she said, "I have been thinking of Peter, James, and John, when the Lord took them up into the mountain to pray, and the fashion of his countenance was altered, and his raiment white and glistening, as Moses and Elias talked with him. O how heavenly!" At times her sufferings were very great, but in the night she said, "O that I could sing,

"All hail the power of Jesu's Name,' &c.,

but my voice is gone." March 10th, she slept till midnight, and then awoke feeling weary, weak, and faint. She said, "I hope the Lord will give me patience to wait his appointed time, till my change come. I was thinking yesterday of the time when the Lord broke sweetly into my soul with the precious blood of sprinkling. What a calm and heavenly peace I then felt in my soul; and so I do now when he appears. I feel such a poor, helpless creature. I can only have what he gives me. Satan has thrust sore at me, and told me that I had had the former rain, but should not have the latter rain; but I was enabled to tell him that 'I knew my Redeemer lived, and that he should stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.'" (Job xix. 25-27.)

Hymn 483 was very sweet to her, commencing,

"Yes, I shall soon be landed."

Also hymn 143. She said, "How kind the Lord is in giving me patience and keeping down rebellion!

"His love in time past forbids me to think,

He'll leave me at last in trouble to sink,' &c.

'Bless the Lord, O my soul, and forget not all his benefits; who crowneth thee with lovingkindness and tender mercies.'"

March 16th, she said, "I awoke up in the night, and the latter part of Ps. xxiv was so sweet to me: 'Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in,' &c. I felt as though I could almost see him." Speaking of the many trials she had had to pass through since the Lord called her by his grace, and of the Lord's supporting and delivering mercy to her, she said she could truly use the language of John Newton in hymn 376. March 21st, she said, "Satan has been trying me again very much.—Is the work real? Have I been deceived?" I replied, "No, you have not been deceived. God is faithful to his oath and promise, and he will come again." She said, "I do not think I shall continue long. The Lord is leading me in a path that I have not travelled in before;

and soon I shall pass the gloomy veil, and all my mortal powers shall fail. The conversation of Jesus with Martha in Jno. xi, upon the Resurrection, is very precious, and is very confirming to my soul that this poor body shall rise again an immortal body. Last night I felt a sweet peace in my soul, and was enabled to cast myself, soul and body, upon Jesus. I feel very weak and weary, but am enabled to fall into his blessed hands for him to do with me as seemeth him good." March 26th, she said, "There remaineth a rest to the people of God, and my soul longs to enter into it. I have been favoured with sweet meditation on the worthies of old mentioned in Heb. xi who obtained part in the first resurrection, on whom the second death hath no power."

April 2nd,—“I am another day nearer home, when the poor soul will be let out of its prison, and soar to that land where the inhabitant shall no more say, ‘I am sick; the people that dwell therein shall be forgiven their iniquity.’” April 9th,—“I have been very restless through the night, and my mind very wandering; but my cry is still, ‘God be merciful to me, a sinner.’ I can also say, ‘Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation.’ Read Ps. xxiii.” April 11th,—“My mind was very wandering this morning, but this afternoon the Lord is very kind. I can say with dear Kent, ‘I am accepted.’ God hath led me by a right way from beginning to end. I have been led to trace his hand all through the pathway, and I see him in it all. Come, Lord Jesus, come quickly. It is better to die than to live. The Lord gave me the former rain in those sweet words in 1 Pet. i. 2; and it was a peace that passeth all understanding; and now I am come to my dying bed, and the Lord has given me the latter rain; and it is sweet peace indeed. Bless his precious Name. The promise has been fulfilled all through the journey: ‘In the world ye shall have tribulation; but in me ye shall have peace.’ ‘Comfort ye my people.’ Yes, it is sweet. Lord, I am ready; the time is at hand. Let thy servant die in peace. Glory! Glory! Dear Lord, how I want to join the ransomed multitude. I am not in Jordan yet, but the Ark is there. I am not going just yet. I can wait for the joys that await me. The lawful captive is delivered. It will be all right soon. A few more pangs, a few more troubles; but when I get to heaven, there will be no more sorrow, no more weariness, no more sighing. ‘Who are these arrayed in white robes?’ Why, sinners redeemed by blood.

“O glorious hour! O blest abode,

I shall be near and like my God,’ &c.

Lord, I cannot praise thee as I would. Take me to thyself, and I will praise thee for ever and ever.”

Death was now evidently drawing near. She said, “Dear Lord, I am ready, when it pleaseth thee.” I asked her if she did not want to go home. She replied, “Yes, to my Lord. Bless him! Crown him! This poor body cannot hold much.” Again she

broke out, "Crown him! Crown him! O precious river of love! Glory! Glory!" After this the Lord permitted Satan to come again with all his hellish power, and in agony of soul she cried out, "Get thee behind me, Satan." The Lord appeared, and rebuked the devourer, and she again thought she was going home, and burst out singing, but I could not understand the words. Finding she was not going she felt disappointed, and Satan made another sore thrust at her. I felt by her solemn manner that it was so, and said to her, "Satan is still trying you." She replied, "Yes." This was the last word she uttered, and her deep sighs pierced my heart. If ever I prayed in my life it was then, that the Lord would give her a peaceful end, which was granted; for her end was quietness and peace.

She was a good wife and an affectionate mother, and has left a husband and two children to mourn her loss. She was interred by Mr. Keevill in Kingham churchyard.

J. PHILLIPS. .

ZION'S PRAYER AND CONFESSION.

WHEN thou didst sojourn here below,
 And trod with grief this sin-curs'd earth,
 To drink the bitter cup of woe,
 For worms of less than nothing worth;
 Among the many words of grace
 Thy lips did speak, thou gracious God,
 To cheer, or bless, our fallen race,
 And right instruction to afford—

Thou bad'st thy followers lift their eyes
 Upon this harvest-field and view
 How, ripe and white around it lies,
 A harvest great, with labourers few.

Thou bad'st them with the Lord to plead,
 That he more labourers would send,
 To reap and gather in the seed
 To life's eternal blissful end.

Dear Saviour, now enthroned above,
 With might, dominion full, and power,
 Regard the objects of thy love,
 And succour in this evil hour!

Thy servants thou art gathering home;
 Like full-ripe shocks we see them fall;
 O raise up others in their room
 To sow and reap where thou shalt call!

We pray for men to labour hard,
 Yea, travail for thy church's weal;
 Men who shall not themselves regard,
 Nor aught of truth and faith conceal;

Men taught of thee thy flock to lead,
 In pastures rich, and sweet, and green;
 Where they in confidence may feed
 Beside the waters still and clean.

Those still remaining, gracious Lord,
 Bless, strengthen, succour, teach, and keep;
 Unlock the treasures of thy Word,
 Its beauties and its counsels deep.

Their labours crown with many souls,
 As seals unto their heavenly hire;
 Touch thou their tongues with living coals,
 And make them burn with holy fire.

Blest Spirit, purge thy children's minds;
 Pour grace and supplications down;
 Indite the prayer of faith which finds
 Prevailing favour at thy throne.

They feel their need and lack of this;
 Dark, low, and weak they mourning cry;
 True prayer,—how feeble oft it is,
 While faith seems at the point to die.

How many flocks that once did thrive
 Beneath an under-shepherd's care,
 Now seem decaying—if alive,
 Lord! Let thine hand such wastes repair!

Thou! Thou alone! O gracious Lord,
 Can'st Zion's face and strength renew;
 Let grace and mercy now afford
 Rich proofs of what thy love can do!

Revive, refresh thy drooping vine;
 And give a large and blest increase;
 Be kingdom, power, and glory thine,
 And ours the benefit and peace.

In faith and love our hearts unite!
 For sheep and shepherds hear our cry!
 Our joyful souls shall then delight
 To lift thy Name and honours high.

C. J.

WHEN any particular soul is freed from the family of this world, it is revealed to the angels. "There is joy in the presence of the angels of God over one sinner that repenteth." (Lu. xv. 10.) Now the angels cannot of themselves absolutely know the true repentance of a sinner in itself. It is a work wrought in that cabinet which none hath a key unto but Jesus Christ; by him it is revealed unto the angels, when the peculiar care and charge of such a one is committed to them.—*Owen*.

THOUGH our breath is in our nostrils, and we know not what an hour may bring forth, yet how faintly do eternal things affect us, and how little we live as on the confines of death! The Lord bring eternity nearer our minds and Jesus nearer our hearts.—*Berridge*.

SPIRITUAL AFFECTION.

My dear and much-esteemed Friend,—When you were last in town I had not an opportunity of seeing you, although you spent the intervals of worship on the Sabbath with our mutual friend, Mr. Jacques, who lives not far from my tent; but at that period I was very unwell, and so situated as to be incapable of accepting the kind invitation to come and take tea with you. This you might at the time have viewed as an act of disregard on my part; but that was by no means the case; for I retain just the same esteem for you as ever; and although at that time, through personal infirmity and domestic afflictions, I was precluded from the privilege of converse and communion with my dear friend, my spiritual affection abides steadfastly the same; for I am of the same mind as Toplady, who observed, “that it was but a poor bond of union between Christian friends if it was fickle and fluctuating, and terminated with this mortal life.” For my own part I believe that the union of heart which is produced in kindred souls by the gracious influences of the Holy Spirit will assuredly last for ever, though Satan uses all his infernal stratagems to mar it by taking advantage of the weakness of our graces and the prevalence of our inbred corruptions, whereby he represents every circumstance in a false light, and magnifies a trivial mole-hill into a great mountain. By this nefarious way of acting he aims to separate between chief friends; and we see, to our great grief, what strides he makes in producing strifes, debates, and evil surmises, and how successfully he sows the seeds of discord, even in the church of God itself.

In this evil, cloudy, and dark day what mischief this Prince of darkness makes in dividing and scattering the poor, oppressed outcasts of Zion one from another; and as our beloved friend, in a late sermon upon the parable of the wheat and tares, observed that the servants in a hasty zeal asked, “Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them;” and then adds: “Let both grow together until the harvest,” when the proper separation will be made. The man of God likewise observed that in the purest church on earth there will ever be found tares among the wheat.

Now, seeing these things are so, let us, my dear friend, aim to stand clear from all such unbecoming contentions, and diligently attend to the more important concerns of our own souls in endeavouring to keep the unity of the spirit in the bond of peace,—in loving mercy, doing justly, and walking humbly with our God. These are the things that will bring quietude and peace into our souls; for we shall gain nothing by uniting with those who are given to change, or such as are contending and saying, “I am for Paul,” and another, “I am for Apollos;” for having, under divine instruction, found Him who is the Pearl of great price, we want nothing more, but with purpose of heart to cleave

unto him, and to follow hard after Him who is our Life, and the Length of our days.

If we are enabled to abide as living branches in Him who is the true Vine, we shall not cease from yielding fruit to his praise, for we know that in him alone is all our fruit found, and he hath promised to water us every moment, and to keep us night and day. "My fruit (saith our Lord Jesus Christ) is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures." (Prov. viii. 19-21.) This is not so difficult a matter to decide upon, for the Lord hath settled the point in few words, saying, "Where your treasure is, there will your heart be also;" and if our affection and treasure are both in heaven, everything beneath the sun will be, in our esteem, as a drop of a bucket, or as the small dust of the balance.

It is true that so long as we sojourn in Meshech and dwell in the tents of Kedar we shall be engaged in a continual warfare with surrounding adversaries, and much tribulation from various quarters we shall be exercised with, for this is the appointed lot of all that are disciples indeed; but all true peace and consolation flow into our hearts from above, and faith brings down every needful supply and all covenant blessings from the fulness treasured up in Christ Jesus, our covenant Head. When the graces implanted in our hearts are, under the Holy Spirit's influence, drawn forth into lively act and exercise, how firm our standing appears to be upon the immutable Rock of Ages; but when these heavenly influences are withdrawn and some dark cloud or dispensation veils our prospects, how we droop and languish again; although there is no real cause for this depression, could we but properly and deliberately consider that these changing scenes and drooping frames can make no alteration in the immutable purpose and counsel of the Most High; for "his purpose shall stand, and he will do all his pleasure;" and our blessed Lord hath assured us that it is the Father's good pleasure to give us the kingdom of heaven, and hath engaged to preserve us unto the possession of it, notwithstanding all the difficulties and discouragements we meet with in the way,—the right way which leads unto it.

My sister, the Almighty hath indeed done great things for us hitherto, and hath blessed us in bringing us under the joyful sound of the everlasting gospel, and in giving us an experimental knowledge of it. And what is the sum and substance of all the ministrations of the Lord's sent servants with which we have been so highly privileged? Why, it hath been this,—"Jesus Christ the same yesterday, and to-day, and for ever." This is an epitome of the whole gospel which we have been taught and enabled to receive in faith and love. Look at it, and ponder it over well, my dear friend. If we are oppressed with any evil, remember that our blessed Lord is the same in every covenant

character he sustains towards us. If cast-down, he is the same; if in darkness, he is the same; if in temptations or overrun with unbelieving fears, he is the same; if our path be crooked, our corruptions strong, faith weak, hope languid, our hearts barren and lifeless, the enemy busy, and we left to sink into deep waters where there is no standing with any degree of comfort, Christ is the same;—the same in wisdom, power, faithfulness, and truth, and will never forsake the work of his own hands nor the objects of his everlasting love.

When I look at my own experience, and the path in which I have travelled thus far, I find that nothing short of these foundation-truths and a measure of faith bestowed to mix therewith, could have borne me up or have sustained me in the midst of so many tribulations; for nothing short of the everlasting arms underneath could have preserved me from sinking altogether. Yet here I am to this day, though bowed down under the weight of age and infirmities, and deeply exercised with the long affliction and now helpless state of my dear partner, who is fast approaching to her latter end, and daily looking and longing for her dismissal from this vale of tears; yet this, her earnest desire, is accompanied with much resignation and patient waiting for the coming of the Lord.

I find that adversity tries friendship, and in a time of trial we are enabled to form a proper estimate of the value of a faithful friend. A few real friends I have found (so hath my sister also, in which I rejoice), while others seem to drop off like the leaves in autumn. So Paul found it when brought before Nero's unrighteous bar. The Lord then appeared as his strong Refuge, and delivered him at that time from the devouring mouth of the lion; and the apostle has left this, his own testimony, for the confirmation of our souls in faith when called to pass through manifold trials and temptations; as we read: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen." (2 Tim. iv. 18)

You will perceive that in touching upon this subject I am addressing you as one well acquainted with the pilgrim's path, and as one of the excellent of the earth, for in such is my only delight. I can see with true satisfaction the privilege you enjoy in having such a teacher to go before you and instrumentally lead you on in your progress heaven-ward. I hope you feel this distinguishing mercy, duly estimate this privilege, and diligently consider the value of what you now possess; for such riches are not for ever in this time state, neither may you be adorned with such a crown of gracious favour to the end of your generation-work; therefore while the light of gracious, unctuous truth continues to shine upon your path, walk on in the precious beams of it; for truly the thickening shadows are gathering fast around, and the days of darkness will be many.

Such was my oppressive and afflictive state both of body and mind the day Mr. Chamberlain was to preach (April 15th) that I

concluded I must be shut out from the gospel feast altogether; but the Lord hath been better to me than all my fears, and I have been enabled to attend every opportunity; and though often distressed at heart and faint through fear, I have not had one barren season; for Zion's gracious King hath made good his own promise in scattering showers of blessings upon me, who am not worthy of the least of all his mercies.

I purpose, if I can, to convey this by the King's special messenger, and hope it will not be unacceptable to my dear friend. I might mention some particulars respecting the happy departure of my daughter Mrs. Bell, but as probably you have heard some account I forbear, for writing is now a more difficult task with me than it once was, as you may easily perceive by this trembling scrawl. Whether I may expect a few lines from you in return I cannot ascertain, but be assured they will be very acceptable to your poor tried and afflicted fellow-pilgrim, whose tender regard for you in Christ Jesus constrains me to express myself,

Most affectionately yours,

J. KEET.

To Mrs. H. Gimson, London, May 1st, 1832.

SANCTIFIED TRIALS.

My dear Friend,—Many times have I thought of you since you were here, and I trust my heart has gone up to the Lord on your behalf. It is one thing to read in the Bible that "it is through much tribulation we must enter the kingdom," and another thing to pass through it experimentally. There are a variety of things that tend to make it a path of tribulation to us. O how strange and mysterious are the ways of God; for he permits things to take place which are very trying to the people of God. See how Haman was permitted to plot against Mordecai, and he went to such a length that, viewed by the eye of carnal reason, it appeared as though he would carry out his purpose; but he little thought the gallows he was preparing was for himself. "The Lord withdraweth not his eyes from the righteous." (Job xxxvi. 7.)

Sometimes we fear as to what men may do unto us. It was so with Jacob when about to meet his brother Esau; for he said, "I fear him." Ah, my friend, if left to ourselves we do fear. I know what I am writing about; but I have lived to see some that have plotted against me, dug pits, and endeavoured by all their skill to overthrow me, when they have been just ready to carry out their purpose the Lord has appeared, turned their counsel into foolishness, frustrated their plans and designs, and they have fallen into the pits themselves. Job says, "They are exalted for a little while." (Job xxiv. 24.) I have felt these things very trying while passing through them; but O what sighs and cries they have pressed out of my burdened heart to

the Lord! The Word says, "Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool." (Isa. li. 7.) We have to be led into similar states and circumstances to those described in the Word of God before we can understand it experimentally; theory will not do in the day of trial. If we have the religion of the Bible, it has cost us many sighs and groans. If our religion is a Bible religion we must be content to tread the same path that God's people have trodden in all ages, and that is a path of trouble, sorrow, and affliction. I have no doubt your flesh does not like trouble any more than mine; but we have another principle that would not be without these trials by the way. Trouble of some kind or other is a sure mark put upon all God's people. What a needs-be there is for something to stir us up and to make us feel that we are in a wilderness.

Our flesh would like to be at ease, and to be spoken well of by the world; but when the grace of God is implanted in a sinner's soul, it separates him from the world, both professors and profane, and brings upon him the hatred of those who are destitute of the grace of God. Micaiah soon brought upon himself the hatred of those around him because he was faithful. It is not necessary to do anything outwardly wrong to draw forth the spleen and enmity of the human heart. I have known what it is to be cast out and cast off by relatives, and to be mocked and jeered at; and in years gone by I have endeavoured to vindicate my cause, but I never found it to succeed; and what has been the cause of the opposition? Simply my religion. While passing through these trials we need grace to enable us to be still, and it is a favour when, like Hezekiah, we are enabled to spread the matter before the Lord. Trials will force prayer from the heart; and what a mercy it is to have a God to go to in times of trouble. We read: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." (Ps. xciii. 4.) The following words have been much on my mind during the past week: "His dominion is an everlasting dominion, which shall not pass away." (Dan. vii. 14.) What a mercy it is for us that he has dominion over all things that concern us in life; yes, over men and devils. Surely we may say with David, "If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us. (Ps. cxxiv. 2, 3.)

I will venture to say that in time to come you will see that the trial you are now passing through was among the all things that have worked for your good. I believe that sanctified trials are our best friends; for it is through them we receive our greatest blessings. Therefore we have cause to bless God for troubles. Hitherto mine has been a pathway of trial, and I do not expect it to be otherwise, nor do I, when in my right mind, wish it to be different. If there were no briars and thorns what need would

there be for the shoes of iron and brass? Sometimes I have felt humble and broken-down to think that the Lord should so favour me with the privilege of walking in the footsteps of the flock. We feel a union of soul to the Bible-saints when we find that we are walking in the path that they had to walk in. If we are to have fellowship with Christ in his sufferings, we must, in some small measure, tread the path he trod. He was tempted by Satan, hated, persecuted, despised, and evil spoken of by men. Are we treading a similar path? There is but one way to heaven. It is a mercy to have a religion the devil hates.

I sympathize with you in your present trial. May the Lord grant unto you all the strength and support you need, and may you not be left to carnal reason, but be favoured to hear the Lord saying unto you, "Ye have no need to fight in this battle; the battle is not yours but the Lord's;" and then you will know who to give the praise unto. What are our troubles compared with those that have gone before? I know we each have our appointed lot; and if the Lord appoints our number ten, we never shall have eleven.

Wishing you every needed blessing for time and eternity,
Believe me to remain,

Your Sympathizing Friend,

Cambridge, Dec. 3rd, 1887.

ELIJAH COE.

FREE-GRACE SALVATION CONTRARY TO REASON.

My dear Brother,—I have such a deep sense of my ignorance and sinfulness that I despair of ever being able to do or say anything aright of myself; therefore if anything I may write to you is worth reading, it must come from God. O how painful it is to my proud nature to be so stripped, and forced to look up to the Lord for everything; yet, though it is painful to flesh and blood, it is, nevertheless, sweet work when grace predominates over felt weakness, and makes us anxious to lean upon Jesus for support. Felt ignorance makes us look to him for wisdom, and felt sinfulness for sanctification and pardon; so that he becomes our All and in all, and then we long to be more conformed to him in all things, and the language of our heart is, "Lord, take us into thy hands, and form us for thy glory. Leave us not one moment to ourselves."

Of late I have been much in my old place, that is, calling all into question, and doubting the reality of my profession, or rather *possession* of divine grace. This trying state of uncertainty in matters of such vital importance embitters everything in creation to me. I went out into the country this morning, and as I walked through the corn-fields I felt a little softness of spirit and going out of heart after the Lord. How different then did everything in creation appear! I thought I would go into a churchyard which I saw in the distance, and write down a little of what was passing through my mind, but before I could get

there my sweet feelings had fled. O what a changeable, fickle creature I am! So much so that I conclude at times, as one of old did, that changes and war are against me; and yet of some it is written in the Word of truth: "Because they have no changes, therefore they fear not God." (Ps. lv. 19.) O my brother, it is only as we are instructed and enlightened by the Blessed Spirit that we can judge rightly of our state, or of anything connected with the things of God or his dealings towards us! May the Lord give us a heart to seek more earnestly his directions in all things; so that we may glorify him in all our proceedings, both in the church and in the world.

My desire and prayer to God for you is that he may fortify your mind, strengthen you by his Spirit's might in your inner man, and enable you to live very near to himself; so that you may not fear the frowns nor court the smiles of any, but be clothed with humility, never forgetting the words of our Lord where he has said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (Jno. xvi. 33.) May the Lord enable you in all your ways to acknowledge him, and in all your movements to seek his honour. You are called to an important and prominent place, and from what others have experienced who have been called to the same post of honour, you may expect fierce attacks from professors and profane. Our great enemy will also attack you with all the vehemence of a spiritual foe, and at times will blow up your corrupt passions into such a flame that you will perhaps think and fear you shall be consumed. I would not say anything to discourage you, but would warn you not to expect much ease in this state of warfare. I hope my prayer for you will ever be that you may be kept humbly looking to the Captain of your salvation for strength and wisdom.

I have nothing good to tell you about myself, for in this tabernacle I do indeed groan being burdened. The apostle might well use the word "groan," for there is no other language strong enough to describe what we feel within; but what an infinite mercy it is that "the Spirit also helpeth our infirmities with groanings which cannot be uttered," even groanings for deliverance from the power and dominion of indwelling sin. There are many things which cause us to groan. I am at this time groaning under the hidings of God's countenance, and sensibly feel the truth of the words of the poet:

"For life without thy love,
No relish can afford."

I crave an interest in your prayers that the Lord would manifest his love to my poor drooping heart.

The exercises of mind of which you speak in yours are, I know, painful, yet, nevertheless, they are profitable. The Word says, "Turn again, O son of man, and thou shalt see greater abominations than these;" and so we are kept turning year after year to humble us, and to show us how vile we are; that we may sing alone of free-grace. We never look to Jesus, the Friend of sin-

ners, until we are completely sick of self. The Lord will not allow us to live on anything but himself; no, not even on our sweetest frames. We sometimes cling to sweet frames and feelings, and should make a god of them if the Lord did not prevent us by removing them. He is a jealous God, and will not give his glory to another.

Everything in nature appears very beautiful at this season of the year, but nature's God can alone satisfy the infinite desires of my soul. I am compelled, from necessity, to contend for a feeling religion. Rounds of dead service, Bible-reading, or forms of prayer will not do for a quickened soul. O that the Lord Jesus, who is the Sun of Righteousness, would arise and shine upon, warm and melt my poor frozen heart! O when will the day arrive when Jesus will come and set my imprisoned soul free from this vile body! How gladly would I drop this clay tabernacle and flee to his dear arms; yet I know I could bear all the trials of this dying world with resignation and patience if he would condescend to support me and be manifestly near me. I can do all things in his strength, but nothing without him. Thus I have given you a few hints of the exercises of my mind, and the cry of my heart is, "Come, Lord Jesus, come quickly."

I feel it is an infinite mercy to be favoured to sit under the preached gospel and to meet amongst those to whom I feel a sweet union of soul. We do not fully know the value of such privileges until we are deprived of them. Methinks I could rather choose to live in the most humble place where I could sit under the sound of the truth, than to live in the greatest affluence and be without it. I feel, dear brother, that we have cause for thankfulness that you and I have been kept in the closest union with each other up to the present, and notwithstanding all that may be done by men or devils to separate us, I humbly hope we shall be enabled, through grace, to walk together in love and peace, as members of the mystic body of Christ, while we sojourn in this vale of tears. I would thank God who has given you grace and enabled you to bear with me, who am the weakest and most sinful of men. May you be enabled to pray for me as I do daily for you. A few more troubles, a few more sighs and sorrows, and then the end will come. Therefore cheer up, my brother, for a blissful eternity is before you, where you shall see the dear face of Christ, and that head that was once crowned with thorns (fit emblems of the curse), crowned with glory, and "God shall wipe away all tears from your eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"And may a poor bewildered soul,
Sinful and weak as mine,
Presume to lift a trembling eye
To blessings so divine?"

Yes, I must from necessity, for I have nowhere else to look. The Word says, "The Lord taketh pleasure in them that fear

him, in those that hope in his mercy" (Ps. cxlvii. 11); and in his mercy alone do I hope. O for more felt love and union to Jesus! I know there is no real pleasure or happiness for my poor sin-burdened heart but in him. I am a living witness of the truth of what you say in yours, namely, that "one smile from Jesus imparts more pleasure and substantial joy than all the world can produce;" and also that "a free-grace salvation is contrary to reason." I was thinking of the very same thing myself the other day; but faith looks a contrary way to reason, and leads us to look out of self unto Him who is Mighty to save.

I would now commend you to God, and to the word of his grace, and remain

Aug. 6th, 1859.

Your affectionate Brother,

T. VAUGHAN.

MADE PARTAKERS OF THE HEAVENLY CALLING.

My dear Son and Daughter,—I fear you will think we have quite forgotten you, as I did not run down to see you, but I could not do so as my breath would not allow of it. I could only just manage to speak to the people, and was not able to visit any of the friends. I hope you are both well.

As regards religion of the right sort, how does it fare in Lincolnshire, Market Deeping, Glington, and the surrounding districts? Are the people alive to their best interests in divine things? I trust there are some living souls in your parts who pant after heavenly things. I hope you are both seeking after some good thing, not merely on a Sunday, but that by prayer and supplication you are enabled to make your requests known unto God, that he will hold you up, go before you, lead you, support you, and strengthen you in the midst of a bustling business and a world where you have to get your bread in trials by losses, trials through debts, trials in body, and trials of your little faith; so that if your religion is only in the flesh it will all come to nothing; but if trials mortify the flesh and cause you to go to the Lord to ask counsel of him, confess your ignorance, plead for submission and forgiveness, and for grace to fear and honour him, this will be acceptable before him.

I hope you are favoured with some good hearing times. Such seasons are with the Lord and not with you, and if he now and then gives you a look, a smile, a touch, and a little of his divine presence, it is a sure mark of the life of God being in your soul, notwithstanding all the oppositions you are called to endure. Jesus loves poor helpless, needy, lost, ruined, sensible, longing sinners, and will take care of them in every state, time, or place. The *Fear nots* belong to all such.

We have both our chapels made free for ever,—Tunbridge and Frittenden. We are glad to hear you are better and hope you will continue so. It is a great mercy to have our health, sight, hearing, and the use of our faculties, also something to eat, drink, and wear. All these things are good, but what are they all com-

pared to a well-grounded hope in the mercy of God which he hath wrought in the souls of those who believe in Jesus? It is not merely the assent or consent of the flesh, but a real, living faith in Christ's atoning blood that in times of distress brings peace and salvation to the soul. A real believer is a vessel made to honour, and set apart in eternity as one of God's elect, loved in Christ, called by grace while on earth, and justified freely from all things from which they could not be justified by the law of Moses.

To be made a partaker of the heavenly calling is one of the greatest favours God can bestow on the fallen sons and daughters of Adam for he gives them life in his Son that they may inherit substance, which is Christ, formed in their hearts the Hope of glory. This will produce real fruits, such as hatred to sin and love to holiness. The old man will oppose everything that is holy and good, and the soul will often be cast-down on account of the opposition within; yet all this never alters God's work in the heart, for that will stand every storm and live at last. I am glad to have only a little budding of hope to cheer my soul at times; for it revives and strengthens that within me which seems ready to die. The Lord does not forget to be gracious, though we are so forgetful of him; but his love no variation knows, nor ever will know. O what a good God has the believer! Yes, a God who never sleeps, nor forgets to be gracious; and where he has begun a work of grace in the heart, he will never repent of what he has done, but will carry it on and perform it unto the day of Jesus Christ. I hope you may both be partakers of this blessed work, and that your end may be everlasting peace. May the Lord bless you with every needful blessing, is the desire of

Your affectionate Father,

Feb. 20th, 1877.

THOMAS CLIFFORD.

THE LORD'S PRESENCE MUCH DESIRED.

Beloved of the Lord,—Your friendly letter came safely to hand, and I should have been glad to have paid the postage for the other part. Remember, it belongs to me, and should I reach Red Bank safely, according to arrangement, I should expect to have it.

I wrote to Mr. Keal respecting your intention of preaching at Uppingham also (D. V.); and as the coach goes through Oakham on Tuesdays, it is arranged for you to preach at Oakham on Tuesday, the 19th, Uppingham, on the Wednesday, and Stamford on the Thursday; and on the Friday you can go to town by one of the Stamford coaches, which arrive in town about 6, p.m., and Mr. Keal says he shall be very glad to drive you to Uppingham, and bring you back to his house, and then he will take you to Stamford on the Thursday, or you can go by the coach as you please. The coach leaves Leicester at 7 or half past, at the Stag and Pheasant, very near to Mr. Russell's. I hope you will be made a blessing at

Oakham, &c., to the people. Spare no Amalekites. The friends will bear plain and faithful speaking. I trust that you will be very comfortable at Mr. Keal's. You will find them free and friendly, and they will wish you to make yourself quite at home.

A few days ago I received a letter from friend — requesting me to supply at Potton one Lord's day or two, as he is going three Lord's days into Suffolk and four to Wolverhampton. If the Lord will, I am to preach at Potton on Aug. 24th, and at Oakham on the 31st; and then, according to your wish, I am to be at Manchester on the 5th for the 7th. As you and your friends wish me to take the four Lord's days in September I am willing to comply, and I hope and trust that the little things I am enabled to set forth, may be blessed with unction to the souls of the Lord's family. I rather think that I can go from Oakham to Manchester in a day, as the Stamford mail arrives at Leicester at 11, and a coach leaves Leicester for Manchester in the middle of the day; but I can learn the best way and mode when I am in that neighbourhood. Probably my best way would be to sleep at Leicester, and then take one of the early coaches.

But my greatest concern about going is whether the Lord will go with me; for I would say with Moses, "Let me not go, if thy presence go not with me." I am rather tried in my mind in leaving here so long; for the Oakham friends want me to preach a Lord's day in my return from Manchester. I at times want to do the Lord's will, but I do not know it. I am in a strait, and that is not a very bad state of mind; for very often that which I would not, knowing it to be sinful, I do, and I frequently approve of what is good, and follow what is bad; or, as Paul better expresses it, "The good that I would, I do not, but the evil which I would not, that I do." I know without Christ I can do nothing. My heart convinces me more and more of the errors of the Perfectionists and Free-willers. They do err, not knowing the Scriptures nor the power of God.

I feel myself a very ignorant, young, and inexperienced minister to stand up in your pulpit. Presumption stares me in the face when I think of it. I need to have learnt more lessons in the lions' dens, and on the mountains of the leopards, and also I need to have eaten more apples at the banqueting house with the banner of love over me. But, blessed be God, I trust that I may say, indeed and in truth, "By the grace of God I am what I am;" and may he teach me and humble me, and bless me, with a lowly and contrite spirit, wherein he delights to dwell.

Our friend Philpot was with Clowes on the 13th instant and then went with him to hear Fowler in the morning and Cowper in the evening. He heard the latter better, with greater gifts for the ministry and with greater power. He says that — fully manifested himself to the Gower Street friends, and Mr. Evans told Mr. Clowes to express his regret for his conduct towards me, and he believes that I acted towards them from the purest motives. I can say I have no unkind feeling towards them at Gower Street

from what they have said and done, and am really glad that they have not been more entangled with him.

I had a letter from friend Kennard a few days ago. They had then Parsons, of Chichester, supplying and expected Turner, of Sunderland. Mr. Vinall is much the same, rather in a low place. I hope that the Lord will bring him forth again, and make him still very useful in his vineyard. Faithful ministers are very scarce, who can rightly divide the word of truth, and that can take forth the precious from the vile. I have a much better idea of what preaching should be than I can preach myself; but it is God's pleasure that ministers should be poor, ignorant, weak creatures, full of infirmities, and with hearts full of sin and deceit, so that he may have all the glory, and that, when conversions take place, it may be said by ministers and people, "See what God hath wrought!"

May the Lord bless you abundantly.

Yours very sincerely, for Christ's Sake,

To Mr. W. Gadsby.

WILLIAM TIPTAFT.

Abingdon, July 25th, 1834.

"OUR SOUL WAITETH FOR THE LORD."

My dear, esteemed Friend,—I thank you for letter received this morning. In reading it my heart was softened and my spirit humbled, especially where you speak of your desire to see the King in his beauty, and how whilst hearing the word of God from my lips last Sabbath morning, you longed to be in that holy place where there shall be no night.

The fear of death is always weakened and subdued when God blesses our souls; therefore think it not presumption, because, since the memorable Sabbath when the Lord so sweetly and unctuously blessed you, you have not, as formerly, had such fear of death and of crossing the Jordan to enter the promised and incorruptible inheritance. Sure I am that when that time shall come, the Lord will help you through; for to you, and all who are like you, the promise stands: "I will never leave thee nor forsake thee." None long for the celestial country and the Lord of that land, except those who are ordained to enter therein, and dwell there for ever and ever. The 'Tree of life now lets fall its fruit into this lower world, that the branches of the true and living Vine may eat and live; but the 'Tree is in the midst of the Paradise above, and is the life and sustenance of all the inhabitants of that bright world where there is no death, and the glory of it lights all the ethereal plains; for the Tree of life is the Man Christ Jesus, and Jesus Christ is God, and God is light, and in him is no darkness at all. This is why there is no night there, for darkness is impossible where the Sun of righteousness is perpetually shining in his full strength, and where the bright and morning Star is always exhibiting his glory, and the Day-spring is never succeeded by evening shades.

Last evening I read at family-prayer Rev. v, and in the ninth verse I saw a great glory and felt a sacred sweetness: "And they sung a new song, saying, *Thou* art worthy to take the book, and to open the seals thereof; for *thou* wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Rev. v. 9.) This leads me again to that part of your letter where you say,

"May I be found a living stone
In Salem's streets above."

Well; many such wishes were found in those who now surround the throne of God and the Lamb whilst they dwelt here below and carried with them a body of death, were plagued with indwelling sin, and found themselves to be the subjects of numberless infirmities, and the continual temptations of the devil that they were not the right characters, and that heaven was a place too good and too glorious for them. These all went to heaven through much tribulation. They prayed for that which, while here, they had not attained unto; they sought a country unlike the one out of which God had called them; and their heavenly Father had prepared for them a city. And are not we also praying for that eternal life and glory which they now possess? Do we not desire to enter into that country? Do we not hope in the same Lord and in the same God? Is not our hope in the same conquering grace, and the same power and mercy by which they were saved and rescued from their destructions, and by which they obtained, after many fears, temptations, and sins, a full and final deliverance from all their foes, namely, sin, death, and hell? Are we not, as they once were, crying, "Let thy mercy, O Lord, be upon us, according as we hope in thee;" and again: "Our soul waiteth for the Lord; he is our help and our Shield,"—a portion which you once felt so sweet that neither time nor eternity will erase it from your memory, nor blot out the handwriting of the Spirit on your heart at that time?

I am very pleased and also encouraged to hear that our vestry was so full on Wednesday evening, and that I was so much remembered by those who engaged in prayer. Through mercy I am feeling better for the change. I cannot forget that I have a people at Birmingham, with whom, though absent in body, I am present in spirit.

Grace, mercy, and peace be with thee now and for ever, is the desire of
Your unworthy, but affectionate Pastor,

Oct. 15th, 1887.

J. DENNETT.

It is an infinite righteousness that must satisfy for us, for it is an infinite God that is offended by us. If ever thy sin be pardoned, it is infinite mercy that must pardon it; if ever thou be reconciled to God, it is infinite merit must do it; if ever thy heart be changed, and thy state renewed, it is infinite power must effect it; and if ever thy soul escape hell, and be saved at last, it is infinite grace must save it.—*Mead.*

REVIEWS.

Equality of Happiness in Heaven, by Augustus M. Toplady.—
Birkenhead: G. Alexander, 100, Bridge Street.

AMONGST many servants of God who were raised up during this and the last century was the well-known Augustus Toplady, to whom God gave great gifts and a precious measure of his saving grace. He was led very clearly into the truth of God, and was able to set it forth by pen in a clear and convincing manner. He was kept heavenly-minded whilst he lived, and was favoured to an unusual degree on his death-bed. His written works which he has left behind him are esteemed by many for their singular clearness of doctrine and the gracious experience contended for in the same. The sweet and precious hymns which he penned, and which have been made a blessing to many souls, bespeak the state of mind in which, for the most part, he was kept.

The little Tract which we are noticing is upon the *equality of happiness in heaven*, and is evidently written by one who was under the teaching of the Spirit of God. Persons who have been taught to believe that there are degrees in glory will, we think, on reading this Tract, have their misty sight cleared and such views overthrown. Speaking of 1 Cor. xv. 41, he says,

“This is a text which those on the other side of the question strenuously insist makes for them; but let it be observed, 1. The apostle is not there speaking of the glory of the saints after they are admitted into heaven, but of the change our bodies will undergo at the resurrection, and how much more excellent they will be when raised than they were when interred. They are sown in weakness; they will be raised in power; they are sown natural bodies, they will be raised spiritual ones. In the morning of the resurrection our bodies will be possessed of qualities which shall render them as much superior to what they were before as the moon transcends a star; but after the sentence of approbation is pronounced, and we are bid to enter into the joy of our Lord, our bodies will receive their consummation of glory, which shall as much transcend the glory put on them at the resurrection a little before, as the sun, in beauty, size, and splendour exceeds both moon and stars. Imperfect and vile as we are in this life, yet even here our bodies may on some accounts be justly called glorious; though their glory and excellence may be compared to that of faint glimmering stars; in the resurrection their glory shall be increased, and resemble (to carry on the metaphor) the majestic radiancy of the moon; but, on our admission into heaven, their glory shall be like that of the moon in his full height of meridian lustre. This I apprehend to be the apostle’s meaning when he says, ‘There is one glory of the sun,’ &c. And that the glory of our bodies, when roused from their long sleep by the last trumpet, will as much exceed the glory of their present state as one star differs in brightness from another. For, as Paul observes a little before, the glory of our bodies when celestial, shall greatly exceed the glory of their bodies while terrestrial.”

Other portions of the Word of God on which some found their belief that there will be degrees in glory are ably entered into and clearly expounded, showing that though the Lord makes his servants and people differ here in grace, they will be all alike in eternal glory.

The Lord's people are not much concerned about whether they shall be higher in degrees of glory than others; but their great concern is to feel assured that *they shall be in glory*. Their desire is that they may be where Christ is, be like him, and behold his glory. The teaching of the Spirit in the souls of the redeemed assures them that all the members of Christ's body will be like him; but the Word of God nowhere says that one will be more like him than another, or less like him than another; for John says: "We shall be like him; for we shall see him as he is." (1 Jno. iii. 2.) The word "we" applies to the whole church of God; so that every one will see him alike and bear his image alike. If the Lord raised some to a greater degree of glory than others because of their usefulness in this world, it would imply merit. This the writer of the pamphlet before us enters into very clearly. He says,

"It does by no means follow that because God bestows more strength and greater grace in this life on some than he does on others; therefore he is bound to bestow on them greater bliss in the next, both grace and glory being his free unmerited gift. It may be objected, 'Though God is not bound to bestow different rewards on different saints; yet he can do it if he will.' True, nobody questions but God *might*, in adorable sovereignty, have made some saints more glorious than others. The question is, *Has* he done it? Or has he anywhere said that he will do it? This is what I deny."

The Tract is well worth the perusal of those who are spiritually-minded, and who seek for right views on the Word of God.

The Biblical and Oriental Warrior, by John Gadsby.—London: 17, Bouverie Street, Fleet Street, E.C.

We lately Reviewed a little work by Mr. John Gadsby, entitled, "The Shepherd and His Sheep," which has been read by many with pleasure and profit; for in it many Scriptures are explained in their literal meaning as applying to shepherds and their flocks.

The little work before us is very interesting, as it gives the literal meaning of many portions of Scripture, and unfolds the figures and customs in use amongst Orientals, which is often useful and necessary in reading some parts of the Word of God. This book is entitled, "The Warrior." Truly the Lord's people know something of war and conflict with their enemies. There are three great and constant foes with which they have to do, namely, the world, the flesh, and the devil. By the world we are to understand everything that is in it,—the customs, fashions, and pleasures, falsely so called; in short, all that is pleasing to the eye and heart. By the flesh we are to understand our vile, polluted nature, with all its lusts and evils, which are more numerous than the hairs of our

head, and too strong for the strongest of God's saints; for they have to prove and say as Paul did, "I know that in me, that is in my flesh, dwelleth no good thing." It is continually fighting and warring against the law of our mind, continually bringing us into captivity to the law of sin, continually harassing and embarrassing our souls. We have an old man who is the constant and vigilant enemy of the new man, and truly do we find the truth of the Scripture which says, "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other; so that we cannot do the things that we would." (Gal. v. 17.) Under the feeling of this the Psalmist had to cry out, "Mine enemies are lively and they are strong" (Ps. xxxviii. 19), and to say, "My loins are filled with a loathsome disease; and there is no soundness in my flesh; neither is there any rest in my bones because of my sin." He, like Paul, felt sin ever with him; and that he could not do the things that he would. This is the daily experience of every child of God, for when they would do good, evil is present with them.

The devil first sinned himself and was cast out of heaven, and then induced our first parents to transgress against a just and holy God, who had never done them the least harm, but provided everything for their happiness and comfort. The devil is the universal foe of mankind. There is not a man, woman, or child that he has not ruined. He has entered with his spleen and enmity into the whole human race, and so captivated their minds and led them astray from the right way, that there is none that seeketh after God; no, not one. There is none that desire God, that covet his presence, love his Name, believe on his Son, or worship him in Spirit and in truth except those who are reclaimed, renewed, born again of his Spirit, and brought to know the Father and his Son Jesus Christ, which is eternal life. It is against the above three potent enemies that every child of God has to contend; and it is only through One, in whom Satan could find no sin nor transgression, that they obtain the victory, and this victory is given to them by God the Father; as Paul says: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 57.) Upon this victory we will give an extract from the work before us:

"Now God has promised his people the victory. But there can be no victory without a fight. He does not say we shall have no enemies, but that all who come shall be conquered. The whole life of a Christian is represented as a series of continual battles and victories. Sometimes he feels as if the enemy were leading him captive at his will; at others as though he had him under his feet; sometimes he is actually in close conflict, and feels as if he should be overcome, and at others he sees the enemy fleeing from him. And even the weakest must conquer; for the Lord is his Strength. Those who ridicule these things, and say they have overcome 'the wicked one,' once for all, and who never have a fight, cannot find their path traced out in the Bible.

“But how is the victory to be achieved? Why, no weapon that is formed against them shall prosper. The Lord says, ‘I have created the smith that bringeth forth an instrument for his work; and shall I suffer *him*, the work of my own hand, to make a weapon that shall be hard enough or sharp enough to destroy my people? No, the heaviest weapon I will suffer him to make shall be as light as a feather, and the sharpest as blunt as a stone, if aimed at my people.’”

There will be no cessation in the war in which Christians are engaged until death comes, nor is there to be any peace between them and their great foe, the devil, as long as they live. But although the Lord’s people are continually followed with temptation, fear, and unbelief whilst they live, in death God gives strength to overcome, and grants them victory, through faith in the Person, love, and blood of the Lord Jesus Christ, who has made the grand atonement.

Though this little work is not equal to the one we have lately Reviewed by the same author on “The Shepherd and his Sheep,” yet we trust it will be read with profit and instruction by many who desire to understand the literal, as well as the spiritual meaning of the Word of God.

INQUIRY AND ANSWER.

Dear Mr. Editor,—Will you kindly give your opinion on the following:—A member of a Strict Baptist Church went out to preach without consulting the church to which he belonged. He afterwards wished a meeting to be called to relate, what he considered, his call to the ministry. Accordingly a meeting was held, but the majority failed to see that the Lord the Spirit had called him to the work, and wished him to desist, while a small minority wished him to be allowed to go out preaching and still retain his membership with them. He refused to desist, and afterwards opened a place of his own to preach in, for which he was first suspended and afterwards deprived of his membership, as the church would not incur the responsibility of a member going out to preach, when they did not believe he was called to the work.

His wife, who was a member of the same church, absented herself from the ordinance of the Lord’s Supper on three successive occasions, for which she also was suspended, and as she did not fill up her place in the house of God, she was again suspended, and finally separated. In each of these cases did the church act in accordance with the Word of God? AN INQUIRER.

ANSWER.

Church-order and enforcement of rules must be attended to if a church is to retain its integrity and act without partiality. There are a great many men who have impressions that they are called of God to the work of the ministry, and such generally have a good many Scriptures to support those impressions; and so they are determined to preach, whether they are sent of God

or not; for because they desire it, they believe it is of the Lord. As no particular blessing rests on their labours, in time it becomes manifest that these men have run, but not in the strength of God. In this way the church of Christ, in the present day, is overrun with preachers; some of them, doubtless, are good men, but very few of them are called and qualified to be ministers of the Word, and fewer still to be Pastors over churches. These men generally find some of very little discernment to support and encourage them, whilst others, who are more keen-sighted and discerning, fail to see that they are called or anointed of God for this important work. The result is that it causes divisions in congregations and churches, and the preachers themselves are unable to show any special fruits of their ministry, beyond encouraging some of their hearers whilst relating to them their own experience.

Respecting the exercises of the person referred to we know nothing; therefore we do not say anything for or against, but simply take the case as it affects church-order.

If a man, a member of a church, goes out to preach, and the majority of the church cannot believe that he is called to the work, nor are they able to encourage him in preaching, if he is absent from the Lord's Supper time after time, contrary to the rules of the church, it becomes a matter for consideration how to deal with such a case. It is quite necessary that church-rules should be upheld and church-order attended to.

In the case before us the person alluded to has not the approbation of the church, and yet it is said he opened a place of his own in which to preach. This places the church, of which he was a member, in a trying position. They must either disregard or enforce their rules. In giving our judgment we are strictly impartial, but we must exonerate the church from all blame in this matter, and say that in enforcing their rules they did perfectly right. Indeed we cannot see, after a member had gone out preaching contrary to the wishes of the church, and even opened a place of his own to preach in, how they could have done otherwise.

The wife, we presume, absented herself because her husband failed to obtain the sanction of the church to preach, and therefore, for her absence, was suspended for three months. She refused to conform to the rules of the church, and was again suspended. She, of course, might have sympathized much with her husband, but her duty was to fill up her place, and especially to attend the ordinance of the Lord's Supper; but having failed to do this time after time, the church is quite justified in the steps which they have taken in separating her.

TRUE love to the children of God reaches to all the children of God, poor as well as rich, bound as well as free, ignoble as well as noble; for the image of Christ is alike amiable and lovely in all.—*Mead.*

Obituary.

JAMES JONES.—On May 1st, 1888, aged 79, James Jones, Baptist Minister for fifty-five years, and for forty-five years Pastor of the Strict Baptist church at Shovers Green, Wadhurst.

We gather from what our departed friend has written, as well as from his own words, that when about ten years of age the Lord first breathed spiritual life into his soul, and made him see and feel what a sinner he was, by the application of the following words: "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. iii. 11, 12.) He was brought into deep distress of soul, and being quite ignorant of Him who is the wounded sinner's Friend, he set to work and endeavoured to weave a garment of his own to cover his guilty, naked soul, and to gain God's favour; but failing in his attempt, and finding his sin was marked before God, he sank very low under the burden of his transgressions, and was often afraid to close his eyes in sleep, lest he should wake up in hell. He found the law's demands to be exceeding large, and felt quite unable to pay the least mite; which sank him almost into despair.

While in this sad state the Lord graciously appeared for his relief by applying the following words with power to his heart: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. xlv. 22.) Referring to this time in a letter to a friend, he says, "With joy do I remember the happy days of my espousals to Christ. My idols were then cast to the moles and to the bats, my fears took the wings of the morning and fled away, and Christ and his salvation was all my song. O how I desired that others might know the same things that I then enjoyed!"

He was a hearer of the late Mr. Coppins, at the old Baptist Chapel, Smarden, where he was baptized, having left the Established Church which he formerly attended. He was exercised about the ministry for some years, until at length the Lord opened his mouth and made a way for him to preach at various places. In the year 1843 he became the settled Pastor at Shovers Green, where he remained until his death. During the forty-five years that he laboured there he had some very heavy trials as also some times of prosperity, when the pleasure of the Lord seemed to prosper in his hand, and he had seals to his ministry and souls for his hire.

For several years past his "outward man" had been very weak, though until the last nine months he had generally been able to preach, and had often felt his strength renewed in the work. Since last August he has only preached a few times, and some who heard him on these occasions have testified that dew and unction attended the word from his lips. The truths set forth in the "G. S."

were dear to his soul, and several pieces of poetry written by him have at different times appeared in its pages. During the first part of his affliction he did not seem to have any special manifestation of the Lord's presence nor any very severe conflicts with the enemy of souls, but, for the most part, was kept resting, with a comfortable hope, upon the covenant love, mercy, and faithfulness of the Lord to him. On Jan. 28th the Lord granted him such an overpowering sense of his love that he felt his poor weak body could not bear any more. On his granddaughter, who was very attentive to him, entering the room, and finding him weeping, she inquired the cause, when he said, "I cannot bear it." Thinking he meant his affliction, she replied, "The Lord will not lay upon you more than he will enable you to bear." As soon as he could speak he said, "I am weeping for joy," and quoted the words:

"I thirst, and faint, and die to prove,
The greatness of redeeming love,
The love of Christ to me."

Also: "Behold he cometh leaping upon the mountains, skipping upon the hills." Many other portions of Scripture he mentioned, and added, "It is not merely the words, but they are attended with power to my soul." On being asked if he would like to go home, he replied, "I feel submissive to the Lord's will whatever it may be, whether to go, or stay a little longer." It was very blessed and encouraging to listen to him. He desired his love to the friends at the chapel, and wished them to know that the truths he had preached to them would do to die by. The savour of this visit lasted for some time.

After this he revived a little in body, until about twelve days before his death when a change took place, and he, with others, felt persuaded that death was near. For the most part he appeared very comfortable in his mind, but was not without his changes and castings-down. He spoke very sweetly of his prospects beyond the grave, and bade those around him Good-bye, saying, "It will not be long." The last few days of his life he suffered much from exhaustion and restlessness, and at times his mind was very wandering; but, when conscious, he begged the Lord to take him home to his eternal rest. A few days before his death I asked him whether he still felt that what he had preached would do to die with. He replied, "Yes;" and referring to the finished work of Christ and salvation by him alone, without merit on our part, he said, "It is finished."

The last day of his life he had several attacks of convulsions, which rendered him quite unconscious, and on the morning of May 1st, he quietly passed away to join the blood-bought host above, who ascribe all the glory of their salvation to Israel's Triune God.

J. KEMP.

JANE WESTON.—On May 10th, 1888, aged 61, Jane Weston, of Halesowen, near Old Hill.

She was born at Halesowen, of poor but honest parents, and

I have many times heard her say that she believed her mother was a Christian woman, although she herself knew not the Lord until after her mother's death. She lived in the world, and loved it, as all by nature do, until about the year 1868, when the Lord was pleased to send affliction and death into her house; by taking her eldest daughter, who was then about seventeen years of age, of whom there is good reason to believe that the Lord called her by his grace and took her home to glory. After her death Mrs. Weston had a severe attack of typhus fever, and was brought to the verge of the grave. This affliction, together with the loss of her daughter and the way in which she had read and talked to her mother before she died, were the means the Lord was pleased to use to open her eyes and show her the state she was in by nature, which constrained her to cry with the publican, "God be merciful to me, a sinner." The change in her was so manifest that her ungodly neighbours, as well as her Christian friends, had to acknowledge that she had been with Jesus, and learnt of him.

Now, for the first time, she was led to Old Hill Baptist chapel to hear our late beloved Pastor, Joseph Smith, and here she heard a gospel which just suited her case, and she continued to attend up to the time of her last illness, although, for so doing, she had to endure much persecution and floods of opposition; yet, through grace, she was enabled to say by her actions,

"Through floods and flames if Jesus lead
I'll follow where he goes," &c.

She has many times gone to the house of God with her life in her hand, not knowing what might be the consequence on her return home; yet when health would permit, nothing could keep her from the house of God. She was a regular attendant although she had two and a half miles to walk to the chapel.

In the year 1878 she came before the church, and gave in a sweet and blessed testimony of the Lord's dealings with her soul, and the church received her with much pleasure, as she had for a long time been commended to their conscience as a right subject for baptism; for her walk, conduct, and conversation proved the sincerity of her religion. Towards the end of her days she was very tried in providence, and almost lacked the common necessities of life.

The last time she was at chapel was on April 23rd, when I walked home with her, and we had some sweet and savoury conversation. She said she could see nothing before her but the Workhouse after their little money was gone. I remarked, "The Lord may take you to heaven by the time your money is gone," which he did, for from this time her poor, weak tabernacle was gently taken down without much pain, as it was already worn out with hard work and trouble. During her illness there seemed a sweet, sacred, and solid peace resting upon her soul. I saw her two days before her death, when she said that her hope was built upon the blood and righteousness of the Lord Jesus Christ. A. A.

THE
GOSPEL STANDARD.

OCTOBER, 1888.

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

THE SPIRIT OF POPYRY AND ITS FRUITS.

BY THE EDITOR.

(Continued from page 380.)

POPERY, our national foe, is already in our midst. From a child he has grown to youth, and from youth to manhood. He has obtained many privileges which the nation, in years past, would not permit him to enjoy. One Act of Parliament after another has been repealed in his favour. The Test Act, part of which was a declaration against the doctrine of transubstantiation, was repealed in the year 1828, and in the following year, under the influence of the Duke of Wellington in the House of Lords, who was then Prime Minister, and Sir Robert Peel in the House of Commons, the Catholic Emancipation Bill was passed, which permitted Roman Catholics to become members of both Houses of Parliament, a privilege which they had been justly denied for many years previously. The passing of this Bill was a national blunder, a national crime, and a breaking down of those walls, barriers, and fortifications which our forefathers had built up, many of them at the sacrifice of their comforts, their property, and their lives.

Since the Papists were allowed these privileges, they have gradually increased in numbers and in power, principally and mainly by Jesuits in disguise, holding livings in the Church of England, who have gradually introduced Romish innovations; so that many of the churches in our beloved country connected with the Establishment, can scarcely be distinguished from places of worship where Roman Catholicism is openly avowed. These Jesuits and Romish priests in disguise have succeeded in drawing away large numbers of persons from what is called *Low Church* to *High Church*. The innovations in the High Church have in them something attractive to the eye, pleasing to the flesh, and charming to the ear; and this is all that most persons care for in their pretended worship of God. Forms and ceremonies, music and singing, which is a mere mockery of real worship, may and do gratify the carnal senses of those who are satisfied with a form of religion without the power; but, at the same time, it is offensive to God and revolting to the mind of everyone who knows that God is a Spirit, and must be worshipped in spirit and in truth.

Very many who attend High Church and countenance the deceitful and idolatrous practices of these Jesuits in disguise, would consider it an insult to be stigmatized as Roman Catholics. Many of them, knowing what Roman Catholicism is in spirit and in practice where it has the power, would, in case of emergency and national trial, very probably declare themselves Englishmen and Protestants, and be found on the side of those who, in a national crisis, would be determined to resist Rome in her attempts to destroy our liberties, alter the Act of Settlement, and again place a Roman Catholic Sovereign, like Charles II. or James II., on the throne of England. The assurance of what this would inevitably lead to, would, we think, prevent many half-hearted Protestants from plunging into such a deep abyss, the consequences of which to themselves, their children, and the nation at large they cannot conceive; for if they once embraced the doctrines of the Romish Church, they would have to act in concert with the wishes of the priesthood, both secretly and openly, against all who hold the Protestant faith.

In the time of James II. the Church-people and Nonconformists, who were at that time so persecuted by the Church-party, in order to preserve the people from the Papal-yoke, laid aside all differences, and justly united to deprive the King of his crown, and hurl from the throne the last monarch of the house of the Stuarts, whose licentious lives had had a most demoralizing effect upon the nation generally. History may again repeat itself, should a national danger arise, by Churchmen and Dissenters uniting for a similar object. One of the chief counsellors of James II. was the infamous Judge Jeffreys, who was a bigoted Papist, and who exultingly acknowledged that he had hung more persons than all the judges of England since the time of William the Conqueror.

The present crisis in Ireland is, doubtless, due very much to the influence of the priesthood there. No doubt the Irish people have had to complain of many just grievances, but their mode of obtaining redress is unlawful and contrary to the Word of God, although it is in perfect unison with the doctrines and sentiments of the Romish Church; for there is nothing that men may intend to commit for which the priests cannot, according to their creed, give them absolution; and these poor creatures, kept in darkness and ignorance, who, after all, are to be greatly pitied, are led on in crime, iniquity, national disorder, and everything that is evil, under the blasphemous and wicked instructions of the priest, who tells them that the end justifies the means; so that violence, robbery, boycotting, and murder are considered justifiable acts; and had these men, at the present time, power to dispense with civil laws which keep men in restraint, the streets of Ireland would now swim in blood, as did the streets of Paris at the massacre of the Huguenots on St. Bartholomew's day.

It is true the Roman Pontiff has recently issued a rescript declaring these acts of violence and murder to be illegal; but we have

no confidence whatever in this rescript; no confidence in the word of the Pope, the word of the priests, nor the word of Roman Catholics in any matter that would favour Protestantism and the civil laws to which these miscreants are amenable. The Pope and many of his influential supporters may, in word, condemn the proceedings of the National League in Ireland, and yet, at the same time, secretly prompt, encourage, and support it; therefore we attach very little importance to the rescript alluded to, of which many of our countrymen think so much.

Destroy in Ireland the power of the priesthood, enlighten and instruct the people, and disorder and crime would proportionately decrease. But what can we expect where people are kept in ignorance of the Word of God and the way of salvation, who hear not the gospel of Christ preached, and have no pastors after God's own heart to feed them with knowledge and understanding? O that God would fulfil to them the Scripture which says, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matt. iv. 16.)

The omen is bad and the spirit altogether contrary to those who obtained us our liberties, when we see men high in office, who should be the guardians of the nation, pandering to Romanists, in order that, by their influence, they may be placed and kept in power. True, they may not intend to put into the hands of the Romanists any undue authority, but their influence cannot be bought unless to them some concessions or promises are made. This betrays weakness of character and a lack of those transparent qualities of mind which were the main-spring of many of our rulers in former generations.

But what is most of all to be regretted is that her Majesty, the Queen, who it was thought years ago was impregnable to the seductive influences of Rome, should so far have violated her Coronation Oath and sacrificed her character by sending to the present Pope a magnificent gift, on the occasion of his Jubilee, of a ewer and plate of gold, which was presented by the Queen in the person of her representative, the Duke of Norfolk, who, kneeling three times before the Pontiff, addressed him as *his Holiness*, and, in the name of her Majesty, expressed her feeling of deep respect for *his elevated character and Christian wisdom*. It is reported that the ewer contained the following inscription: "To his Holiness Pope Leo XIII., from Victoria, R. I., 1888," and was intended for the purpose of celebrating the Mass which she, at the time of her coronation, declared to be both superstitious and idolatrous. By this unwise act her Majesty has greatly damped the love and esteem of many of her best Protestant subjects, and forfeited their confidence in her as a thorough sound, Protestant Queen.

In seriously meditating upon the importance of this departure of the Queen from her vow, in the name of vast numbers of her Majesty's best supporters, we may exclaim, "*Victoria! Victoria!*"

Thou hast embraced a dreadful foe. Yes, a foe to thy throne, a foe to thyself, a foe to thy loyal subjects, a foe to thy country, a foe to all civil and religious liberty! Thou hast patronized and openly avowed idolatry, superstition, and the Mass in the Church of Rome to be right in the sight of God!" May the Lord, in mercy, convince her Majesty of the evil of such acts, and give her to see the future consequences of holding any further intercourse with the Vatican. Had her Majesty committed this unwise and imprudent act one year sooner, her Jubilee might have been celebrated, not unanimously by all her English and faithful subjects, but in two distinct forms and by two distinct parties. True and sincere Protestants might have acknowledged the wisdom of her reign in many things, but it must have been mixed with regret, mourning, and sorrow that she should, so late in life, have acted so unwisely and contrary to the solemn oath which she took when she was crowned in June, 1837. On the other hand, the Romanists might have celebrated the Jubilee with glad hearts at the kindness of her Majesty in communicating with the Pope, in hope that her gift and congratulations were the first step towards opening correspondence with the Vatican.

The Romanists have lately celebrated the jubilee of Oscott College, near Birmingham. The president said, "They were especially now called upon to show their love and devotion to Queen Victoria, not only on account of her Majesty's own personal qualities, which commended her so completely to the whole world; but also because of the very amicable relations that had been established between her and the Holy Father."

Queen Victoria has always been much honoured, esteemed, and loved by her loyal subjects, and we could have sincerely wished that she had not brought upon her reign this blot and stain, which, we are quite sure, will bring no comfort to her own mind, nor increase the love and esteem of her people; but fill the minds of many with distrust as to what her next step may be. We fear her intimacy with the ex-Empress of the French has had a Romanizing effect upon her mind. Her visits to Chislehurst have certainly been viewed with suspicion. The time was when there would have been a protest against such intercourse as unconstitutional, both by the House of Lords and the House of Commons. A Protestant Queen of England and a Roman Catholic ex-Empress of France, whatever their sympathies might be towards each other through being left in widowhood, cannot be considered, on account of their opposite religious principles, proper correspondents, associates, and companions.

As long as a King or Queen remain true to their trust, to their vows, and to the nation which has put them in power, so long do they deserve the confidence, support, and firm and undeviating allegiance of their subjects; but if they break their vow, they break faith with their subjects; if they sacrifice their principles, they sacrifice the confidence of the nation; and in sacrificing the confidence of the nation, they may ultimately have to sacrifice the

throne, and cause the Dynasty to be cut off, changed, and given to others, as was the case, and justly so, with the Stuart family, which ended with the rigid Papist, James II., when William of Orange was exalted to the throne of England, and the line of succession transferred to the House of Brunswick. The throne of England is secured to a King or Queen as long, and no longer, than he or she adheres firmly to the coronation oath. The future steps of her Majesty the Queen, will be anxiously and jealously watched by the Protestant population of this land; as was the case in the days of the Puritans, who sought the prosperity and welfare of the nation and the salvation of souls, and desired to see the Church purged from many Romish errors and corruptions; but their wishes and entreaties being disregarded or violently opposed, led on to the Commonwealth.

The Puritans were some of the best subjects and best wishers of their King and country. So now, her Majesty has no subjects more faithful and loyal than those who fear God and who protest against any correspondence between Rome and the throne; and who, from the bottom of their hearts, and from most conscientious motives, for the welfare of the nation and the honour of God, say, "We will not have this man of sin, the Pope of Rome, to reign over us."

The greater the measure of lawful liberty and the longer it has been enjoyed by nations and individuals, the greater and more difficult would be the task of those who would deprive them of the same, and impose upon them repulsive laws, whether civil, political, or religious. The Romish Church is but one, and all the other Denominations, except the High Church party, though one in spirit, and various in their creeds, are all decidedly averse to Romanism in the shape of supremacy, and from political motives and principles would never submit to sacrifice their liberties.

Roman Catholics now have the same privileges as Protestant subjects, and are allowed to have their places of worship in the land the same as every other denomination. There is nothing to prevent them making progress, with every other sect, so far as numbers are concerned. That they do now, and will in the future, form an influential part of the nation cannot be denied; and so long as they are quiet, amenable to the civil laws, and satisfied with their privileges, without attempting at supremacy and interference with the liberties of others; so long Protestants can take no legal action against them. It is a part of the aims and doctrine of the Church of Rome to endeavour to obtain supremacy in this country; but are the vast body of electors going to hand over the government of a country like this to the Papists, and make a foreign potentate and a persecuting priesthood the sole dictators of what religion we should profess, and compel the majority of the population to conform to all their idolatrous practices?

Kings and Queens are not autocrats as they were in times that are past. We are not now, as we were in the days of Elizabeth,

a nation numbering four or five millions only, but a United Empire containing say forty millions of people. If we calculate on the increase of population during the next forty years, we may say at the end of this period we shall number perhaps sixty millions. Is it likely, with history before us, in which are recorded so many accounts of the cruelties, persecutions, tortures, imprisonments, and martyrdom of thousands of godly Englishmen by the Papists, that a nation born to enjoy civil and religious liberty,—the very country which has been a refuge for centuries past for those who were persecuted for conscience' sake, is going to hand over to the Romanists power and authority to bring them into religious slavery, subject them to the dictates and wishes of a Roman Pontiff, and give them over into the hands of one denomination, who, under the influence of the Pope and the priesthood, are taught that to put all Protestant heretics to death would be a virtue in the sight of God? This is a matter that is no longer in the hands of any leading statesman, but in the hands of the country generally, and could not be brought about without their consent, nor without having the matter previously submitted to them for their due consideration. If any leading statesmen were, in their programme, to put forth the question of giving the supremacy to any one particular religious body, especially to Roman Catholics, we believe their proposition would be met, particularly by the Nonconformists, and also by a vast majority of Churchmen, with the greatest indignation, and such men would be looked upon as the enemies of our country and our liberties.

True, the religion of the Nonconformists, is, for the most part, rotten and destitute of power. So also is the religion of Churchmen; and we fear that amongst those who call themselves Calvinists, there is but a remnant who possess the Spirit of Christ, the fear of the Lord, and the faith of God's elect. Therefore we view the Nonconformists generally more as a political body who, knowing how their liberty, both in a civil and religious point of view, has been obtained, would not easily sacrifice what they know they would lose by permitting the Pope of Rome to govern this country, and make themselves subservient to a corrupt and persecuting priesthood. As we have said before, it was a mistake to allow Roman Catholics, whose allegiance to the throne and constitution is subservient to the Pope of Rome, to have any power in municipal or Parliamentary matters; but we do not see now how their existence as a body of religious professors can be avoided. The danger of such a body is in their aims for temporal power and their persecuting spirit. The true church of God at the present day is much hidden amongst the general professors, and, for the most part, powerless as a religious body; therefore the probability is that the conflict will be between the outer Court worshippers and the Papists;—the former striving for the maintenance of all our national liberties, and the latter striving for political and ecclesiastical authority.

So long as the Papists use their liberties within the limits for

which they were granted, no one would wish to interfere with them. One of the principal things in such a contention as that at which we have just hinted, should be a thorough determination to continue and support the Act of Settlement. Who wished better to their country than the Puritans, yet who more persecuted than they, both by Elizabeth, who was a Papist at heart, and her successors? So severe were the laws made against them and the penalties inflicted upon them, that they seemed not to have any rest for the soles of their feet; but their trials drove them continually to the throne of grace, they besought the Lord that he would undertake for them and grant them the privilege of worshipping him without molestation; and eventually the Commonwealth was established, and Cromwell and his followers were freed, at least for a time, from the persecutions which raged against them, both from the Roman Catholics and Episcopalians.

The Lord of heaven and earth is never at a loss, in times of trouble, for instruments to do his work and execute his will, which is often accomplished in a most unexpected way and through men who have, until he has required them, lived in partial obscurity. Cromwell, with many others, had determined to leave his native land and find a home in some foreign part where he would be free from his persecutors; and therefore embarked on board a vessel ready to leave the country, when orders were given that the vessel was to be detained, and those on board not allowed to depart. Little did the King think that he was retaining the very instrument that should overthrow his throne and party; which proved to be the case. Should any again attempt to persecute and deprive God's children of their freedom of worship and the nation at large of their privileges and liberties, they may have to prove, to their deep sorrow and the joy of God's people, that he has another Cromwell in store, to teach them that civil and religious liberty is one of the first and greatest items in our national programme.

One of the great scandals of our nation is the existence of monasteries and nunneries, especially that they are allowed to exist without being under Government inspection. These places, if allowed at all, should, like workhouses, prisons, and other institutions, be under rigid government inspection. Who can tell the dark deeds that are carried on there? Who can tell the weeping and wailing of many young girls who have been decoyed and have taken the veil, and whose sole desire, day and night, is to be set at liberty; but neither fathers nor mothers, brothers nor sisters, have any power or authority to release them! The inmates of these places, when they write to their friends, are compelled to write contrary to their feelings, and their letters are not allowed to pass from these places of infamy unless they are composed in a way of which the Lady Superior approves, as expressive of the happiness, contentment, and peace which they are under; although these poor imprisoned creatures know that there is no truth in their statements, but altogether the opposite. The hardships, indignities, and penances to which they are subjected, they are bound never

to divulge, on pain of eternal damnation. Monasteries and nunneries have been suppressed in Italy, they have been suppressed in France, and Jesuits, in the latter place, have been driven out; and yet these places of darkness are allowed here, and our Government, whether Liberal or Conservative, have not the moral courage to insist even that they shall be under inspection, much less have they the courage to altogether suppress them. Therefore this is a matter that should be undertaken by the nation at large, and insisted upon by all who have a vote in Parliamentary matters. Lord Salisbury, who professes to be and is looked upon as a leading Conservative statesman, is not one wit more Protestant than Mr. Gladstone, and Lady Salisbury would hardly defile her lips by mentioning the word Protestantism, so much is she in love with Romanists and their God-dishonouring doctrines. While Lord S. secretly and openly encourages the Romanists, we cannot expect him to bring in a Bill to place nunneries under Government inspection.

We know this magazine was not started nor is it to be used for political purposes, but in a matter like this it is almost impossible to avoid making mention of some things, which, without entering into politics, have strong political bearings. Some may say, "Why urge these things? Why bring them forward in your pages? By so doing, is it not calculated to revive religious strife between Protestants and Roman Catholics?" We may ask, Is it not far better to give a word of warning and caution whilst we have opportunity of suppressing evils, which, if allowed, may increase and become more and more difficult to deal with, than to pass it by without notice? Are the historical records of the persecutions, cruelties, and bloodshed inflicted upon all those who refused to be bound in the iron chains of Rome to be buried and forgotten, whilst she is, at the present moment, aiming to obtain the power to repeat her former acts of wickedness? Are we to dismiss from our minds the fact that wherever Rome has obtained the supremacy over a nation, religious slavery, darkness, ignorance, crime and pauperism have invariably been the result? Are we to erase from our history the accounts of the hundreds and thousands of our own English subjects who suffered martyrdom for conscience' and Christ's sake, many of whom, in dying accents whilst in the flames, testified of God's power, grace, and presence to their souls, which showed the reality of their religion and the justice of their cause, and which was a witness from God against their persecutors? Look into Fox's Book of Martyrs,—that invaluable work, which ought to be in the house of every Protestant and read by the young and rising generation,—if you wish to see the true character of *Poper*y, *its spirit, and its fruits*. One could scarcely read of the cruelties and sufferings inflicted upon our Protestant brethren without having one's heart either moved to desire the same grace with which they were blessed, or to feel the blood thrill through one's veins with indignation against their persecutors and tormentors.

(To be concluded in our next.)

NOTES OF A SERMON.

PREACHED AT CROYDON, ON SUNDAY EVENING, APRIL 13th, 1862, BY
THE LATE MR. COVELL.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”—Acts XVII. 11.

WHAT a noble creature is man, for as he stands in the creation of God, all living things on the earth, in the air, and in the sea do him reverence and acknowledge him as lord. But what a wreck has sin made of human greatness! How low has man fallen! Though, by reason of his intellect and immortality, man is more noble than the beasts, yet sin has so debased him that the Scriptures speak of him as *earthly*, like a crawling worm, *sensual*, like the beasts that perish, and *devilish*, like the cursed and fallen spirits.

“O thou hideous monster, Sin,
What a curse hast thou brought in!”

The apostle Paul, when speaking of base characters, says, “Are we better than they? No, in nowise; for we have before proved both Jews and Gentiles, that they are all under sin.” (Rom. iii. 9.) All are on a level by reason of sin; yet here, in our text, are some spoken of as more noble than others; for it says the Bereans were more noble than those in Thessalonica. What ennobled them, lifted them out of their degraded state, and made them better than other folk? The Holy Ghost tells us; so there can be no mistake about it: “They received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” It is a mercy if we can prove that we have some of this nobility about us, and that we are descended from the royal line of David.

We read that when Pharaoh had a dream and the magicians could not interpret it, the butler remembered his faults, and told the king of Joseph, and he was brought in with haste. Then as Joseph declared the dream, he said, “Let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.” Then Pharaoh said unto his servants, “Can we find such a one as this is, a man in whom the Spirit of God is?” (Gen. xli. 33—38.) This was true nobility; and this made him more noble than all the magicians.

Again: You read of Belshazzar making a feast to his lords, drinking wine out of the vessels taken from the temple, and praising the gods of gold, and silver, and brass, when there came forth a hand and wrote upon the plaister of the wall, “MENE, MENE, TEKEL, UPBARSIN.” Then was the king’s countenance changed. What cowards will sin make of men! It will bring down high looks and make men shake like aspen-leaves. How true is the Scripture: “I said of laughter, It is mad; and of mirth, What doeth

it?" (Eccles. ii. 2.) So this tyrant found it. Then he called for the magicians, and promised that whoever should make known the writing should be made one of the rulers of the kingdom; but they could not do it. Then the Queen came in and said, "O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed; there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers . . . Now let Daniel be called, and he will show the interpretation." (Dan. v. 10-12.) He was more noble, you see, than they.

Again: You read when king Nebuchadnezzar communicated with Shadrach, Meshach, and Abed-nego, he found them ten times wiser than the wise men in his kingdom, for they had a princely spirit; the Spirit of God was in them. That is true nobility; all other nobility is a shadow. It is said of one Roman Emperor, that when he made a great feast on a certain occasion, he put all the great nobles of the land in the kitchen, and had all those that feared God in the hall. On being asked the reason, he said, "These poor and base ones I shall sup with in heaven, while the others, unless God awaken them to a sense of their danger, will be thrust down to hell."

"These were more noble." Now, although the Spirit of God exalts a man above all others, the man himself takes the lowest seat. He is not like the scribes and Pharisees who seek honour from men, but he seeks honour from God only; as Paul said: "Unto me, who am less than the least of all saints, is this grace given;" and in another place he says, "I am not worthy to be called an apostle."

"These were more noble." We read of David when he was driven out of Jerusalem, that they brought the ark of God with him, but he said, "Carry it back. (I want nothing to cover me if I am not right, and if God is not on my side.) If I shall find favour in the eyes of the Lord, he will bring me again, and show me both it, and his habitation; but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him." (2 Sam. xv. 25, 26.) These noble ones are lion-like men, for when Abishai went at one time to smite Saul, he said, "Let me smite him. I will not do it the second time;" but David said, "Destroy him not; for who can stretch forth his hand against the Lord's anointed, and be guiltless? As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed." (Sam. xxvi. 8-11.)

"These were more noble." These can face death, which is the king of terrors and a terror to kings. See how Judas and Ahithophel, with all their courage and vaunt, fly, when their sins cry

after them, and put an end to their own existence; while Paul, when they said to him, "Go not up to Jerusalem," replies, "I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus." (Acts xxi. 13.) "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."

"These were more noble." Their real nobility consisted in being made wise unto salvation, and in being born again of the Spirit. If you, my friends, are amongst the true nobility who can thus face death and dangers, then the Spirit of God dwells in your heart. "As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14.) If you are born of the Spirit, you have a heavenly birth; and if you have a heavenly birth, Jesus Christ is in you: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) You have a faith which is of the operation of the Holy Ghost; you have hope, love, a humble mind, and are blessed with a teachable spirit. The Scripture, speaking of what true greatness is, says, "The ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. iii. 4.) This is what true nobility consists in. God did not commend Moses' warlike spirit, his wisdom, or his being learned in all the arts of the Egyptians; but he says, "The man Moses was very meek, above all the men which were upon the face of the earth (Numb. xii. 3); and this meekness God says is of great price, and constitutes a man noble above his fellows. I tell thee, sinner, nor am I afraid that God will contradict it, if he has made thee simple, teachable, humble, and meek, and if the feeling of thy heart is, "Lord, teach me," and you are thus brought to the feet of the Son of God, then you are head and shoulders higher than other men. Hear what the Scripture saith, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." (1 Sam. ii. 8.) Then these are noble folk. If God has blessed you with such a spirit you may feel that you have nothing to boast of respecting your nobility, and may say, "My father was a Hittite, and my mother an Amorite; therefore I cannot boast of having been descended from greatness." If you could it would be nothing before God, for it all comes to this, "Dust thou art, and unto dust shalt thou return;" yet thou art a noble man. The same words are said in the Church of England over the pauper that is carried from the Union, as over the king who is carried from the palace; and the worm feeds on them both. Though in your own eyes you may be little and base, and both scribes and Pharisees may think so too, yet it is what God says of you that will stand. You are more noble because there is to be found in you the Spirit of the living God. He must be a noble man indeed in whose heart God deigns to dwell.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind." John

tells us that the axe is laid to the root of the tree, and unless fruit is brought forth it shall be cut down. As John went about preaching this, the hearts of the people feared; and he thus made ready a people prepared for the Lord. The Scripture saith, "Doth the ploughman plough all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him." (Isa. xxviii. 24-26.) He does not scatter the seed until the ground is made ready for it. Now what did Paul declare to the people? He preached to them out of the Scriptures that Jesus was Christ; that he came to save sinners, and that they stood in need of him. As he preached their consciences fell in with it, just as Nathan's parable came home to David, when he said, "Thou art the man." So they fell under the truth, and their consciences echoed to it. When Paul had ploughed up the ground, then he cast in the principal seed. Hear what he says; it is a blessed truth: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. i. 15.) That just fitted their poor hearts; they received it with all readiness, and it made them sing for joy. What? Christ came to save them, have mercy on them,—heathens, Pagans, and adulterers? I am satisfied you will never receive this truth until the Holy Ghost makes you feel that you are a sinner, and when he has done so, then he will show you that Christ came to seek and save the lost; and this will be good news indeed to you. It is said when the Son of God went into the temple and preached what he had come to do, they "wondered at the gracious words that proceeded out of his mouth." What made them wonder? Why, the good news. Could it be true? It was the best news that they had ever heard.

What was it, think you, that made Mary sit at the feet of the Son of God? Jesus loved Martha, and she thought, "I will do the best for him." We can understand the love of her heart in entertaining the Son of God. But what made Mary forget the serving? She had no time to think of that, for there had been seven devils cast out of her; so she sat down at his blessed feet to receive of his words. Martha comes with, "Master, dost thou not care that my sister hath left me to serve alone?" Ah, Martha; "thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." (Lu. x. 41, 42.) "Mary wants the things that make for her peace. She wants what I have to bestow, and to feel her interest in it, because she is brought to feel her destination without it."

"They received the word with all readiness of mind." We read that the Son of God went into the country of the Gadarenes, and there came a man from the tombs exceeding fierce, so that no man could bind him, and when the Son of God cast the devils out of

him, they besought him to let them enter into a herd of swine, and they all ran down into the sea, and were drowned in the waters; and they that kept them fled. Now these people were more concerned about their hogs than about Jesus Christ; so they begged him to depart out of their coasts. There was not anything in the Son of God suitable to their carnal minds.

When the Son of God went through Samaria he sat by a well, and there came a woman to draw water, to whom he said, "Give me to drink." She said to him, "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. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?" (Jno. iv. 9, 10.) Then when the Son of God brings matters a little closer, away she goes into the city, crying, "Come, see a man, which told me all things that ever I did; is not this the Christ?" When they came to him they said to the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Now what was the effect? They begged him to stay; but the others of whom we have just spoken wished him gone. These were smitten in their consciences; Christ had laid hold of their hearts, and they were so opened that, like the Bereans, they received the word in all readiness of mind.

It is said of Lydia, that the Lord opened her heart, that she attended unto the things that were spoken by Paul. Why? She was undone without them; and as Paul opened up what Christ was, his suitability, his blood that cleanseth sinners, that he died for vile, ruined, devilish sinners, she sweetly drank it in, and blessed God for Jesus Christ. The Scripture saith, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." (Prov. xvi. 1.) If the Holy Ghost has softened your heart and brought you to feel what you are, then it is Christ that you want, and all your fear is lest he did not die for such as you. It seems too good to be true; yet, less than Christ would not satisfy. You must have Christ. How it brings you to say, "When wilt thou come unto me?" What a readiness there is in your heart to receive Christ; and how blessedly he fits you! There is no hesitation on your part.

When Paul was going to Damascus he wanted nothing of Jesus Christ. He feared neither death nor danger, and thought he could enter heaven with what he had on; but as he was going, in all this stoutheartedness, the Son of God called to him and said, "Saul, Saul, why persecutest thou me." He asked, "Who art thou, Lord?" The reply was, "I am Jesus whom thou persecutest." "Lord, what wilt thou have me to do?" Now the law entered, and that which he thought to be unto life, he found to be unto

death. It took hold of his righteousness and rent it from top to bottom, and he saw that in him dwelt no good thing. While in this distressed condition Ananias came to him, and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts ix. 17.) My friends, with what readiness of heart did he receive it, and it made his soul rejoice: "A word fitly spoken is like apples of gold in pictures of silver." (Prov. xxv. 11.) What a cordial was this to his bleeding heart! He was a sinner condemned, and Christ came to save him, put away his sins, pardon his transgressions, and he was to receive the Holy Ghost.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind;" and so did Paul. There is no receiving the word unless the heart is made ready. If your heart is made ready by God's Spirit, then, as the thirsty ground opens its mouth to receive the rain, so does your heart open, that the word may drop into your soul. You will be found among these noble ones. As thy heart is prepared on purpose to receive the seed, Jesus Christ becomes to thee the One Thing needful. Thy heart opens to receive him, and thy cry is, "Make haste, my God, make haste."

What folks they were to whom Peter preached! They had said of the Son of God only a little while before, "Away with this man, and release unto us Barabbas." Pilate said to them, "Shall I crucify your king? Why, what evil hath he done?" They replied, "We have no king but Cæsar. Away with this man." Pilate said, "I am innocent of the blood of this just person." They answer, "His blood be upon us and upon our children." Then he was delivered to their will, and they crucified him, mocked, and derided him, and when he cried, "I thirst," they gave him vinegar to drink mingled with gall. Now it was to these Peter preached and said, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." He charged the murder home to them, and they fell under the word and cried out, "Men and brethren, what shall we do?" Peter said unto them, "Repent, and be baptized every one of you, in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." They received it with all readiness of mind! What? Those folks saved that had just crucified Christ? Yes, believe on the Lord Jesus Christ, and thou, guilty sinner, shall be saved too. You read that "these continued in the apostles' doctrine, and fellowship, and breaking bread from house to house did eat their meat with gladness and singleness of heart; praising God." They came and laid their money

at the apostles' feet and counted all things as nothing in comparison with what they had gained.

How does your heart feel respecting the things of the blessed Son of God? Does your heart open to receive this Christ? Do you see and feel that without his blood you never can be made clean? Is thy heart open to receive a complete Christ; his righteousness to justify thee, his merit and obedience to answer for thee? Can you say,

“Nothing in my hand I bring,
Simply to thy cross I cling?”

Are you so brought in feeling to receive this Christ in the faith and love of your soul, in truth and simplicity, and to bless God for his unspeakable gift? If thy heart has been thus opened to receive the truth, then, “To as many as received him, to them gave he power to become the sons of God.” “He came to his own, but his own received him not;” yet to those who had a ready mind to receive him, “to them gave he power to become the sons of God, even to as many as believed on his Name.” What a mercy, then, for God to unite you to Jesus Christ, and Christ to you; for it is a truth that what God hath joined together nothing can ever put asunder. God has joined you together, and you will be found among the noble Bereans in receiving the word with all readiness of mind.

“And searched the Scriptures daily, whether these things were so.” The greatest part of professors do not think it worth while to search the Scriptures; they rest upon the preacher's *ipse dixit*. They would not trust him for anything else; they would take care to count their gold after him. Now if I were to come to each individual in this chapel and say, “Salvation is a great thing, for we stand upon the brink of a vast eternity,” I question whether many of you are enough concerned about your souls to search the Scriptures to see if you are going to heaven. For the most part men are so taken up with trifles that they have no time to search the Scriptures. They may read them as a task or duty, and fancy that it is pleasing to God; but these Bereans were more noble. “They searched the Scriptures daily whether these things were so.” Were the things true? Could they be true? They would take it on no man's word; they were not to be put off. We read that some said Paul brought certain strange things to their ears, for he told them things that they had never heard before. These Bereans felt that they had souls that must live to all eternity in heaven or in hell. They knew not how soon death might come. Were these things heathen fables or were they verities, eternal realities? They searched to see whether it were so.

When the good Spirit quickens a man into life, what a seeking man it makes him! Paul preached to them out of the Scriptures that unless they were born again they could not enter into the kingdom of God. Then he told them that if they were born again, they would find the flesh lusting against the Spirit and the Spirit against the flesh. Here were strange things. He told them that sin

would bring them into captivity to the law of sin and death, which was in their members, and it would make them cry, "O wretched man that I am!" Yet that "sin should not have dominion over them, for they were not under the law but under grace." He told them that if God had begun to give them grace, he would give them glory, and "he that had begun a good work in them would perform it unto the day of Jesus Christ;" and that their souls were bound up in the bundle of life with the Lord Jesus Christ; that Christ and they were one. O, could it be so! He told them that "no man ever yet hated his own flesh, but nourished it and cherished it, even as the Lord, the church." Was it so? Could it be so? for such sinners as they were to be the spouse of Jesus Christ? If Christ dwelt in their hearts, could they be the subject of such things as they were, and have such devilish feelings? Could these things dwell in a heart where Christ was? Paul opening and alleging out of the Scriptures told them these things were so. They found them blessed things and such as did them good. Are these things true? Are they to be found in the Scriptures? They are, poor thing, and you will find it so.

When the Holy Spirit's sweet influence is shed abroad in the heart, how the man feels, "The lines are fallen to me in pleasant places; I have a goodly heritage. I have a religion that will save my soul, and will carry me to heaven; though I find 'that in me, that is, in my flesh, dwelleth no good thing.' Yet I find the law of the Spirit of life in my heart too. So, though I cannot do the things that I would and do the things that I would not, yet it is no more I that do it, but sin that dwelleth in me; and the Lord knows it is so." When a man comes to realize in his soul that God has begun a work in him, that he is no more a servant but a son, an heir of God, and a joint-heir with Jesus Christ, it makes his heart rejoice.

There are very few in earnest about their souls, who take the pains to search the Scriptures to see what God saith concerning them. So like fools they live and like fools they die.

May God make thee like the Bereans, bless thee with that Spirit that will ennoble thee, and bring thy heart to receive the truth in the love of it. As God reveals his lovingkindness to you continually it will make you bless him with a joyful heart; it will indeed; and will bring you to sing, "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

BELIEVERS are freed from the instituted law of ordinances, which, upon the testimony of the apostles, was a yoke which neither we nor our fathers in the faith could bear. Wherefore Christ blotted out this handwriting of ordinances that was against them, which was contrary to them, and took it out of the way, nailing it to his cross; and thereupon the apostle, after a long dispute concerning the liberty that we have from that law, concludes with this instruction: "Stand fast therefore in the liberty wherewith Christ hath made us free." (Gal. v. 1.)—*Owen*.

BARRENNESS LAMENTED AND QUICKENING LIFE DESIRED.

BY THE LATE HENRY FOWLER.

"My soul cleaveth unto the dust; quicken thou me according to thy word."
—Ps. cix. 25.

THIS psalm is an open declaration of spiritual, internal religion, and to the end of time will be read with pleasure and profit by the *chosen generation*. The words selected are evidently the language and breathing of one begotten again to a lively hope, translated from the kingdom of darkness into the kingdom of God's dear Son, and born again, not of the will of the flesh, but of God. The carnal, whether professor or profane, are utter strangers to the import of the text, being strangers to the things of the Spirit, of which the text is a lively expression. "The entrance of God's word giveth light; it giveth understanding unto the simple;" and when the power of God is effectually displayed unto a sinner, he abides no longer in darkness; but hath the light of life, even the light of the knowledge of the glory of God, shining in the face of Jesus Christ; and such are properly denominated *children of light*; because the darkness is past, and the true light now shineth. Nor is it possible for any change to take place, as respects the soul's condition; for he is justified from all things by the imputed righteousness of Jesus; and the communication of the Spirit by the Lord of life and glory is the most substantial evidence of his complete justification. "If ye be led of the Spirit, ye are not under the law." (Gal. v. 18.) I beg the reader to keep this in view, and not for a moment suppose I mean to convey an idea that the believer's changes in his daily warfare, make any change in the new covenant, in his justification, or in the Omnipotent work of regeneration.

1. The special energy, guidance, and direction of the Lord the Spirit is much prayed for and much needed by a real believer in Christ; for great deadness to spiritual exercises makes part of his daily cross, which he will be more or less subject to until he is called to lay down his armour and quit the field,—until mortality is swallowed up of life. It is no uncommon thing for a believer to be wounded, yea, to fall in the field of battle. (See Prov. xxiv. 16; Micah vii. 8; Lu. xxii. 61.) Nevertheless he shall not be utterly cast down, but shall experience, like Peter, a most gracious look of love from Jesus, fully expressive of the superaboundings of his richest grace, even to the chief of sinners.

The pilgrim's progress is not only different to what the world imagine, but very different to what the believer, in his early days, considered it to be; insomuch that he thinks it very strange concerning the fiery trial which is to try him. And such is the real case at times, that he is assailed with the most horrid temptations of Satan, coming into his soul like a flood, threatening destruction to both body and soul; unbelief also joins with the old hissing serpent, and that at a time when his covenant God hides his face behind the cloud; so that he finds little or no

freedom at the throne of grace. It is true the Well of living water is the same; but the Well is deep, his faith is weak (as to the exercise of it), and his unbelief very strong; insomuch that if he reads the free promise, unbelief introduceth so many *if's* and *may be's*, that he is afraid of reading the Book of God, lest he should discover something to distress him. When it is thus with any believer, the most favourable opinion that another child of God may be pleased to entertain of his case, fails of giving him peace or tranquillity of soul. "My soul refused to be comforted." Thus he walketh in darkness, and hath no light; is without the Sun of Righteousness for a season, yet his prayer is to the God of his life: "Quicken thou me." Now when a child of light prays to be quickened, it manifesteth a sensibility of creature-insufficiency. Something of this insufficiency the apostle Paul felt when he wrote the seventh of Romans: "When I would do good, evil is present with me . . . 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;" and it pressed him so heavily that he cried out as one gasping for life, "O wretched man that I am! Who shall deliver me from the body of this death?" Thus we see an apostle kept in motion by two opposite principles;—the flesh lusting against the Spirit, and the Spirit against the flesh; so that he could not do the things that he would.

And let it be observed that nothing so effectually teaches creature-insufficiency as experience; nay, a person would not suppose himself so very insufficient to perform the least spiritual act, did he not daily feel the diabolical workings of a deceitful, unbelieving heart. The guilt, power, and dominion of sin is indeed removed from every believer by the one offering of Jesus on the accursed tree; the Spirit of life given unto us is the evidence of it; but the *in-being* of sin the believer is called to bear and contend with as his daily cross; even as the Canaanites were left in the land to try and prove our fathers, and to demonstrate the faithfulness of God to his promise; and so Jehovah hath left us this cross,—the corrupt principles of depraved nature, lest, like Moab, we should settle on our lees; lightly esteem the Rock of our salvation, like Jeshurun, and take pleasure in our supposed attainments.

The work and design of the Holy Spirit is to spoil the pride of human nature, or, in other words, to keep the vessels of eternal mercy daily sensible of their dependence on their living Head. They were chosen by the Father to be conformed to the image of his Son; but surely there would be no conformity whatever between a *lowly* Jesus and a *lordly* disciple. O the pride of the human heart! How difficult the conflict to walk in Jesus even as we have received him. How mortifying to my pride to be daily coming, daily receiving, daily casting all my care upon him! Nothing less than the power of Jehovah can enable the believer so to do.

But before the Lord communicates, he puts a cry in the soul,

such a cry as no hypocrite in Zion ever experienced; and this cry is, in my opinion, a most substantial evidence of our sonship; it is the produce of the Spirit helping our infirmities; and it is put forth at a throne of grace to God the Father, though not at all times expressed in words; for the child of light cannot sometimes order his speech by reason of darkness; yet his cry is real prayer, and is sure to meet with acceptance before God, being the groaning of the Spirit, who maketh intercession for the saints, according to the will of God. Thus the believer unburdens his soul, and in the exercise of precious faith casts his cares and distresses on the shoulders of the appointed Burden-Bearer, even on Him who is mighty to save; and this proves the truth of the observation, "He will regard the prayer of the destitute, and not despise their prayer;" but speak peace unto his people, and to his saints, that they turn not again to folly.

When a child of God prays to be quickened, it is that he may be raised above the carnality of his mind; for "to be carnally-minded is death;" that he may be raised above the reasonings of the flesh, that produce nothing but bondage, wrath, and death, being allied to the old covenant; that he may be enlarged in the sweetest fellowship with his heavenly Father in the Beloved; that he may find boldness to enter into his presence by the blood of Jesus; yea, that he may be enamoured as in the day when Jesus brought him into his banqueting-house, and his banner over him was love.

2. To whom does a believer pray in a time of trial? Not to the gods; as did the sailors when Jonah was on board and they were in a time of temporal distress; for unto us there is but One God, essentially so. Nor to the creatures; for "who among the sons of the mighty can be compared unto our God?" Nor to the angels; for they are but ministering spirits; no, nor to the saints; for they have nothing but what they receive; but to the Lord Jehovah, as signified by the personal pronoun *thou* in my text; by whom David meant to say, My own covenant God; for where should a child go in a time of distress and want, but unto its father? The Lord taught us this when in the flesh: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Lu. xi. 13.) Besides, who can quicken the dead? None but he that made the living; and it requires the same power to carry on the work of faith in a believer, as it did to quicken him at the first. "Kept," said Peter, "by the power of God." Now when David said, "Quicken thou me," it implied the total insufficiency of all creatures, either angelic or human, to perform it. It is true the Lord may use means, such as the preaching of his gospel, &c., but still he is the mainspring who sets all the wheels in spiritual motion. Hence we find the Scriptures uniformly give all the praise to the first cause (See Eph. ii. 1-5; 1 Pet. i. 3), which I adduce as a sample of the amazing displays of God's power. But let it be remembered that the separate and distinct glory of the Father in the operations of his power on the

elect, by no means obscure the glory of the other Persons in Jehovah; for as the Father quickeneth, even so the Son quickeneth (Jno. v. 21); and as the Father and Son quickeneth, so the Holy Ghost quickeneth. "The Word of God is quick and powerful." Such was the voice of Jesus from the heavenly glory to the conversion of Saul of Tarsus; and the might of the Spirit is the same in all his amazing operations on the heirs of promise.

These points ought to be insisted upon much more than they are; for they are rejected, not only by the avowed infidel, but treated as matters of no great importance by the generality of our preachers; yes, and such too of whom we would hope favourably; but who ought to be rebuked sharply that they may be sound in the faith, and that they may sound forth this important article of our most holy faith. What a miserable plight must a church be in when guided by a preacher, who from Sabbath to Sabbath scarcely mentions the foundation-truths of the gospel; but who substitutes in the place of gospel-truths oratorical art, to move the passions of the spiritually dead, to gain their foolish approbation. "My soul, come not thou into their secret; mine honour, be not thou united."

Some assert that a believer, by virtue of the gifts and graces of the Holy Spirit already received, can remove every obstacle that stands in his way, and can take the promise and apply it to his own use as circumstances require; but this I think is as opposite to the truth of God, as it is to the daily experience of the children of God; for I would ask such, If any *received* principle of life be sufficient to guide and direct the partaker of grace into a spiritual knowledge of Christ in his power, love, and grace, then where does the sovereign power of the Spirit appear? Where is the necessity for him (the Spirit) to bring all things to our remembrance, and to glorify Jesus by taking of his and showing it unto us? Paul, jealous of his Master's honour, ascribes the shedding abroad of God's love in our hearts unto the Holy Ghost (Rom. v. 5), and in the fifteenth chapter he expresses his most earnest desire that they might abound in hope through the power of the Holy Ghost; all which evidently proves that no (believing) man can quicken his own soul; that the way of a (believing) man is not in himself; that it is not in him that walketh to direct his own steps; that man's goings, that is, his *spiritual movements*, are of the Lord the Holy Ghost. Glory to God it is not of him that willeth; therefore boasting is for ever excluded, and the saved sinner is a debtor to sovereign grace all the way to the kingdom.

But is it possible that a believer can be the subject of so much disparity and yet have a right to the promise of life? It is more than possible; nay, to suppose a person must feel less of sin in his nature in order to exercise faith in the promise, is to obscure the glory of the gospel, which is a revelation of sovereign free-grace; consequently no way dependent, as to its efficacy, on the

worthiness of the creature. Upon this point, as on many others, our spiritual guides, so called, fall into many mistakes, to the great perplexity of many of the Lord's dear people. They tell us that sin must be rooted out of our nature, or subdued in such a manner as to feel it die daily; that we must keep the law somehow or other, in order to strengthen our confidence in God. Now it is by such words of vanity that legal preachers are but too successful in binding the hands and feet of such as are asking the way to Zion with their faces thitherward. I myself listened awhile to their tale, even until I had nearly sunk in despair; but He who watches over his wandering sheep in the cloudy and dark day appeared for my help, and sensibly relieved my desponding mind. I saw the fulness and freeness of the gospel; I felt the power of the blood of sprinkling, which was a full answer to every accusation; the Word of truth was the means, but Omnipotence was the grand cause, even the Holy Spirit. Thus the Spirit of adoption comes not by the works or preaching of the law, but by the hearing of faith. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." (Isa. lii. 7.)

3. What is the ground of a believer's argument at a throne of grace? Nothing less than the absolute, unchangeable word of promise: "Quicken thou me according to thy word." As if he had said, "Thou, O God, hast said, 'I will never leave thee nor forsake thee,' now remember thy precious promise upon which thou hast caused me to hope. Let me experience the truth of thy unalterable promise by a display of thy matchless mercy and stupendous grace, as all-sufficient for the supply of my every want. I am all changes, but thou changest not; and as thou art, such is thy precious Word. Heaven and earth may pass away, but thy Word cannot pass away." This, I presume, was the experience of the writer of my text, and, blessed be God, is and has been the writer's experience for some years.

Hence I observe, the faith of God's elect is different from every other faith, in that it rests alone on Divine authority. The testimony of the great I AM is everything with true faith. Paul said, "That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. ii. 5.) But all professing men have not this faith. Hence the wild conjectures of many, and the cold, insipid definitions of others on a subject so plain to a soul blessed with an unction from the Holy One. The stability of the Word of promise is that in which faith triumphs; here she boasts, here she sings, even while in the valley below; knowing that the Lord hath spoken the word, and confirmed it by an oath; and when she looks up for a blessing, it is that she may receive a covenant blessing by virtue of the word of the oath; and while the mouth of prayer is opened to receive the unmerited favour, the heavens drop down righteousness, and then the partaker thereof cries out with delight, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I

am called by thy name, O Lord God of hosts." (Jer. xv. 16.) Thus the life of faith is maintained in the soul by a special communication from the vital Head, Christ; according to his word; for he saith: "Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God." And the Lord saith again, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." (Jno. vi. 57.) This is a brief definition of faith in some of its exercises, and perhaps the most profitable that can be given; but my design was not so much to treat of the superstructure, as the basis, or foundation upon which it rests.

Now as there is stability in the word of promise, so there is suitability. "Whereby are given unto us," saith Peter, "exceeding great and precious promises; that by these ye might be partakers of the divine nature." (2 Pet. i. 4.) The suitability and greatness of the word of promise appear in that it not only brings faith into spiritual existence, but affords a believer all spiritual supplies by the way; and the concluding scene of life will prove to each and every ransomed sinner that there hath not failed one word of all the good promises the Lord hath given unto us.

WE read in Heb. vi. 4 of some that were "once enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost." What work shall we call this? It would not be a saving work, a true change and conversion of state; for, notwithstanding this enlightening, and tasting, and partaking, yet they are here said to fall away. Had it been a true work of grace, they could never have fallen away from that. A believer may fall, but he cannot fall away; for "underneath are the everlasting arms." His faith is established in the strength of that prayer of Christ that our faith fail not. Nay, he tells us expressly that it is eternal life which he gives, and that we shall never perish.—*Mead.*

THE possession of all outward good cannot make a heaven of glory in my soul if Christ, who is the summit of my glory, be absent; as Absalom said, "Let me see the king's face." So says a gracious soul, "Why do you tell me of outward comforts when I cannot see his face whom my soul loveth? Why, honour, and riches, and the favour of the creature are not Christ. Let me have him, and let the men of this world take the world and divide it amongst themselves; for I prize Christ above all, and would enjoy Christ above all things in the world; for his presence will make up the absence of all other comforts."—*Brooks.*

IF ever I get to heaven, I shall be truly a wonder there. I shall be as an eternal monument set up to the honour of divine grace, and the inscription upon me will be this: "A black hellish brand plucked out of the burning, now made, through rich mercy, a pillar, to stand for ever in the temple of God."—*Berridge.*

A MAN must die that would live; he must be empty that would be full; he must be lost that would be found; he must have nothing that would have all things; he must be blind that would have illumination; he must be condemned that would have redemption; so he must be a fool that would be a Christian.—*Mead.*

A FEW RECOLLECTIONS OF THE LATE MRS. BARRY.

SHE was born in Manchester on Feb. 20th, 1818, and lost her mother when only ten weeks old. During her childhood she resided for some years with her aunt, Mrs. Parnell, whom the late Mr. W. Gadsby always visited when in London. She was much attached to her grandfather, Mr. Christopher Kay, who was one of the first baptized by Mr. Gadsby in Manchester, and whose sudden, peaceful death in Oct., 1824, she always spoke of as her first acquaintance with trouble.

About the year 1826, she returned to the house of her father, Mr. John Green, who lived in Manchester, but in Feb., 1829, he was removed by death after a very short illness. His end was most triumphant, but his loss was severely felt by his two daughters and son. The family were regular attendants at Rochdale Road chapel, and the subject of this little account loved to hear Mr. Gadsby, and would often repeat his sermons almost verbatim. In 1831 she was placed as boarder with the Misses Simpson, who were God-fearing ladies, and attached friends of Mr. Gadsby. While there she was convinced there was such a thing as real religion, and that her governesses possessed it.

At the commencement of 1833 Mr. Gadsby, according to his usual custom, preached a New Year's Sermon to young people, and in commenting on Eccles. xii. 1, he said, "O thoughtless youth! *Remember!*" The words entered into her heart, and for three years she was in much trouble about her soul, and often went about, saying,

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

I do not know what first relieved her mind, but have heard her refer to her enjoyment of another New Year's Sermon, when Mr. Gadsby mentioned two texts of which he had been thinking. One was: "I will make all my goodness pass before thee" (Exod. xxxiii. 19); and the other: "Surely goodness and mercy shall follow me all the days of my life." (Ps. xxiii. 6.) He remarked, "It is goodness before, friends, and goodness behind. How the Lord's people are compassed about with goodness!"

From 1839 to 1841 she was engaged in teaching, and was rarely able to attend chapel except on Tuesday evenings, when she was always there, and it was seldom that she went empty away. On one occasion the words: "There is one God, and one Mediator between God and men, the Man Christ Jesus," were applied with such power that the room seemed filled with the glory of God, and she retired to pour out her heart to the Lord, and has said, "If ever I felt repentance, I did then; for I saw it was against a good God I had been sinning all my life." Mr. Tiptaft, on one of his visits to Manchester, remarked, "Now if all the religion you have learned from men, and if all you have heard

and all you have read were taken from you, what would you have left?" Immediately the answer arose in her heart, "Christ in me, the hope of glory."

She was baptized by Mr. Gadsby on the first Lord's day in April, 1841, and in May, 1842 was married to the late John Barry, jun., of Downton, Wilts, when she became a member of the church there meeting, under the pastorate of Mr. John Janes. About ten days after the birth of her first child she wrote as follows:

"One night a few weeks ago I was much tried and cast-down, and felt poorly in body, when the words were brought with power to my mind: 'As for God, his work is perfect.' I was led to trace his work as wrought out for me, and the Lord was graciously pleased to show me that his work would not be perfect if he did not, in some way, appear for me. Then the words were applied: 'Thou wilt command deliverances for Jacob,' and my soul was set at liberty. I was enabled to give myself up into the Lord's hands, whether for life or for death, and was as willing to die as to live; for I longed to be with Jesus, and felt I could willingly leave even my dear husband. In the morning I felt better; so that I could say with my dear grandfather, 'The presence of the Lord cures both body and soul.' Since then I have returned to my own place, and doubted the promise of the Lord; but he fulfilled it in his own time, to my shame and his own glory; and after he had granted me the temporal deliverance, he blessed me in my soul, so that I scarcely knew how to contain myself for joy. The words came: 'Who crowneth thee with loving-kindness.' O that word '*loving-kindness!*' It was indeed a crowning mercy. I said, 'Dear Jesus, take the crown and wear it; for thou alone art worthy!' O that I could live without sinning against him! But since then I have felt peevishness, fretfulness, and rebellion."

Her own delicate health, the loss of two children, and the prolonged illness of her eldest child made her path a trying one. She lost her husband in Feb., 1853. Business affairs were complicated, and the uncle on whom she depended for advice dropped down dead only seven weeks after her husband's death. Things seemed to point to a return to Manchester, and in October an aunt died and left the furniture to her; and thus a home was provided for her and her three delicate children, whose existence to the present day is felt to be a proof of the truth of the Scripture: "Leave thy fatherless children; I will preserve them alive." (Jer. xlix. 11.) She was again received into the church at Manchester by Mr. Taylor early in the year 1854, and through all her changes retained her membership there.

In June, 1859, she lost her only brother, to whom she was much attached, and the feeling that he had lived without God and died without hope was almost more than she could bear. The first thing that at all stayed her mind was Mr. Kershaw saying to her, "My dear friend, the Lord will do him no injustice." Circumstances compelled her to make a lengthened stay in London, and

her sorrow was much soothed by friends whom the Lord raised up, and one especially who stood by her in all her difficulties, and of whom she was wont to say, "When the Lord took one brother he raised up another." Whilst in London she attended Gower Street, and derived comfort from hearing Mr. Tiptaft and Mr. Philpot, and also felt it good to go to Steining Lane on the Wednesday evening to hear the late Mr. Hobbs.

In 1867 she let her house furnished, and did not again reside permanently in Manchester. In 1870 she went to Bath to try the waters for her daughter. On Jan. 1st, 1871, she writes: "A fortnight ago I heard Mr. Burns, from the words: 'Look unto me, and be ye saved, all the ends of the earth.' When he described the *ends of the earth* as of little worth in their own esteem or the esteem of others, I felt he described me, and when he said God did not tell such to do anything, but only to look to him and be saved, I felt it very good; but it was better still to be there at night when the text was: 'But our conversation is in heaven,' &c. I felt if the minister was right I was right, and was much encouraged. I have thought much of the words: 'To keep them alive in famine.' (Ps. xxxiii. 19.) It is not a promise of deliverance, but of preservation; as though we should have just enough to keep us longing for more; and the Lord has promised to satisfy the longing soul. I was struck with a remark Mr. David Smith made in prayer lately. He said, 'God be merciful to *me*, a sinner. It is a personal thing, Lord, with thy children. Not, God be merciful to any sinners, but 'to *me*.' O to draw near to the Saviour, and to have him for *my* Saviour, and feel his mercy come to *me*! 'Be this religion mine.' I heard Mr. Taylor nicely from Ps. xxxiii. 18, 19. He spoke of the fear of God, and of the deliverance of the soul from death. While we are on earth our way is much hidden, so that we often question whether we are truly alive to God or not; but when delivered fully and finally from death, we shall know the meaning of life being brought to light."

In March, 1872, she went to Hastings, and remained there for twelve months, during which time she attended Ebenezer Chapel. In the following June she wrote: "It is not always smooth sailing, or easy work to follow Christ." In Feb., 1873, she writes: "We are having such a trying winter that I think if it ever is fine again I shall prize it more than ever I did before. As Mr. Tiptaft used to say, 'If God takes away your eyesight for a week, and then gives it to you again, you will thank him more for it than ever you did before;' and so it is with me, for I often forget to thank God for his mercies, or if I do, it is only in word; but the time is coming when I hope to thank him without tiring; for then the conflict will be over; as the hymn says:

"As gold from the flame, he'll bring thee at last,
To praise him for all through which thou hast pass'd."

I have been a prisoner more this winter than I ever remember

before; but the prisoners of hope are exhorted to turn to the Stronghold. The Lord remembers his prisoners, and visits those who are shut up and cannot come forth,—sometimes with a remembrance of former mercies and sometimes with a thankful heart for present goodness.

In March, 1873, she and her daughter went to Eastbourne, and sat under the ministry of Mr. Bradford, to whom she felt a warm attachment, which continued to the end of her days. In the spring of 1874, she went to Bath and remained there until June, 1877, after which date Eastbourne was only left for a few weeks at a time. Her health, which was never robust, failed considerably in 1884, but seemed revived by change of air, till the following Christmas, when she took a severe cold while staying at Forest Hill, and many weeks' confinement to the house with severe cough caused permanent injury to her constitution. Her mind was much comforted at this time by Isa. xxvi. 20. The following autumn she had another severe illness, but the Lord was pleased to again restore her. She found Mr. Bradford's visits a great solace to her. When very ill and struggling for breath, the words:

“Our Captain sounds the alarm of war,” &c.,

expressed her feelings. During 1886 she was rather better, but had another long illness in the beginning of 1887.

On Feb. 21st, which was her 70th birthday, she wrote: “I think I may say, ‘Having obtained help of God, I continue unto this day,’ for it seemed very unlikely a short time ago that I should be alive now; but I can say with Hezekiah, ‘The living, the living shall praise thee as I do this day.’” In the following May she had another attack of bronchitis, and this, together with afflictions in her family, seemed almost more than she could bear. Her constant cry was, “Lord, help me.” Her mind at times wandered, and she was too weak to bear more than a few words to be read to her at a time. On one occasion she repeated,

“Give me the wings of faith to rise,” &c.

One morning she said, “Is not that a nice text: ‘Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed?’” I reminded her of the comfort it had been to her in a time of anxiety over twenty years ago. One day she was much distressed with the thought of sin, and remarked, “What a dreadful thing it is!” One night she spoke of the blood of Jesus, that it cleanseth from all sin, and how precious it was; and the little conversation we had upon it she felt very sweet to her soul, and the few days longer that she lived, she much felt the virtue of the blood. Her cough was very distressing the last three nights. Ps. xxiii. 1 was repeated to her, after which she seemed comfortable, and talked to two friends who visited her. Thus she passed away, to be for ever with the Lord, on June 24th, 1888, aged 70.

B.

A FAITHFUL MINISTER OF CHRIST.

My dear Friend,—Grace be with you and peace from God our Father, and from the Lord Jesus Christ. May you be favoured with much communion with the Friend that loveth at all times and sticketh closer than any earthly brother, and be encouraged by him to go forth in your labour of love in preaching his Gospel to the poor and the needy, cast-down, troubled, sinking, tempted, plagued, afflicted, and distressed souls, and may you be the honoured instrument in the conversion of some of the Lord's people who may now be dead in trespasses and sins, that his Name may be praised and adored.

Our esteemed friend Parry has just been speaking to me about the two Lord's days in October when we hope you will occupy our pulpit. He thinks the two first Sabbaths were named, and they will suit us well. If you can come at that time will you kindly let us know at your earliest convenience, that I may send to have it announced on the wrapper of next month's "Standard?" Many of the friends here will be glad to hear your voice again, and so also will many around us to whom you occasionally, when in these parts, speak in the Name of the Lord. I am glad to say there is still a great desire at Allington and the neighbouring churches of truth, to hear the Lord's ministers, and greatly should we esteem the privilege were we more frequently favoured to have amongst us those servants of the Lord, whom he has made able ministers of the New Testament,—ministers not of the letter, but of the Spirit, who seek the Lord's glory not their own, and who desire the welfare and prosperity of the church of God, and not the praise of men.

As our much-esteemed Stamford friend, Mr. Philpot, has paid us his annual visit, you will like to know how he was received by the people, especially as he has been obliged to go out to war of late, and also has been laid for so long a time on a bed of affliction. I am pleased to say that during his visit he has preached with much power, and has left the savour of the gospel behind him. I hardly think he ever preached a greater sermon at Calne than he did at the late anniversary there. Some who had never heard him with much feeling, expressed themselves delighted, and felt a great spiritual union to him. As far as I can judge his sermon was generally well received, and I heard some say they had received a blessing under it. For myself I can say it gladdened my heart to hear him speak of what the Lord had shown him in his late illness, and to hear him express the great desire he felt that the church of God might be raised up from the low state she is sunk into, and be kept more separate from the world and those professors who have only a name to live among men, but who know nothing savingly of experimental truth. We had large congregations each time, and many, I believe, came to hear, not with the outward ear only, but with a desire that the word might be blessed to their souls. One lady,

who is a friend of Mr. Grace, of Brighton, came with Mrs. H. H. from Stanton to chapel. The first Sunday she said it was good, the second it was better, and the third it was the best; and I believe she was not far wrong in her judgment; for the more he preached and the more I heard him, the more I found there was an increasing unction and power in his discourses, and his expositions of the portions of God's Word which he read were excellent.

In his preaching I may say he was faithful without being cutting, exposing the prevailing errors and contending against them in a gospel spirit, and his admonitions, both to ministers and members of churches, were given with much kindness and brotherly love. I know some of us for years past have felt a great affection for him, and I believe his late visit has tended greatly to increase it. I wish I had profited more under his sermons. I know the things he contends for are right and saving truths, and I hope my prayer to God is that I may have them sealed upon my heart by the Holy Ghost; so that in my life and conversation I may be more influenced by them. My daily grief is that I live so little to the honour, praise, and glory of Him who has done such great things for me. There are times when I can say with the poet,

“Jesus sought me when a stranger,” &c.

But I want to be always speaking well of the Lord, and of his great mercy and kindness to me, a *great* sinner; but I cannot do the things that I would. I know something of what Paul speaks of where he 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.” (Rom. vii. 23.) I believe I am experimentally acquainted with the plague of the heart, and know something of its deceit and desperate wickedness; but, if it is the Lord's will, I desire to know more of grace and salvation, and to have more felt union and communion with a once smitten, bleeding, dying, but now risen and exalted Jesus, and to be favoured with more of his presence.

But I must say one word more about our dear friend, Mr. Philpot. The Lord has raised him to a high and honourable position in his church, and he has to stand prominently forth in the defence of the gospel of Christ Jesus. May the Lord keep him and preserve him from giving any quarter to those who publish error and preach contrary to the truth and to the faith once delivered unto the saints. He stands much in need of the prayers of the saints, and I am persuaded many a heart-felt petition is offered up that the Lord may stand by him, make his bow to abide in strength, and make it more and more manifest that he is a valiant soldier of the Captain of his salvation. A few such men are needed in the present day, and I am inclined to think many of the Lord's people will more and more highly prize them and esteem them in love for their works' sake. I must confess I feel our friend's ministry had a good effect upon my soul,

and I do not remember to have parted from him with more regret than I did when I said Adieu to him at his leaving Allington last Wednesday morning.

I am sorry to say my dear wife is far from well, and sometimes I have serious apprehensions that she may not long be spared to me. I hope the Lord will appear for her. I know she is anxious and very desirous for the Lord to speak one more promise to her and favour her with some sweet assurance that it will be well with her. She is now under medical treatment. Mrs. Parry is much better, and Mr. P. is pretty well. As the *Retreat* is now being re-built he spends much of his time there.

I hope you and Mrs. Godwin are well, and I pray the Lord may come with you into Wilts, abundantly bless your labours in these parts, and that many of us may thank God, and be encouraged still to go on in spite of all the opposition we meet with from the world, the flesh, and the devil.

With our united love to you both, I am,

Affectionately yours,

Allington, Aug. 14th, 1860.

J. C. TUCKWELL.

THE SECRET OPERATIONS OF THE SPIRIT.

My dear Mary,—I feel grateful for your solicitude for my health and prosperity. My covenant God is very gracious, and through all my weakness of body, and frequently much greater weakness of mind and spirit, his strength is made perfect in my weakness, through which at times I can glory in mine infirmities, that the power of Christ may rest upon me, to enable me to say, "When I am weak, then am I strong." May the good Spirit work faith in your heart, and enable you to believe that his grace is sufficient for you.

Last Sabbath evening I spoke from Mary sitting at the feet of Christ to hear his word, which dropped and distilled as the dew and small rain upon the herb and tender grass. All the Father's saints are in the hand of Christ and they all sit down at his feet, everyone of them shall receive of his Word. I perceive that you, now and then, are favoured to get to his feet, and that you cry for mercy for yourself and dear little boy, and you find him a place of Refuge; but this is only when necessity is laid upon you, and then you go as a widow. The promise is that you shall forget the shame of your youth, and remember the reproach of your widowhood no more, because your Maker is your Husband, the Lord of hosts, and your Redeemer, the Holy One of Israel. These things, together with the display of his compassion, pity, and love, are sufficient to enable you, by faith, to covet a spirit of holy familiarity and freedom with the Bridegroom of your immortal soul, by the power of the Holy Ghost, which will cause you to wait upon him, with the utmost complacency, as your very best Friend, and he will often call upon you, as he did on Mary of old, as one of his best friends, by which

you will know that he hath chosen you, and that you have chosen him to be your Portion for ever, which is the good part which shall never be taken from you. But because you see and feel an opposite likeness to him in yourself, you conclude that he can have no delight in you. It is true that you are as black in yourself as the devil and sin can make you; but where is the hidden man of the heart, that bears the likeness of Christ? This new creation you often seek for, but cannot find it, because you seek for it in the dark; and at such a time you might as well seek for the likeness of Christ in Satan as in yourself; but let the Sun of Righteousness arise with healing in his wings, and his own likeness in the soul will instantly appear, which is that comeliness which he hath put upon you. Never think to get, or find in yourself what is only in him, and can be had alone from him.

The state of your mind when you wrote well accords with my present feelings. I am made to possess months of vanity, and wearisome nights are appointed unto me. To feel the depravity of human nature lusting after evil things, and the defiling effects of it on the spirit, the power of unbelief prevailing, hardness of heart produced, and the temptations of Satan assailing, the Lord at a distance, prayer a task, no faith in exercise, the Word of truth uninteresting, to ask the Lord for a text, and none given; to seek after a portion to preach from, but find none; completely helpless, and perfectly ignorant;—these things, with other evils prevailing, will make the stoutest heart to tremble, and lead the subject of them to ask what the end of all these things will be. When I tell you that I am frequently, as well as painfully, exercised, in a powerful manner, by the world, the flesh, and the devil, you need not wonder at what you see and feel in yourself, as if some strange thing had happened unto you, or as if the generality of the Lord's family were not exercised in the same way. Be assured that, like yourself, they all feel the power and force of temptation, and are painfully exercised by the people and things of this world, whilst the world of iniquity within is found to be far worse than that which is without. The Pope and all his retinue of cardinals, bishops, monks, friars, priests, and Jesuits, and all the infernal religious laws by which they are governed, and govern others, are not equal to the law of sin in the members of every heaven-born soul, which is daily warring against the law of the mind, and frequently bringing them into captivity to the law of sin which is in their members, and which not only fills them with wretchedness, but leads them frequently to conclude that they are worse than the devil himself; and to believe that all these are of divine appointment, and that our covenant God in Christ Jesus will cause them all to work together for our good and his own glory, requires a faith which is as far above the faith of nature as heaven is above hell, and as contrary to it.

All these things are needful, not only to show us our lost condition, but also to show us that sink of sin and iniquity which our corrupt nature is made up of, together with that defilement

issuing out of it, as from a fountain, which renders everything unclean that it touches. A view of these things leaves us without hope and without help in ourselves. To manage this matter aright requires both the wisdom and the power of a God, as doth the removal of their direful effects from the soul, and finally their utter destruction. Nothing less than a realization of these things will cut us off from self, and self-dependence, and, by the secret operations of the Spirit, compel us to fly to, believe in, and trust to Christ alone, having no confidence in the flesh, which must bring us finally to say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

My prayer is that this may be your song of triumph over your enemies and *in the Lord* by the way, in passing through the dark valley of the shadow of death, and finally among the redeemed above.

Your affectionate Father,

Bristol, April 20th, 1829.

J. SYMONS.

GLEAN NOT IN ANOTHER FIELD.

My dear Niece and Fellow-Pilgrim through this Vale of Tears to that City, whose Builder and Maker is God,—I feel much obliged for the sermons you have sent me. The subject Mr. C. preached from is a very solemn one, and I find but few who like the Lord to search them; but I am thankful to hear you say it is the desire of your heart to be searched and tried. If we are right we want to be kept so, and if we are not right the Lord only can make us right; therefore a searching ministry can do us no harm.

I find that error abounds on every side, and truth has fallen in our streets; but our mercy is that the Lord knoweth them that are his, and will appear for their help. May we be kept on our watch-tower, "looking for that blessed hope, and the glorious appearing of our Lord and Saviour Jesus Christ," who shall change our vile body, and fashion it like unto his glorious body.

I know you want the blessing of the Lord to cheer and comfort you under your sorrows and trials; and I am well assured there is nothing so calculated to do it as the Lord's manifested presence, which is better than life, and which, when faith and hope are in exercise, will give a silver lining to the darkest cloud. I was truly sorry to hear of the loss you had sustained; for I know the death of your dear mother must have been a great trial to you; but I sincerely hope the Lord, in mercy, has granted you grace to see the bright lining to the cloud, knowing that your dear parent was prepared for the solemn change, and is now freed from all pain, sorrow, conflict, and woe, and is for ever blest. I have not the slightest doubt about her, having felt a union of soul to her for many years past. She is only gone a little before us. May the Lord grant us grace to follow those, who through faith and patience now inherit the promises. I fully believe the Lord will protect you; for I know you are trusting in the same God in whom your

mother trusted; and none ever trusted in him and were put to shame.

What a mercy it is to have our hope cast within the veil, which keeps us steady amidst all the conflicts and trials of this present time state, until the day shall come when we hope to reach the port for which we are bound, the haven of eternal rest, where sorrow and sighing are unknown. We have continual proofs that in the midst of life we are in death, and cannot say whether we shall be called at midnight, at the cock-crowing, or in the morning; but whichever it may be, the Lord grant us grace that we may be found ready.

I find it is a tribulated, thorny path through this wilderness to reach the rest remaining; but our afflictions are light compared with the sufferings of the dear Redeemer, who had not where to lay his head, and bore all the penal wrath due to us as law-breakers, fulfilling it, and magnifying it in order to remove the curse from us, and bring in an everlasting righteousness, which is unto all and upon all them that believe. I hope the Lord will, in mercy, direct all your future steps for your good and his glory, and grant you his presence and blessing in your solitary path; for that makes darkness light and rough places plain; and he has promised never to leave nor forsake us.

We have of late been passing through a heavy trial; but the Lord, in mercy, has granted us strength according to our day, for which I desire to feel thankful, and believe that He who hath helped us hitherto will help us unto the end. I am often perplexed, but not in despair; cast down, but not destroyed. We read that all those that John saw came out of much tribulation.

I was very pleased to receive your kind, spiritual epistle, as it is a confirmation that you are in the footsteps of the flock, to whom it is the Father's good pleasure to give the kingdom. A carnal person can know nothing of the things of which you speak;—neither of the trial and conflict between nature and grace, nor the blessedness of a sip from the streams that make glad the city of God, which is a sure earnest that we shall one day drink at the Fountain. I know, with you, that there is a great backwardness to approach the throne of grace from whence all our mercies flow; but this arises from the law in our members warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members. A worldling knows nothing of this warfare, for he has but one nature. It is a mercy the Lord can understand the burden of a sigh and the falling of a tear; and you shall surely know and realize what your heart is set upon, even to be assured that Christ is yours and you are his. May the Lord, in mercy, bless you, and grant you grace to abide by the truth, and not to glean in any other field; but, like Ruth, abide fast by his maidens; and as sure as she obtained the blessing, so shall you.

I hope you enjoyed your visit and spent a profitable Sabbath in Birmingham, and may the Lord continue to bless you abundantly,

and lead you on from strength to strength until you appear before him in Zion. There is nothing worth a thought in comparison with the things of eternity. The soul is of the greatest importance, as that must live for ever, when the poor clay tabernacle is taken down and committed to the silent tomb, there to remain until the resurrection, when this corruptible shall put on incorruption, and be raised a glorious body, and thus be for ever with the Lord. Amen. So let it be.

I feel beset with snares on every hand, but hope the Lord will guide my footsteps through this wilderness to the promised land of bliss, and enable me to fight the good fight of faith, and lay hold on eternal life. It is a mercy that your face is still kept Zionward, whilst so many are turning away from the pure and unadulterated truth as it is in Jesus. The Word declares that the Lord has set the solitary in families; therefore may we be content not to be reckoned among the nations, but amongst the remnant according to the election of grace, of whom the world is not worthy; and may he enable us to war against the world, the flesh, and the devil, having on the whole armour of God that we may be able to stand, having our loins girt about with truth, and our feet shod with the preparation of the gospel of peace. God's ways are very mysterious; but he can only do what is right; therefore may he bend our will to his, and enable us to say, feelingly, "Thy will be done." I am still very much troubled with rheumatism, and seldom get a night's rest; but my pains are much less than my sins deserve.

I am very pleased to hear that you are about to follow your Lord and Master in the despised ordinance of Baptism, and I firmly believe you will never regret it; for we read that it is the answer of a good conscience. I believe the Lord will bless you *in the deed*, not *for it*; for he says he will honour those that honour him, while those that despise him shall be lightly esteemed. May you be enabled to walk in all the ordinances of God blameless, neither turning to the right hand, nor to the left after the Lo! Here, and Lo! There; but may you hear the still small voice behind you, saying, "This is the way; walk ye in it." No doubt it has been a trial to you to go forward, as I am well aware the devil will throw all sorts of fiery darts in your way to oppose you; but more are they that are for you, than all that can be against you. Although you are a solitary one, may the Lord, in mercy, grant you faith and patience to abide by the truth, and the God of truth will be your support in every trial. I shall hope to pray that the Lord may be present with you on Monday, and that to bless you.

With best wishes for time and eternity,

I remain,

Your affectionate Uncle,

Great Rollright, Feb. 24th, 1882.

R. BERRY.

AN UNPUBLISHED LETTER BY THE LATE JAMES
BOURNE.

My dear Friend, Mr. Bernard Gilpin,—I was in many fears last Wednesday, but was enabled to give myself unto prayer. I never know how the Lord will answer my petitions; but we have ten thousand proofs that the praying soul shall not be confounded nor put to shame, which is what I have feared in many ways. I have lately been very diligent in looking at the difficult places that the people of God have been in in all ages;—Abraham in a horror of great darkness, Jacob hemmed in with Esau and his band of four hundred men, Hezekiah all but conquered, Jonah in the whale's belly, and many more; yet the Lord stood by them, and brought them all forth, although it seemed only a hair's breadth escape. How often have I found this; but the Lord tells us the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose; and I am encouraged to hope that I shall see this transcendent glory of the Lord, which has greatly comforted me; and something added: "When you see this glorious display of love and mercy to you, a miserable sinner; then strengthen the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong. Tell them that in all manner of ways they will be assailed with fears, but the Lord will come with vengeance against all these oppressors, and will recompense the fearful soul with some new and brighter evidence than ever. He will come *again and again*, and save you."

These repeated visits open our blind eyes to many hindrances, and give us a further insight into God's purposes in feeding us with the rod. It is to make us feel sin bitter and exceeding sinful; also to stand in awe, and hold the Lord in holy reverence and majesty, while we contemplate his holiness. These things produce a sobriety of mind, which cannot be attained to but by sanctified afflictions, and they tend to unstop our ears, which naturally are deaf to all the secret teaching of the Spirit. In all these various exercises the waters of life flow freely, and the heart that was fruitless, becomes a garden enclosed, and no lion, nor any ravenous beast shall go up thereon; but the poor, solitary, redeemed soul shall walk there. O what a word is *Redeemed!* It reaches so very far. You are no longer your own, but bought with a price, and that an infinite price that our blessed Redeemer will never give up. O how sweet and precious is this to me now! The enemy thrusts sore at me, and I often sink into fears, but the ransomed of the Lord shall return and come to Zion with songs of deliverance.

I preached upon this subject on Wednesday evening, and the Lord gave me a double portion of his Spirit; and while I was speaking something, as plain as possible, said to me, "Now you see wherefore you have suffered so much lately." I replied, "Yes, Lord; I now see it was that I might speak feelingly to the cases of

the people." I think I never before had such a clear perception of the Lord teaching me every word as I went on, and I did really see the glory of the Lord in the rich display of his grace, both to myself and some others present. I am afraid to write it, yet I wish to show you how condescending the Lord was; for they said they never heard anything like it in all their lives; and I am sure I desire to give the Lord all the glory.

Your affectionate Friend,
JAMES BOURNE.

Sutton Coldfield, March 19th, 1848.

COMMUNION WITH GOD.

My dear Friends,—May the Lord bless you with the dews of heaven. I want to write you a line or two, if my poor trembling hand will permit, to tell you a little of the goodness of God towards me in my late affliction, when it seemed as if my end was near. O the sweet peace that flowed into my soul; so that I longed to be gone! I tried to ask the Lord, if it were his will, to break the ties which keep me in the flesh, and take out the pin of this poor tabernacle; so that my soul might enter the glories of heaven, where I longed to be with my dear Lord; yet I could say, "Not my will, but thine be done." The Lord drew very near to me as I lay on my bed, and showed me the blessed robe of his righteousness that covered my naked soul, and which he wrought out himself, so that there is nothing left for me to do, for there is not one stitch of human labour in it; it is without a seam; and when Christ hung upon the accursed tree, with his last expiring breath he cried, "It is finished," and gave up the ghost; and who will ever dare to put a hand to that work which he completed himself? This well suits a poor sinner like me, who has neither strength, wisdom, nor power to help myself, but can only lie passive in his hands, like clay in the hands of the potter, desiring that he would do with me what his wisdom sees best, and make me willing to be anything or nothing, so that he would seal me his for ever and take me home. I did indeed think it unkind for any to wish to keep me here, for it seemed as if they would not let me die; but I felt all was right, come life or come death.

O how sweet it is for a poor vile sinner of the earth to hold communion with the God of heaven, and to have godly friends, as I had, to come and see me; and they said they found it good to visit such a poor sinner as I. I found I had more friends than I thought I had; but there is a Friend that sticketh closer than a brother, and who is a Friend at all times; though the workings of the flesh keep back our communion with him. This morning I longed to drop this vile body and be present with the Lord. For many days I have felt my mind free from all the things of earth, and cannot bear to hear anyone speak of worldly things in my presence. I feel as though I have one foot in Jordan and shall soon be on the other side, where I shall bless and praise the Lord for all his goodness and mercy towards me, one of the vilest sin-

ners upon earth. Hymns 103, 260, 472, and 1011 have been very precious to me.

The first fortnight of my illness I suffered much with my head; but the Lord was very gracious to me, and he has brought me through thus far, glory be to his holy name. Bless the Lord, O my soul! Now I want to build an altar of thanksgiving to his praise and glory, and to send you a small mite, so that you also may praise him; and may you accept it as coming from the Lord.

Yours in the Truth,

Paddock Wood, April 12th, 1875.

T. BEECHER.

LOVE TO THE LORD AND HIS PEOPLE.

My dear Friends,—Grace, mercy, and peace be with you both. Your letter, which I received this morning, moved my heart towards you both, because I could see and feel that the Lord had chosen you in the furnace of affliction, and that you are now proving the truth of what Jeremiah says in his Lamentations: "How is the gold become dim! How is the most fine gold changed!" and can say from experience, "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 . . . He hath hedged me about that I cannot get out; he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer." This proves you have divine life in your souls, and that you are walking in the footsteps of the flock. You could not feel your state unless eternal life were implanted in your souls; you would not cry for mercy if you did not feel guilty, and poor and needy. The old serpent may tell you that you are a hypocrite, but he cannot prove you to be one, because the Lord has put his fear in your hearts, and you shall not depart from him. You may wander and backslide, but he will bring you back again with weeping and with supplications; and sure I am that although he causeth grief, yet will he have compassion, according to the multitude of his mercies. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." (Micah vii. 18.) And do not your souls delight in his free mercy? I am sure you do, or else you would not cry and long after it as you do from time to time. Hypocrites never cry for mercy; they may make use of the word, but they have no life, and therefore there cannot be any real cry in their hearts. Your souls want another token for good, and that is a proof that you have had tokens before; and you shall yet have further tokens, only wait until the set time comes to favour Zion; for the Lord waiteth to be gracious. Your cry is, "Lord, remember me with the favour that thou bearest unto thy people. O visit me with thy salvation!"

Now I will tell you a little about my own pathway. I have known myself to be a sinner for about fifty years, but never felt to

be in such a dead, dark, dry, lifeless, barren, cold, lean, blind, ignorant, carnal state as I have now for some time past. The Lord has helped me through my pulpit labours; but the devil and unbelief have tried hard to make me give up my preaching, and have told me again and again that I am nothing but a hypocrite, and that I shall not endure unto the end. The other day Satan told me that I did not love God, and then my little faith came forth and I told Satan and unbelief that I loved God the Father for loving me and choosing me in Christ before the foundation of the world; and that I loved God the Son for loving me and redeeming me; and that I loved the Holy Ghost for quickening my dead soul into divine life, and bringing me as a perishing sinner to the great Saviour. Unbelief and the devil, with the sins of my wicked heart, have been trying to cast my hope overboard for many months past; and O what groans, sighs, and cries have gone up out of my soul to the Lord! Satan tried hard to set my soul against my best, my only Friend, for allowing me to travel in such a trying path; and I thought this would have killed me; and the tears are in my eyes while I am writing this to you. O to think that I should have any hard thoughts of God after all his goodness and mercy to me for so many years, such a black and hell-deserving wretch as I am! Many times I have wished I had died years ago before I came into this path; but after all I come to the conclusion that these things are permitted to come upon me that I may be enabled to meet the cases of the poor tried children of God.

Since the time that the devil tried to persuade me that I did not love God, the Lord has drawn my heart and soul up to himself, and communed with me from off the mercy-seat, warmed my heart, revived my hope, enlarged my faith, and led me back to many spots and places where the Sun of Righteousness shone into my soul with all his brightness and glory; so that I am sure I love the Lord, his people, and his truth; and nothing but love has moved me to write these few lines to you. My prayer for you both is that the Lord may bring your souls out of the prison-house into a large place where you may feelingly rejoice in God your Saviour.

I once thought that all my enemies were dead, but to my sorrow I find that they are still lively and strong, and sometimes I fear that after all the battles we have had, they will become master of the field. I try to ask the Lord to subdue these things, and raise up faith and power within, so that I may feel more peace and quietness, and be enabled to read my Bible; but at times Satan and this hellish troop within will not let me read, nor think about anything of a spiritual kind; yet still there is something in my heart that cleaves to the blood and righteousness of the Lord Jesus Christ; and sure I am, there is virtue enough in his precious blood and righteousness to cover all my sins and nakedness; and that my God and Saviour hath done all the work for me, and the Holy Ghost hath made it known to my soul.

I think I am more feeble than I was when at your house, and I get weaker and more helpless. The friends here can perceive this; therefore the church have arranged for me to preach morning and afternoon, so that I may not be out in the night air; and if I cannot preach twice in the day, I am to speak once. I know that my days are all numbered, and therefore am made willing to wait till my change come. I am living to prove that old age brings many infirmities with it, and I do not wish my days to be lengthened out to one hundred and ten, like some of my forefathers, for I prove that my days and years are now labour and sorrow. Still I want a few more bright days before I go hence, for at times I grope for the wall like the blind, and sometimes it seems all midnight; yet in some way or other I am kept hobbling on in the path of tribulation; and salvation by free and sovereign grace suits me well. The good hearers seem to feed under my preaching, and though I sometimes feel as if I must give up, yet the Lord still holds me on in my poor feeble way. All my hope and trust is in the Saviour's blood and righteousness, and in the mercy and faithfulness of God the Father. When the Lord visits my soul, my night is turned into day, my darkness into light, all my gloomy fears are removed, and Satan and unbelief are silenced, while faith, hope, and charity lay fast hold of the Saviour.

With love to you all, I remain,

Yours affectionately,

Godmanchester, Nov. 20th, 1876.

THOMAS GODWIN.

DIALOGUE BETWEEN A POOR SINNER AND HOPE.*

Sinner. I'm ruin'd and lost and helpless and poor.

Hope. But Jesus is merciful; knock at his door.

Sinner. I am wretched and sad, and pluck'd up by the root;
I feel myself void of all spiritual fruit.

I'm blind, lame, and guilty, sure none can be more,
And know not which way to get in at the Door.

Hope. For mercy still thirst and vehemently cry;
The God of all grace will prove himself nigh.

Sinner. Sin-filthy and hard and loathsome and bare,
How can I, how dare I attempt to draw near?
Sure none upon earth have more cause to despair.

Hope. The mercy of Jesus just suits thy sad case.
'Tis sovereign, free-mercy, entirely of grace,
And soon he, in mercy, will smile in thy face.

Sinner. Thy words may sound sweet, but can it e'er be
That Jesus will smile on a sinner like me?
So filthy, polluted, unholy, and base;
I cannot, I dare not expect such free-grace.

* This excellent Dialogue by the late W. Gadsby has been in the possession of Mr. John Gadsby, and was, we believe, never before published.—ED.

- Hope.* Thy baseness but proves 'tis mercy you need;
From on high, crying sinner, you want to be freed,
And Jesus delights his grace to bestow
On souls heavy laden with guilt, sin, and woe.
Whoever is willing his grace to receive,
His mercy he freely will unto them give.
- Sinner.* I cannot believe that the Lord will appear
To bless me with grace and make me his care.
- Hope.* Thy reasoning and pride and curs'd unbelief
Are now of thy enemies some of the chief;
If thou canst believe and on Jesus rely,
Thy burden of guilt will instantly fly,
And Christ and salvation will fill thee with joy.
- Sinner.* How can I believe with such a base load?
My sins are against a righteous, good God;
His law and his justice and goodness must cry,
"See, yonder's a wretch deserving to die."
How can he in future give love, joy, and peace
To such a polluted mass of disgrace?
- Hope.* Come, poor trembling sinner, for mercy still cry,
For Jesus, the Christ, will not let thee die;
His thrice-blessed heart rich grace will bestow
On broken-down sinners who feel their sad woe.
Though sick, faint, and feeble on Jesus rely;
His grace all-sufficient thy needs will supply.
- Sinner.* All this may be true, yct I tremblingly fear,
My sins will at last sink me in black despair.
- Hope.* Of anything short of Christ and his blood
You may well despair, and despairing is good;
'Tis Jesus, and Jesus alone must you bless
With life, peace, and joy, and true righteousness;
His precious atonement brought home to thy heart
Will heal thee of all thy torturing smart.
- Sinner.* But if for a moment I have a small hope,
Fresh hurricanes come and break down my prop,
And leave me to sink as low as before;
Yea, sometimes I think I've sunk down much lower.
Thus I fear to have hope lest all should prove vain,
And plunge me still deeper in misery and pain.
- Hope.* Let all thy props go which self can provide,
And bear all thy weight on Christ crucified;
Bear wholly upon him by faith in his blood,
And thou shalt indeed have true peace with God.
- Sinner.* A true peace with God I cannot obtain;
'Tis what I desire, but desire it in vain;
A poor guilty, trembling creature am I,
Not worthy to live, nor yet fit to die;
No help can I find nor on Jesus rely.

- Hope.* To Jesus alone for pardon still cry,
And if you can't speak, for pardon still sigh;
Believe in his name, and thou shalt have rest,
And prove that in blessing, he has thy soul bless'd.
Fall down at his feet, plead his love and his blood;
He surely will bless thee with true peace with God.
- Sinner.* Believing is something I cannot obtain,
I fear to presume to trust in his name;
So awfully great and deep is my stain.
- Hope.* Lay prostrate before him, there pant, groan, and sigh,
And he will appear and lift thee on high.
- Sinner.* Is any poor sinner as wretched as I;
I neither can stand, fall down, nor yet fly;
Where am I? What am I? Lord Jesus, appear,
Or plunged I must be in eternal despair.
- Hope.* The blood of the Lamb can cleanse even thee.
Believe in his name and thou shalt be free;
No sinner that on the Lord casts his care
Shall ever be plunged in eternal despair.
- Sinner.* Fain would I believe; Lord, bless me with faith
In Him who has vanquish'd sin, hell, and death.
- Hope.* Amen. Hear his cry, dear Spirit of God,
And draw him by faith to Christ and his blood;
Or bring Christ to him in life, power, and love
And set his poor trembling conscience above.
- Sinner.* Amen, says my heart. Come, sweet Spirit of Christ
And draw me to Jesus, the Fountain of grace;
Apply the atonement and give my soul rest,
And cause me to feel that in Jesus I'm blest.
- Hope.* Thou most blessed Jesus, speak peace to his heart,
And cause all his guilty fears to depart;
Kiss his soul into rest and give him to prove,
The power of free-grace and immutable love.
The Door is at hand; 'tis Jesus the Lamb,
Who loves to hear sinners plead his dear name.
His once-broken heart felt all thy sad woe,
And now he feels for thee and will not say, *Go*.
- Sinner.* Such a dead lump as I have hope in the Lord?
What! Christ set *me* free, his grace to record?
- Hope.* Sin tries to divert thee from Christ and his blood
And lead thee to seek in self something good,
And to bring a price for pardon and peace
Instead of receiving the Lamb and free-grace.
God's method of saving is sovereign and free,
Without any price of goodness in thee.
- Sinner.* Do help me to cling to him by faith, hope, and love;
He has won my affections and set them above.

Obituary:

ELLEN JOBBINS.—On June 13th, 1888, aged 41, Ellen Jobbins.

She was born at Hullavington, but was living in service near Malmesbury when, at about the age of seventeen, the Lord was pleased to call her by his grace. She was ill in body at that time, and thought the Lord was about to cut her off. So deeply was she convinced of her state as a sinner that at night she feared she should be in hell before morning. When the Lord was pleased to set her soul at liberty she spoke of what he had done for her; and while thus in the enjoyment of the love of Christ, she said how glad she should be if the Lord would take her home to be with him for ever.

After this she was, in some measure, restored to health, and became exercised about Believers' Baptism, which ordinance she was enabled to go through, and was received into the Strict Baptist church at Malmesbury on Oct. 2nd, 1864. Since that time she has passed through much affliction, both in body and mind, having had the rheumatic fever five times, and towards the last she suffered much from other complaints. She told me the Lord once applied the following text with power to her soul: "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope" (Hos. ii. 14, 15), which text Mr. Prince preached from some time after, and it was a profitable time to her, as he traced out the path in which she was walking. At another time these words were brought home with much power to her soul: "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." Also: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." She remarked, "This brought me down on my knees before the Lord."

Her husband was taken ill and died, and afterwards her only child was taken ill; at which time she felt much sweetness in the verse commencing,

"When trouble like a gloomy cloud," &c.

The Lord applied the following words with power to her soul: "Ye are sealed unto the day of redemption." This was a special time to her, and, by faith, she felt to hold the Lord Jesus in her arms, and could say with good old Simeon, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." To this time she referred in her last illness, and said she longed to clasp him in her arms, the antidote of death.

About four years ago she was so tried that she feared her senses were leaving her; but her extremity proved to be the Lord's opportunity; for he sweetly applied Ps. viii. 4 to her heart. Two years ago, when on a bed of sickness, the following portion was much on her mind: "Open ye the gates, that the righteous na-

tion which keepeth the truth may enter in" (Isa. xxvi. 2), which words never entirely left her, and they are marked in her Bible. Her last illness only continued about three weeks. When I called to see her, she said, "I have not that ecstasy of joy that I could desire; but

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

As she gradually became weaker in body, she believed the Lord was about to take her home, and said she hoped it would not be long. The words: "The desire of the righteous shall be granted," were much on her mind; and as her end drew near, her desire to depart increased. She quoted the lines:

"To rest and peace eternal go
For there I long to be."

At another time, seeing her sweetly resigned to the Lord's will, I said, "You would not have one thing altered, would you?" She replied, "No; the Lord has done all things well; and I am satisfied that his time to take me to himself will be the best time;" and then added: "He is precious! O to grace how great a debtor! I am a trophy of grace. O matchless, free, sovereign, electing love!" and then quoted the verse commencing,

"On such love my soul still ponder."

When I left her, she said, "The day of one's death is better than the day of one's birth. It is better to die than to live." The next time I saw her, she said, "Satan has not done with me yet." She was deeply exercised in mind and was suffering much in body. She said, "I am afraid I shall be impatient; but

"Why should I complain of want or distress,
Temptation or pain? He told me no less," &c.

Upon seeing her son come to her bed-side, she said, "Remember thy Creator in the days of thy youth. May the Lord change your heart by divine grace." At another time she looked upward, and repeated, with much earnestness,

"Father, I long, I faint to see,
The place of thy abode," &c.

Looking at me she said, "Who shall separate us from the love of Christ? I can say with the Shunamite, 'It is well.'"

Upon awaking from a short sleep, she looked round with surprise, and said, "What! Am I in the world yet?" and then, in earnest language, said, "My dear, tender, loving, kind Jesus, come now and take me." On seeing some around her weeping, she said, "Sorrow not." When I next saw her, in answer to my question respecting the state of her mind, she said, "*Oppressed. Undertake. Display.*" The last three days she lay, for the most part, as in a sleep, but when able would say, "My dear Jesus! My Jesus!" which were the last words she uttered. We feel that our loss is her gain, believing that she is now singing that new song, to join in which she told me was her one desire. She was interred in the churchyard at Hullavington, on June 18th. . . . F. G.

MARY TAYLOR.—On July 11th, 1888, aged 78, at the house of her daughter at Shrewsbury, Mary Taylor, formerly of Manton, near Oakham.

She had been a grateful pensioner of the A. P. F. Society for seventeen years, which added greatly to the comfort of her declining years. She had long been much afflicted with rheumatism and other bodily ailments, which disabled her from attending the ministry of the Word; and this was a great trial to her. She had been a member at Providence Chapel, Oakham, since the year 1867. In September of that year Mr. Knill baptized and received her into the church, she having constantly attended the ministry there for more than twenty years previously. Mr. Knill was at that time Pastor at Oakham, and a mutual regard and esteem existed between him and the deceased, up to the time of her death. A member who heard her give in her experience before the church remembers with what feeling she spoke of her various exercises. She had trodden a path of tribulation and had to endure much opposition for the truth's sake.

She named one very special time of hearing the word under our former Pastor, Mr. Philpot. She came to chapel greatly weighted and cast-down, and Mr. P. spoke from Jer. xlvii. 6, 7. She said the things he advanced and the way in which she heard that sermon were a key to the many exercises she had gone through for twenty-three years past. When Mr. P. was told of it, he said, "I well remember that time and how remarkably I was led into my subject. I never spoke from it but on that one occasion, and I thought the Lord had opened and led me into it to meet some special case." Perhaps the mention of this may encourage other ministers who find the seed lie long under the clods. We will now give what she has recorded herself:

"The first soul-crying to the Lord was, I believe, through temporal trials; but to know my sins were pardoned was my greatest plea. I was led to wrestle with the Lord for this, whatsoever might befall me. I felt poverty and privation were nothing to me. 'Did Jesus die for me?' that was what I wanted to know. 'Was Jesus my Saviour?' 'Had he the pre-eminence in my heart?' This was all my desire at that time. As the light shone into my soul, the Word of God was most sweet to me, and many precious promises were applied, such as: 'Fear not; I am with thee;' 'Peace I leave with you, my peace I give unto you;' and 'Children, have ye any meat?' Also Isa. xli. 17. Open the Book wherever I would, there was sure to be a sweet morsel for me, too many to mention. Lu. xviii. 7 was my plea. O how I prayed that the Lord would give me to know that my sins were forgiven! One night in the year 1845, a year never to be forgotten by me while memory lasts, I was answered with these words, and the next morning I awoke with them:

"'Twas for thy sins; it was for thee
I hung upon the accursed tree;
Come, feast upon my bleeding love,
And let my grief thy sins remove;'

and truly if ever a poor sinner feasted upon Jesus, I did at that time. O how I blessed and praised him, wept and rejoiced, and had such a faith's view of my Saviour hanging, bleeding, and dying for me, filling my soul with such love to him that I never shall be able to tell. I lived for a time in the enjoyment of that sweet visit, and told the Lord I could not doubt any more that he was my Lord and my God. But I have seen many days of darkness since then, and have passed through many changes; yet I can say I have never lost sight of that sweet visit,—I mean the remembrance of it. Temporal troubles were nothing to me at that time, though I was in the midst of them. That was my Jubilee year. O how I used to sing:

“‘Jesus my All to heaven is gone,’ &c;

and in the absence of creature-comforts, I have been enabled to kiss the rod and the hand that applied it. I have gone to chapel many times, and left my troubles at home, praying, as I went, to the Lord to teach that dear minister, Mr. Philpot, that he might meet my case, and give me a word to comfort me; and many times he has spoken in a way that seemed as if he knew all my exercises; but, at that time, I could not open my mouth to anyone. The Lord taught his servant, and he taught me, and I have been so blessed I thought I must speak to him; but I was of such a timid mind that I never dared so to do. After he was laid aside by illness, how my soul loved him, and does now; for his name is still dear to me. My chapel was my home, and I have looked forward to hearing the word, as I found no rest for my poor soul anywhere else, and have been so blessed under the preached word.

“In one particular trial I was blessed in that chapel with the first hymn that was given out (738). I was suffering at that time with violent inflammation in my leg, and how to get to chapel I did not know. This was a great grief to me, and I asked the Lord to heal my wound that I might go to hear his gospel, and I told the Lord if he would be pleased to give me strength, how I would, by his help, never forsake his house; for truly it has been the *house of God* to me. It is now nearly twenty years since this occurred, and I hope I can say with a good conscience, I have endeavoured to pay my vows. My life has been a life of trouble, and my chapel is my home to this day. I often get a crumb for my soul, and am still encouraged by the minister to go to the Lord in prayer, and I have proved him to be a prayer-hearing and a prayer-answering God. It was prayer that cured my leg. I always have said, and say now, that I have found prayer to be the best weapon in trouble, and the Lord has answered my petitions many times, but it has been by ‘terrible things;’ yet I have proved him faithful in all things that he hath promised me, and ‘not one thing hath failed.’ Sometimes my desires have been granted before I have risen from my knees. Twenty years back I proved this to be the case, which makes the promise sweet. I trust I have been led by the Blessed Spirit to look back on my past life and trace a few of the Lord’s dealings with me, and

though, to the flesh, it has been very grievous, caused great rebellion, murmuring, and self-pity, yet I can say it has been a right way, and I would not wish to have had anything altered, but would ever feel submissive to his blessed will. I have proved the faithfulness of God, and beg that I may ever have faith given me to trust him when I cannot trace him.

“Aug. 22nd, 1879.—This is a day to be remembered for the precious love of God displayed to me. I prayed that I might feel his love more manifested, for I had of late felt in a very dull state. I had such a blessed visit, and was so melted that I prayed the Lord to stay his hand, for I could bear no more. Song of Sol. ii. 4–6 was my language. I did not wish to lose my Love, but I wanted supporting under it. I felt all the day that his hand was under me, and that he was embracing me. I was filled with the love of God, and had a beautiful night's rest. On awaking in the morning, the love of God and praise for his mercies was my song.

“June 22nd, 1888.—As I lay on my bed, feeling very calm, the enemy was permitted to come, telling me that I was trusting on past promises. I was enabled to pray to the Lord to take me out of his claws, as I felt he had fast hold of me. Then my blessed Saviour came and took me up, as it were, with all my sins, and carried me in his arms to the foot of the cross, where all my sins and filthy rags slipped off. Then the Lord clasped me in his bosom, even me, the vilest of sinners.”

Here her own account ends. On June 24th she was very ill, and asked us all to pray that the Lord would take her to himself; but said, “I do not wish to be impatient; I would wait his time.” On the 26th her breathing was very bad, and she kept repeating,

“Weary of earth, myself, and sin,” &c.

When I asked her where I should read, she wished me to read in the latter part of the book of Psalms, where it speaks so much of *praise*. She was blessing and praising the Lord for his goodness to her day and night. On Monday, the 9th, she asked me to read Ps. xxiii, and hymn 396; then said, “Dear Jesus, do come and take me to my heavenly home.” July 10th, which was the day before she died, when I asked her what she wanted, as she moved her hand, which she had not been able to do previously without help, her answer was, “I want more breath to praise the Lord. Do not grieve, my dear child. I cannot think this is dying.” A little later on I asked what I could do for her. She said, “It is all done; all done. Praise the Lord.” She then asked to be moved, and a short time after said, “Good-night; and may God bless you, my dear child;” that was all we could understand. She breathed very hard all night, but never spoke again. Just before she breathed her last she looked up, and then was gone, to be for ever with the Lord. Hymn 294 was a very precious hymn to her.

E. N.

SAMUEL NEWTON.—On June 18th, 1888, at Dane Hill, in the 84th year of his age, Samuel Newton, for many years deacon and clerk at the Baptist Chapel, Dane Hill, Sussex; father of John Newton, Pastor of Hanover Chapel, Tunbridge Wells.

In his youth, while employed as stable-boy and groom, his conversation displayed the corruption of our fallen nature in its worst aspects; but the Lord made it manifest that he had a favour towards him by calling him effectually from the service of the devil to be a witness of the power of grace and mercy, even to the worst of sinners. He thus describes this important period of his career:

“I had to follow my master when he went out hunting, and had the name of being one of the straightest riders across country. I often look back at the narrow escapes from a broken neck from which I was mercifully preserved, and now I can see that not a single shaft could hit, because of God’s love and mercy toward me. I left my master, and took another situation. While there I became greatly concerned about my soul, having, by the request of my master, to stay to the Church-communion. This I did but twice, for the horror that seized me for having presumed to so holy an act, as I deemed it, made me fear that the wrath of God would overtake me. I therefore refused to partake of the Lord’s Supper again, and in consequence lost my situation.”

It was under the ministry of Mr. Ponder that his soul was set at liberty, and he was led to follow the Lord through the ordinance of Believers’ Baptism. He was always at the house of God when opportunity offered, and often walked a long distance over very rough roads to hear men of truth.

He had also to pass through heavy family afflictions and bereavements, having lost five children by death. Amidst all these deep trials he and his dear aged partner were mercifully supported, and it was one of his favourite sayings that he could bear witness to the Lord’s love and power to his people, and say that hitherto the Lord had helped him, all through life, and even to his dying moments. He was pensioned off by General Davies, in whose service he had been as coachman for many years, and by whom he was held in high esteem for his trustworthy character.

The Lord was pleased to take down his tabernacle very gradually. He was confined to his house and afterwards to his bed for two years, but had no disease, only a gradual decay of nature. He often prayed that the Lord would come and fetch him home. He once said, “How hard and rugged is the way!” At times his mind was dark and distressed, and then again he was hopeful and confident. One of his favourite hymns was:

“God moves in a mysterious way.”

Also hymns 307, and 992. The words: “I am poor and needy; yet the Lord thinketh upon me,” were often on his lips during his last moments. What he was, he was by the grace of God. He was a pillar in the Lord’s house, and his loss is greatly felt.

M. SALTMARSH.

THE
GOSPEL STANDARD.

NOVEMBER, 1888.

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

THE SPIRIT OF POPYRY AND ITS FRUITS.

BY THE EDITOR.

(Concluded from page 422.)

Is the work of the Reformation, which was commenced through the labours of Wycliffe, and gradually progressed through several succeeding centuries, to be completely undone, the nation again brought into religious slavery, and the Scripture fulfilled to us: "The boar out of the wood doth waste it, and the wild beast of the field doth devour it?" (Ps. lxxx. 13.) Is the Bible, which is the cause of our national greatness, to be wrenched from us, and the millions and millions of its copies, which are distributed throughout the lengths and breadths of the land, as well as in many foreign parts, to be destroyed, and the Roman Catholic version, with its many corruptions and wicked interpretations which encourage direct idolatry, such as worshipping Mary, the mother of Jesus, instead of Christ and the Father, to be imposed upon us against our will? Is the nation, at the present time at least, likely to submit to such humiliation, and that in the face of a thousand records of crime, committed by Roman Catholics, and allow the priests the sole prerogative of interpreting the Scriptures to us and not permitting either freedom of thought or freedom of expression on the Word of God? If there are those who say, "Yes, we think it will be so," we are bound to say we entirely differ from them; for we cannot believe it. If the Lord should give us up, as a nation, to an extraordinary national, judicial, and spiritual blindness, and partially deprive us of reason, the love of liberty, and of the privileges which we have so long enjoyed, then we might tamely and calmly submit to these indignities. We admit such a thing is possible, but to us it seems incredible.

The Sovereign and the aristocracy have not now despotic power to make edicts and put them into force. Measures of vast importance which concern the nation are now discussed and thoroughly sifted by the constituencies before Acts of Parliament are enacted. Disputes are not now settled, as in former times, by civil war and bloodshed; but after they have been openly discussed and decided upon at the polling-booths. Are the millions of voters, who constitute the two great political bodies in this country,

likely to give a vote and act with almost universal national insanity in permitting a power to come in and deprive them of all the liberty which they now enjoy, and submit to the dictates of a foreign potentate, who has been deprived of his temporal power, and is not counted amongst the Sovereigns and Emperors of European nations?

A short time since some of the principal authorities in the Wesleyan connexion sanctioned the erection and enlargement of more than four hundred chapels and buildings, which would give them increased accommodation for twenty-seven thousand sittings, and in their "Pastoral Address" very recently issued, it is stated that nearly forty-eight thousand new members had been received into their churches during the year. Chapels in connection with the various Nonconformist Denominations are continually springing up in almost every part of the country, which vastly out-number the new buildings erected by Roman Catholics.

The Lord is pleased in many cases to begin a work of grace in the hearts of his children whilst hearing error and mixed up with dead professors of religion. As proof of this, the Lord has brought many out to join the people of truth, especially from amongst the Wesleyan body; and, doubtless, he has some of his people amongst them and other Denominations at the present day, though they may be few in number; yet they prove that their experience contradicts the doctrine which they hear preached.

But assuming, for argument' sake, that the various Nonconformists are nothing more than religious, political bodies, assuming also that the Church-people are only a religious, political body, is it likely that the *vast* majority will be so insane as to sacrifice their position, principles, and liberties to the *small* minority? Roman Catholicism is more universal in some parts of our nation than in others, and where this is the case it is only natural to suppose that Protestants should feel more alarmed at its increase; but this is by no means general, though in almost every part there is a remnant of Papists.

If our life should be spared a few months longer fifty years will have elapsed since God, in his providence, brought us to live in the great midland Metropolis, the centre of political action, reform, and liberty, where measures have originated which have influenced and guided the whole country, none of which have been for our national injury, either political or spiritual. When we first came to dwell here, there was considerable talk about the Roman Catholics, who were a very small body compared with the population, which was about one hundred and eighty thousand. We have lived to see the population, including the suburbs, which are really part of the town, increase to more than half a million, and it is now the first provincial town in England, except Liverpool, and is so rapidly increasing that in a short time, we believe, London only will supersede it. Having for many years past watched the progress of the various religious bodies, we are convinced, from the few Roman Catholic places of worship here, that

they have by no means increased in proportion to the population. Indeed, leave out the Irish element and perhaps there would be very few Roman Catholics. This will apply to other large towns a little north of Birmingham, all of them vastly populated. Therefore we are bound, from the force of circumstances, to conclude that, so far as this part of the country is concerned, we see no more signs of the Papists gaining the ascendancy than we did half a century ago.

But after naming these facts, which may prove an encouraging feature, we are confident that the Papists will strive by all subtle means to gain the supremacy, which we hope and believe they will never obtain. These pages may be read when our body and the bodies of many of our spiritual readers slumber in the grave, waiting the resurrection of the just, and the future will unfold whether our views are right or wrong.

It is estimated that in the various places of worship in London there are sittings provided by the various religious denominations to the number of more than one million, two hundred, and eighty-six thousand, out of which for Roman Catholics provision is made for fifty-one thousand only, and the proportion in many of the provincial towns would be far less.

The true church of God is a body separate and distinct from all others, and the Scripture says; "The people shall dwell alone, and shall not be reckoned among the nations." (Numb. xxiii. 9.) What, then, is the course to be pursued by the people of God? Are they to join with the world? Are they to endeavour to join political or religious associations? We cannot advise any such a course. Prayer is the best weapon with which God furnishes his people, and, when used in his strength, is very effectual; for "the effectual fervent prayer of a righteous man availeth much." (Jas. v. 16.) As Romanism is increasing in our midst and the Papists are using every means to gain power and promote their wicked doctrines and the interests of the Pope, it would be well if ministers, when they engage in prayer before their congregations, were enabled to plead with God to overthrow the counsel and devices of our enemies, which would probably be the means of keeping this matter before the minds of their hearers, and might stir up the hearts of many of the Lord's children to pray in secret that God would overthrow the counsel of the wicked, and more manifestly prosper his own kingdom. Queen Mary once said she more feared the prayers of John Knox than an army of soldiers, or words to that effect; which shows that wicked persecutors must be somehow conscious that God hears the cry of his afflicted when under the hand of their oppressors. No true Protestant can hear the name of this Queen, who justly merited the name of "Bloody Mary," without feeling disgust, knowing how many English martyrs suffered during her short reign.

It would be an infinite blessing if the Lord would pour out a spirit of grace and supplication upon his people; for when this is felt we need no exhortations to prayer, no whipping to engage in

this sacred privilege; for in the exercise of it pleasure and profit are found. The heart of a child of God is then enlarged, and God's ear is open to his cry; so that heaven and earth come together; and the soul being emboldened to ask, God is moved to grant the things for which the Holy Ghost teaches the sinner to pray.

In answer to the prayers or groanings of the Israelites God delivered them from under the hand of the greatest oppressor that ever lived, brought them out of the land of Egypt, and led them safely through the Red Sea, as if it had been a highway made and trodden by former generations. In answer to prayer God granted Moses his gracious presence, and was with him in the midst of his many trials all through the wilderness. In answer to prayer God undertook the cause of King Asa and overthrew his enemy Zerah, the Ethiopian, and his host, which numbered more than a million of men. In answer to David's prayer God overthrew the counsel of Ahithophel, and in answer to many other prayers he obtained victories; for he often prayed that God would not allow his enemies to prevail. In answer to the prayers of Isaiah the prophet and Hezekiah the king the proud army of Sennacherib was destroyed by the blast of God's mouth. In answer to Nehemiah's prayer Jerusalem, which had been broken down, was rebuilt, established, and prepared for the return of God's people, and in answer to his prayers the counsel of all his enemies was overthrown. The New Testament contains very many sweet and blessed accounts of how poor sinners, when in trouble and distress and under oppression, were constrained, under the influence of the Holy Ghost, to go to Christ and call upon his holy Name; and we have only to read these accounts to see how the Lord invariably, graciously, and manifestly answered their prayers.

With all these encouraging facts before us may God, in his mercy, draw us into our closets to call upon his holy Name in secret; for he has said to such, "Thy Father, which seeth in secret, shall reward thee openly." (Matt. vi. 18.) We have more faith in this than in outward organizations and meetings, which, for the time being, often kindle in the flesh a little unholy fire and produce a little natural excitement, which, like the sparks which fly from a fire, soon become cold and die out. Many of the Lord's children are witnesses of what he has done for them, what ways he has opened for them, what mercies he has shown them, both in providence and grace, in answer to their secret cries at the mercy-seat and throne of God, which have been pressed out of them in times of real need and distress; and he still speaks to them, saying, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." (Ps. l. 15.)

One of our national mercies is that we have the Bible, which we hope will ever be continued to us, and which the true saints of God are made to prize; for it is their treasure, and at times it is to them of more value than thousands of gold and silver. In it the Name of God, and his character and ways to sinners are

unfolded. In it the Father shines in his glorious attributes of love, mercy, and grace to his children. In it the Son of his love, the Lord Jesus Christ, shines in his wondrous work of incarnation, obedience, sufferings, bloodshedding, and death for all who come unto God by him. In it is manifested the wonderful works of the Spirit in the hearts of the children of men in reclaiming them, in humbling them, in implanting in them the image of God, and leading and guiding them through all the various and intricate paths of life, and at last giving them victory over all their enemies, and over death and hell through the blood of the Lamb. In it are all the wondrous promises of God,—promises of mercy, forgiveness, of more grace, of his faithfulness, the endurance of his patience, and heaven at last to all those who are brought to seek his face, long for his favour, and have tasted that he is gracious. In it instructions are given to the children of men, and special instructions to the sons and daughters of God, under all circumstances, difficulties, and trials to commit their way unto him and seek his sustaining, supporting grace, even when it may not be the good pleasure of his will to remove their cross, but rather to continue it, as he did the thorn which was in Paul's flesh. In it are laws and statutes for the guidance and government of nations,—for kings, queens, statesmen, magistrates, and all who are in authority; and when any fresh measures are passed in the country, they should be, according to this Word, laws of equity. It teaches us that righteousness exalteth a nation, how the Sabbath should be observed, how parents should bring up their families and how children should honour and obey their parents, how masters and mistresses should treat their servants, and that servants should be obedient to their masters or mistresses and please them well in all things, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. It teaches us that God governs the whole world, with the nations, cities, and towns. In short, it shows that every individual is under his eye and control, and that they will all have to give an account of their actions before his judgment-seat. Therefore whatever loss we may sustain, whatever sorrows may come upon us as a nation, whatever trials may come upon the church, his ministers, or his people, may God continue to us his holy, gracious Word, inspire our hearts with much love to it, and give us through this medium a sweet increase of faith.

Rather than be deprived of the pure Word of God and have the Roman Catholic version imposed upon them, and be brought to accept Popish doctrines and subject themselves to Popish teachers, many of our forefathers sacrificed much. May God give to us now a willingness rather to part with our heart's blood and our life, than give up his pure Word, acknowledge as a spiritual or temporal sovereign the Pope of Rome, or, say a confederacy with a wicked, corrupt, and corrupting Romish hierarchy. If any of God's people are within her pale, and there will be a few there even to the last, may God powerfully sound in their ears: "Come

out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. xviii. 4.)

We have briefly stated our conviction that Popery, with all its encroachments, will not again become supreme in this country. Since writing the Articles on this subject which have appeared from our pen, we have looked at a work by the late Mr. Philpot, entitled, "The Advance of Popery," from which we give the following extract:

"There is in this country a well-grounded distrust and a deeply-seated dislike to Popery. All that we know from history of what it once was when supreme here, and all that we see or hear of what it now is wherever dominant in foreign lands, make the true-hearted Englishman alike distrust and abhor it. The treachery, cruelty, intolerance, bloodthirsty, persecuting spirit, proud ambition, and unscrupulous policy of the Romish Church and Court, in all ages and in all countries, are so alien to English feeling that they have made a deep impression on the English mind, and imprinted upon it a fixed determination never to submit to such a yoke. No events recorded in the history of this country are so impressed upon general remembrance, are read with such thrilling interest, or so still stir the blood as those connected with the attempts of Popery to rule and reign over our free isle. All other historical events seem dull and lifeless compared with the struggles of our Protestant ancestors against Papal tyranny. 'Bloody Queen Mary' will never lose that name as long as the world shall last; and her memory will be detested by our children's children as much as it is by us. What characters in the whole range of English history have been so pitied, loved, and revered from generation to generation as our English martyrs who sealed their faith by their blood? The names of Latimer, Ridley, Hooper, and Cranmer are still household words amongst us; and more tears have been dropped over the touching history of their sufferings at the stake than over any other event recorded in the pages of English history. What true-hearted Englishman has not gloried in the defeat of the Spanish Armada? Who has not abhorred the foul treason of the Gunpowder Plot? Who has not rejoiced in that glorious and bloodless revolution which, by seating William III. on the throne of England, baffled all the attempts to re-introduce Popery? Our children's children will read these stirring events with the same thrilling interest as we have read them; and even if it should please God to sell us for a time into the hand of our cruel foe, the day will come when England will arise in her might and shiver to pieces the yoke which Rome may glory it has just securely fastened upon her neck.

"England, we hope, is still sound at heart; and though the peculiar state of Ireland, and real or apparent political necessities may give, for the present, Popery a weight in Parliament and the State, yet should it ever come to pass that it should attempt to

tyrannize over Englishmen as it has tyrannized over Italians, Austrians, and Spaniards, or should it ever be found tampering with the virtue or polluting the minds of English maidens and wives in the dark confessional, as it has done in all other lands where priests prevail, a storm of indignation will burst forth which will sweep away every attempt of Rome to subjugate and subdue, to conquer and rule our race. Popery, then, as open, barefaced, naked Popery, could never again regain its footing and reign supreme in these realms."

A SINNER SAVED BY GRACE.

OFT have I thought I never was
 Changed by almighty grace;
 If so, why am I thus? So hard,
 So sinful and so base.
 Why do I feel corruptions rise
 And dash my very hope?
 Why am I prone to every sin,
 A slave to Satan's yoke?
 Ah! Sure, said I, I am deceived,
 I never was set right;
 'Tis Satan has deceived my soul
 With a delusive light!
 O that I never had profess'd
 Thy gracious name to know;
 For now I fear I have deceived,
 Thy children here below.
 O let me not deceive thy church;
 Decide this doubtful case;
 Speak, Lord, and tell me if I am
 A sinner saved by grace.
 As thus I cried, then came the word,—
 How precious was the sound!
 "Your life is hid with Christ in God;
 In him you shall be found."
 Then, O my soul, look not at self,
 Nor think to find help there;
 Trust not to what you feel within,
 For that will work despair.
 Think not that you will ever see
 Old Adam chang'd by grace;
 For nature will be nature still,
 Till thou hast run thy race.

C. BROOKSHAW.

THOU art afraid of falling away; but the blessed Trinity have undertaken to hold thee up.—*Romaine.*

A SERMON

PREACHED BY THE LATE MR. W. BRYANT, AT THE BAPTIST CHAPEL, FITZROY, MELBOURNE, AUSTRALIA, ON SUNDAY MORNING, SEPT. 8TH, 1881.

"Gad, a troop shall overcome him; but he shall overcome at the last."—GEN. XLIX. 19.

THIS prediction of dear old Jacob's concerning the tribe of Gad has been literally fulfilled. They were truly a warlike tribe, and when the mighty host of Israel passed over Jordan, they were among the foremost of the army. The land was divided amongst the tribes by lot, and the portion of the tribe of Gad lay on this side Jordan. Hence we find, that after the country had been conquered and subdued, Joshna sent them back again to the other side. Here they were more especially exposed to invasion by the Moabites and the Amorites, and at times they were overcome and held in sore bondage; but at last they overcame their foes, for we are told that the battle was not theirs but the Lord's. As the children of Israel are a living type or picture of God's spiritual family; so each separate tribe sets forth the child of God under some aspect of his life here below.

Who can read the precious legacy of blessing which Moses pronounced upon the tribes without feeling his heart stirred with holy gratitude at the enumeration of choice mercies which we have, in some measure, realized as our own inheritance?—Reuben's blessing of life, Judah's blessing of prayer and gracious support, Levi's blessing of holiness and zeal, Benjamin's blessing of safety, shelter, and fellowship with God, Joseph's separation from his brethren and his faithfulness, Zebulon's joy and Issachar's peace, the enlargement of Gad, the strength and courage of Dan, Naphtali satisfied with favour, and full with the blessing of the Lord, Asher's blessing,—shoes of iron and brass, and needed strength according to the day. All these things the children of God know something of in measure, and upon any one of these we should find it deeply interesting to meditate.

But this morning we are led to select the tribe of Gad as representing a phase of the life of every child of God, and most truly, these words which Jacob uttered concerning his son are and shall be fulfilled in the experience of every saint;—*a troop shall overcome him, but he shall overcome at the last.*

Our life here is a warfare, a conflict. Living souls are at no loss to supply the answer to the question asked in the Song of Solomon: "What will ye see in the Shulamite? As it were the company of two armies." We know from experience something of that hymn of Mr. Hart's, which evidently came from his inmost soul, where he says,

"How strange is the course that a Christian must steer," &c. Who can tell except God, to whom all hearts are naked and open, what intense and painful struggles are continually going on in those engaged in this warfare? What eye except the eye of God who searches the inner recesses of the heart, has marked the up-

heavings of anxious thought and the trouble of conscience occasioned by this soul-conflict? But blessed be God, though often cast-down, we are not destroyed; this is our mercy; and

“Jesus has his promise pass’d
That grace shall overcome at last.”

The two branches into which the text divides itself are

I. *The saints’ conflict, and*

II. *The final victory.*

May the Blessed Spirit who has recorded in this book the history of many souls engaged in this fight of faith in bygone days, lead us into this great subject, and cause the poor, tried saints to tune their harps, and sing, even now, “The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted.” (Ps. xviii. 46.)

I. *The saints’ conflict.* In the first place we are to dwell a little upon this prediction,—“Gad, a troop shall overcome him.” This sentence contains a chapter of experience with which every child of God, every living soul must, sooner or later, be familiar. Those who have passed on to glory before us were no strangers to it. As we read the Psalms of David we see our own experience vividly set before us. In one place the Psalmist says, “Why art thou cast down, O my soul; and why art thou disquieted within me; hope thou in God; for I shall yet praise him.” We know well the meaning of the words, “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.) We realize in our own personal experience the fulfilment of that Scripture, “I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed.” (Gen. iii. 15.) There is in every regenerate soul an Ishmael and an Isaac; a Jacob and an Esau; the old man and the new; and where these two natures exist there must be perpetual war. Esau meditated the murder of Jacob; and so doth our evil flesh conspire against the new man of grace. Hence the conflict, the wrestlings, strugglings, sinkings, doubts and fears which we feel.

Now observe, the word *Gad* signifies a *troop*; so when we read that a troop shall overcome him, we see that there are two troops at war with each other. There is within our hearts a company of two armies. In our fleshly, carnal nature there is a troop of evils, such as enmity, murder, unbelief, pride, worldliness, evil thoughts, and everything which is vile; and in our new, or spiritual nature, there is a troop of graces, such as faith, hope, love, humility, godly fear, decision for God and his truth and everything which produceth spirituality in the soul. When God implanted divine life in our souls, the absolute, *reigning* power of sin was destroyed, but the *struggling* power of sin will never die until our bodies die, or are changed like unto the Saviour’s glorious body; and the mortal, deadly combat between these troops is carried on in our hearts and minds. It is a conflict in our thoughts,

feelings, purposes, and desires, and a war carried on in our inmost selves unseen by human eyes. It is a war within occasioned by treacherous and malignant enemies, whose presence will ever mar the peace of the dwellers in the land. The old nature, headed by the old man of sin, not only seeks to gratify itself and follow its own course, but it unceasingly lusts against the Spirit; for there is an innate and unquenchable hatred in the old man against the new man, which ever seeks to assume an active form.

No holy thoughts or desires can arise within the soul, which indwelling evil does not endeavour to resist. There is a law of sin in our members which wars against the law or power of good in our minds. Every holy thought and affection of the renewed heart finds a counter-thought and feeling in the evil within which is opposed to its development. Each movement of our heart Godward is regarded by the flesh as an aggression upon itself, and forthwith it comes out to battle; but just as the bird that soars into the air must, in its upward flight, overcome its natural tendency to gravitate earthwards; so the heavenly aspirations and longings of the new-born soul after God must overpower the downward tendency of our evil flesh. The tribe of Gad were not always fighting with the same fury against the troop of Moabites and Amorites; there were seasons of comparative calm; but their enemies still existed; and so it is with the saints; but there is still an unchanging and uncompromising hostility between the flesh and the Spirit. Just as the tribe of Gad were sometimes overcome and cast-down by the enemy; so are the Lord's children. Some of us have never been overcome as others of whom we read in the Word of God; but O my beloved friends, let us remember *we may be*, and may we be enabled daily to beseech the Lord to hold us up.

Was not Noah overcome by a troop when he lay naked to his shame; Lot also when he sinned so foully in the cave; David when he dealt so wickedly with Uriah and his wife; and Peter also when he denied the Lord? That we have been spared such slips and falls is due to the power of grace, and we need to give earnest heed to the warning, "Let him that thinketh he standeth take heed lest he fall." (1 Cor. x. 12.) We are not afraid of falling and being overcome, so as to rise no more. No; blessed be God; we know that sin shall not finally gain the victory over us, though it often now casts us down. Some of you know what it is to be distressed and sore broken with indwelling sin. There have been times when the Lord has permitted us to feel the power of sin, and things which we little thought were in our hearts, such as envyings, blasphemies, murders, lusts, and every kind of devilishness have come pouring forth and so overwhelmed us that our hearts have fainted, our courage has failed, and we have had to lie groaning in the dust.

Perhaps some of you have never been in such a position; but, if the Lord should take away from you every sensible comfort, hide his face, let the fountain of the great deep of your depravity be

broken up, and all your sins, which you thought were forgiven, come back to your remembrance, and all hope of being saved be taken away from you, let past gracious deliverances be hidden from you, and your eyes holden that you cannot see the Lord in his promises nor discover him in his present actings; when you go forward and cannot find him, and backward and cannot trace him;—if these things should come upon you, then you would know what it is to have the spirit overwhelmed. As the enemies of God could always bring up allies to assist them; so doth our old Adam nature often bring others to assist it. The world is its friend, also Satan, the prince of the power of the air, the ruler of darkness; and sometimes all these things combined will attack the child of God. It is no easy thing to fight with the flesh. Sometimes we find ourselves attacked with anger, and that often overcomes us; then pride will start up in a thousand forms, hardness of heart, murmuring, rebellion, and swarms of evil thoughts; these things often make us groan and say, “O wretched man that I am! Who shall deliver me from the body of this death?” But when, in addition to this, in agony of spirit we have to struggle against unbelief and inward temptations, and Satan and the world set in upon us with their artful suggestions, and *ifs* and *buts* are hurled into our mind, it is no wonder that we are cast-down, and feel our heart to be like a battle-field. My brethren, we must not dream that our wilderness life will ever be anything different to this.

The Canaanites dwelt in the land after Israel had taken possession; and so we shall find it; for

“Like Gad by a troop overcome
We fall through the workings of sin,” &c.

We have within us carnal Esau and praying Jacob; but though the elder may sometimes get the upper hand, he will never get the final victory; for the bond-child shall be cast out, and the elder shall serve the younger, according to the promise; and the promises of God are all Yea and Amen in Christ Jesus.

Thus I have spoken of the saints’ conflict; and yet, after all, I feel it cannot be properly described.

II. *The final victory.* We will now pass on to our second point, which is a far more delightful theme, namely, the saints’ final victory. Notice how the text reads: “Gad, a troop shall overcome him.” It would be sad indeed for us if it left off there, but bless the Lord it does not. “Gad, a troop shall overcome him; *but he shall overcome at the last.*” The little word “but” joins the two parts of the sentence together. Brethren, the victory is sure, and glorious it will be. The Goliath of our carnal nature shall yet have his head taken off. The complete and final victory *is not* just yet, but it shall be shortly, and there will be connected with our deliverance and victory a joy only known to those in whose hearts the struggle has been felt. The remembrance of each conquest, and the fears, wrestlings, and prayers that we have been the subjects of while here below, will increase the gladness of that

hour of triumph, and enhance the delight of the welcome with which our divine Lord will greet us, saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord." In that day of ineffable blessing, the hand of our redeeming Lord will place the crown of righteousness upon the heads of his children, and it will then be no grief of heart to them that the Lord should not have led them by a less painful path to that glorious place. Our old man was crucified with Christ, that the body of sin might be destroyed. God is for us, and the Spirit that dwelleth in us is infinite in might; therefore, unequal as the strife is on our part against the evil within when that evil is aroused by our great enemy, nevertheless the grace of our Lord is sufficient for us, and his strength shall be made perfect in our weakness.

Notice what sort of a promise it is in our text. It is not written, "God *may* overcome, if he fights, like a man, to the end;" nor yet, "God shall overcome if he does so and so." No; it is a covenant promise,—a promise in Christ Jesus without condition: "He *shall* overcome at the last." How sweet it is to feel that this promise is ours! Many foes beset our path and seek to cast us down from our excellency, but we are fenced about with Jehovah's *shalls* and *wills*, which are as firm as the everlasting hills. This one consideration alone should, methinks, encourage every poor trembling saint. When we look forward and think of the dangers which lie in the way, feel our own weakness, and see troops of enemies in the distance, we may feel ready to say with David, "I shall one day fall by the hand of the enemy." But dear child of God, Jehovah hath said that you *shall overcome*. Those professing Christians who say they believe God's people may fall away and perish everlastingly are seldom plagued with fears of coming short themselves; while many of the Lord's children who are, in reality, as safe and secure as the glorified spirits in heaven, are often very solemnly exercised about how things will be with them at the last. They know that perseverance is the mark on every regenerated soul, and the solemn question with them is, "Shall I endure unto the end?" "How shall I do in the swellings of Jordan?" "How shall I face the conflict with the last enemy?" Well, dear child of God, here, in my text, is an assurance that you shall overcome at the last. Immutable faithfulness is pledged to bring every vessel of mercy safe home. Paul understood this. Hence, though we find him bowed down and mourning his wretched state on account of the conflict with sin, yet we find him immediately afterwards saying, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 38, 39.) And after bringing together a whole troop of things which appear to be against us, namely, tribulation, persecution, distress, nakedness, famine, peril, and sword, he exclaims, "In all these things we are more than conquerors through him that loved us."

THE LAW OF FAITH OPPOSED TO THE LAW OF WORKS.

BY THE LATE JOHN BRADFORD.

As by the Circular Letter published by the elders and messengers of several Baptist churches at their late Association, held at Aulcester, in the county of Warwick, on June 6th and 7th, 1786, I find myself branded with the opprobrious name of Antinomian, as denying the law to be a rule of life or conduct to a believer; therefore, in vindication of myself, and I may say of the truth itself, I have consented to the publication of the following letter, wherein my objections to that phrase are stated, and my leading sentiments are avowed:

My dear Friend,—In compliance with your request I send you my thoughts of the sentiments contained in the Circular Letter published by the ministers and messengers of several Baptist churches at their late Association held at Aulcester.

I trust that, from the errors maintained and avowed in that Letter, you will see the necessity of opposing that particular term or phrase,—“The law a rule of life or conduct to a believer;” as I doubt not I shall be able to make it appear to your fullest satisfaction that the arguments by which the Baptists in their Letter attempt to prove the law to be a rule to a believer, are contrary, not only to Scripture, but to the doctrines avowed in the title-page of the letter, such as eternal and personal election, original sin, particular redemption, and free justification by the righteousness of Christ imputed. To me it seems impossible to reconcile man’s free-agency with eternal and personal election, and particular redemption; or man’s capacity to obey and keep the law with original sin; or man’s personal righteousness with free justification by the righteousness of Christ imputed.

It is positively and expressly affirmed in the Baptist Letter that man has a capacity of being governed by and obeying the law, as being a rational creature, a free-agent, and as having free-will; for, say they, “if man was not a free-agent, but acted upon from invincible, foreign agency, against his will, certainly there would be neither sin nor holiness in his actions.”

These are the grounds upon which the law is to be established as a rule;—rationality, free agency, free-will, and man’s capacity to obey the law. They say that “to cite passages of Scripture to prove assertions, is to upbraid their readers with egregious ignorance of the New Testament.” Therefore, without bringing one single text of Scripture to prove such important points of doctrine, the believer is laid “under an obligation to fulfil the law.” Surely they must have drunk deep of the golden cup full of abominations, who can say that fallen man can obey and keep, yea, fulfil the law. These are the drunkards of Ephraim, who are spoken of by the prophet Isaiah in chapter xxviii, who are swallowed up of wine, and are out of the way through strong drink, who err in wisdom and stumble in judgment, to whom the Lord

SAYS, "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." By their own words such must stand condemned who can adopt the language contained in the Baptist Letter:—"By our own righteousness we personally honour our Maker: we experience the exalted pleasures found in the practice of holiness; we enjoy communion with God, the testimony of a good conscience, and a delightful sense of the approbation of Jehovah. Do we, by the righteousness of Christ, personally honour God? Do we by that righteousness experience the exalted pleasures found in the practice of holiness? Doth the righteousness of the Redeemer capacitate for communion with God? Is it by that we enjoy the testimony of a good conscience and the delightful sense of the approbation of Jehovah? Surely not; the righteousness of Christ not answering these important purposes, can never supply the place of our own personal obedience to the moral law, by which *alone* these ends can be answered."

May the Lord ever keep me faithful to oppose such blasphemous sentiments as these; and detect such damnable heresies, which have a tendency to destroy the very foundations of our faith. I am happy, therefore, that you have given me an opportunity of stating my objections to that particular phrase so much insisted upon: "The law a rule of life or conduct to a believer," which I propose to do in the following manner:

First, I would endeavour to prove that the law was not given upon supposition that man could keep it.

Secondly, I would endeavour to show that the believer is absolutely and entirely delivered from the law.

Thirdly, I would answer the leading objections generally made to that doctrine, which holds that the believer is absolutely and entirely delivered from the law.

Fourthly, I would show what it is to be under the law, and what it is to be delivered from the law.

First, I am to prove that the law was not given upon supposition that man could keep it.

It is admitted in the Baptist Letter, that *it would be absurd to say that the law was a rule, if man had not a capacity of keeping it*; they say man has this capacity, and I have now to prove that man has not this capacity. The whole dispute seems to turn upon this very point. I am thankful, therefore, that the Scriptures speak so positively and expressly to it. It is said, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Again, Paul says, "I consent unto the law that it is good; but how to perform that which is good I find not." In another place he says, "The law is spiritual, but I am carnal, sold under sin." If man is not subject to the law

of God, what becomes of his capacity, and of being governed by it? If Paul found not how to perform that which was good, where was his power to keep the law? If the law is spiritual, reaching to the inmost thoughts and intentions of the heart, how can it be fulfilled by one, the imaginations of whose heart are only evil, and that continually?

In answer to this, it is generally asked, Why was the law given, if man could not keep it? I bless God that this question, too, has been answered by an inspired apostle: "Wherefore then serveth the law? It was added because of transgressions" (Gal. iii. 19), that is, to show man that he is really a transgressor. Many passages might be brought to prove that the law was not given upon supposition that man *could* keep it, but in order to show him that he could *not* keep it. "By the law is the knowledge of sin" (Rom. iii. 20); it discovers the exceeding sinfulness of it; concludes all under sin, that every mouth might be stopped, and the whole world might become guilty before God.

Are we children of transgression? Are we conceived in sin and shapen in iniquity? Are we by nature children of wrath? If we are, then nothing can be conceived more absurd than to suppose that man should be possessed of a power of keeping that law, under which he lies a condemned criminal, waiting the execution of the sentence already passed upon him; for by the offence of one, judgment came upon all men to condemnation; and our Lord says, "He that believeth not is condemned already." (Jno. iii. 18.) As condemned criminals, then, we are bound to suffer the punishment which the law requires.

It is certain that God knew the weakness and frailty of fallen man and the extent and spirituality of his own law, when he gave it upon mount Sinai; therefore to say that God gave the law upon mount Sinai upon supposition that man could keep it, is to charge him with the greatest folly, and to contradict the true end and design of the law being given. That man had power to keep the law and a capacity of being governed by it as long as he continued in a state of innocency, is readily admitted; but now, as transgressors, all are equally concluded under sin and shut up under the law; which, as a schoolmaster, is to bring us unto Christ.

That display of the covenant of works which God made upon mount Sinai, was clearly intended to show that under that covenant he was a consuming fire, and could not be approached. We read that "the mount burned with fire, with blackness, and darkness, and tempest, and the voice of words; which voice, they that heard entreated that the word should not be spoken to them any more, for they could not endure that which was commanded; and if so much as a beast touched the mountain, it was to be stoned, or thrust through with a dart; and so terrible was the sight that Moses said, I exceedingly fear and quake." (Heb. xii. 18-21.)

By the moral law given upon mount Sinai, contained in ten commandments and written upon two tables of stone, I under-

stand the covenant of works. The manner in which Moses broke the tables sufficiently proves that it was a broken covenant. It is certain that the law given upon mount Sinai was in substance the same as that given to Adam in the garden; for though the law given to Adam in the garden was contained in one prohibition, namely, not to eat of the fruit of the tree of knowledge of good and evil, and the law given upon mount Sinai was divided into ten distinct heads; yet nothing was thereby superadded to the law given to Adam in the garden; because that which was sin after the giving of the law upon mount Sinai, was sin before that law was given. This Paul clearly proves: "Until the law sin was in the world; but sin is not imputed when there is no law." (Rom. v. 13.) This is certain, because death reigned from Adam to Moses; now "where no law is, there is no transgression." I must observe, too, that the conditions were the same,—do and live; transgress and die.

In answer to this a distinction is generally made between the law as a covenant and the law as a rule; so that though the believer is delivered from it as a covenant, nevertheless it is said that he is still under it as a rule. That the law is an eternal standard of holiness and a rule of judgment, so that all who are found under it will be condemned by it, is readily granted; but to say that a believer is under the law, is unscriptural; neither can this distinction be admitted, for the reason given in the Baptist Letter; namely, that "to admit the law as a rule, is to suppose a capacity in man of keeping it, and of being governed by it."

It must certainly discover the grossest ignorance of the nature, end, extent, and spirituality of the law, to affirm that any of the sons and daughters of Adam (except the God-Man) could possibly fulfil the law. To affirm this is truly Antinomianism; for who is against the law so much as he who affirms that fallen man can personally keep it, yea, fulfil it? The Psalmist says, "Thy commandment is exceeding broad;" but if frail, fallen man can personally keep and fulfil it, it is exceeding narrow; besides, if man could personally fulfil it, then Christ has died in vain. No man, I am sure, who has ever been killed by the law, or to whom the righteousness of Christ has ever been revealed, could presume to say that man can personally fulfil the law. I would judge no man in that sense of which Paul speaks, yet every man will be judged according to his obedience or disobedience to the gospel: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 16.)

The greatest confusion arises from not clearly distinguishing between obedience to the moral law and obedience to the gospel. If obedience is spoken of in Scripture, the natural man immediately supposes that it means personal obedience to the moral law. If the commandments are spoken of, he supposes that the ten commandments are meant; if the law is spoken of, he knows of no law but the law of works under which he lives. But Paul

speaks of obedience to the gospel; for the wrath of God is revealed against all those who obey not the gospel. There are two commandments given by our Lord to believe and love, as well as ten commandments given by Moses; there is the law of faith as well as the law of works; the law proceeding from mount Zion, as well as the law given upon mount Sinai. From not making this distinction many passages which speak of obedience to the gospel are understood as if speaking of man's personal obedience to the moral law. To obey the gospel is to believe in the Lord Jesus Christ and submit to his righteousness. He who thus obeys the gospel and submits to the righteousness of Christ, in the eye of the law is one "who doeth righteousness, and is righteous, even as Christ is righteous; for his righteousness is unto all and upon all them that believe," which, of course, must include all other righteousness.

I have thus proved my first assertion, that the law was not given upon supposition that man could keep it; because God knew at the time when he gave the law, that man could not keep it; and so far from giving it upon supposition that man could keep it, the true design for which the law was given, was to show that he could not keep it, since it proves *that* to be disobedience which man supposes to be obedience.

Secondly, I am now to prove that the believer is absolutely and entirely delivered from the law. The end being answered for which it was given, the relationship is dissolved and the authority abrogated; Christ being the end of the law for righteousness to every one that believeth, by whom transgression was finished, and an end was made of sin; for sin being the transgression of the law, it cannot be imputed where there is no law; for "where there is no law, there is no transgression." Now Christ, in his flesh, abolished the law; for by one offering of himself once offered, he hath for ever perfected them that are sanctified, having put away sin by the sacrifice of himself. Hence the apostle in Rom. vii says, "Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. Wherefore, my brethren, ye also are become dead to the law by the body of Christ." It appears, from the manner in which the apostle expresses himself, that a believer has no more to do with the law than a woman has to do with a former husband who is dead and buried, she being married to another man. Again, Paul, in his epistle to the Galatians, makes use of another comparison equally just and striking, to describe the believer's deliverance from the law, when he compares it to a schoolmaster: "The law (says he) is our schoolmaster to bring us unto Christ; but when faith is come, we are no more under a schoolmaster." And in another place he says, "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father;" but when that time is come, he is no more under tutors

and governors; therefore says the apostle, "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."

We find the nature, end, and issue of a law-work clearly described in Heb. xii, for the chastisement there spoken of means conviction, or that distress which the soul goes through under the law as its schoolmaster. We there see the nature of conviction, that it is an education, as our Lord says, "He that hath heard and learned of the Father cometh unto me." The end or design of conviction is to beat the soul off from any conceit of its own holiness, that it may be partaker of Christ's holiness. The end or issue of conviction is peace of conscience, for it brings forth the peaceable fruit of righteousness to them who are exercised by it. The man who is brought to see, by the law, that he is accursed and unclean, cannot rest till he is brought to see that he has everything in Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption; so that, being wholly unclean by nature, by the washing of regeneration and renewing of the Holy Ghost he is made perfectly clean, "being washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.)

That the believer is thus made perfectly righteous and faultless before God is a glorious truth; for to that end Christ was made sin, that we might be the righteousness of God in him. If the believer is thus righteous, then it follows that the law has nothing to do with him, for it was not made for a righteous man; for what things the law saith, it saith to them that are under the law; but ye are not under the law, but under grace. From hence it appears that a believer is as much delivered from the law, as a woman is delivered from her husband when he is dead and buried, or as an heir is delivered from his guardian, when, being of full age, he has taken the management of his affairs into his own hands; or as much as a boy, when taken from school, is delivered from his schoolmaster.

I come now, in the third place, to answer the leading objections which are generally made to that doctrine, which holds that the believer is absolutely and entirely delivered from the law.

1. The first objection is this, that if the believer is absolutely and entirely delivered from the law, then he has nothing to restrain him from giving loose to his passions, and vicious inclinations.

This objection must suppose the law to be a restraint from sin, which is so far from being true, that by reason of the corruptions of our heart, it provokes to sin; for though there is nothing sinful in the law itself,—on the contrary, the law is holy, and the commandments holy, just, and good; yet sin, says the apostle, "taking occasion by the commandment wrought in me all manner of concupiscence; for the motions of sin which were by the law, wrought in me to bring forth fruit unto death." Such is the bent and force of our corrupt nature that the more strictly

anything is forbidden, the more eagerly it is coveted. A man fretful under the law may be compared to an unruly horse,—the more he is curbed, the more headstrong he grows; for the law working wrath, and terrifying the conscience, thereby stirs up the enmity which there is in every man's heart naturally against God; for the carnal mind is enmity against God. This enmity lies dormant till conscience is terrified and the soul distressed; then the enmity appears, and the poor soul is brought, with Job, to curse the day he was born, the womb that bare him, and the paps which gave him suck, crying out in the bitterness of his soul, because the arrows of the Lord stick fast in him, and his hand presseth him sore: "Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me; and why the breasts that I should suck?" I must suppose that those who are so fond of the law, never heard the voice of the law speaking in their conscience, otherwise they would cry, with the Israelites, "Let us not hear again the voice of the Lord," and God answered, "They have well spoken that which they have spoken," in desiring to hear this voice no more. "I will raise them up a Prophet from among their brethren; unto him they shall hearken."

He who knows anything experimentally of the law, knows that it cannot make the soul hate sin; the greatest horror and distress imaginable cannot make the soul hate sin; the torments of the damned cannot make the soul hate sin, but hate God; nothing can make the soul hate sin but the love of God shed abroad in the heart by the Holy Ghost. So that not the law, but grace teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world; not fear, but love constrains us not to sin.

The next objection is this: If the law be not the rule, the believer has nothing whereby he may regulate his conduct.

This objection supposes the law to be perfect, and the only proper rule of conduct; if perfect, it must needs teach us the whole of our duty, but this it does not, for the law makes nothing perfect, neither does it leave any room for repentance and faith, much less does it teach us to depend upon the righteousness and blood of Christ for salvation. It is generally supposed that the law is a perfect copy or transcript of the moral perfections of Deity. This cannot be if mercy is a perfection of Deity; for though the law discovers the justice and holiness of God, yet there is not the least trace of mercy to be found in the law itself, only in subserviency to the gospel, where alone mercy and truth meet together, righteousness and peace kiss each other. There is not a commandment in the law which is not more clearly expressed in the precepts of the gospel. Whilst the law says, "An eye for an eye, and a tooth for a tooth," the gospel says, "If thy brother trespass against thee seventy times, forgive him." Which shall we make our rule?

As this objection seems to arise from a concern for morality and

good manners, it may be thought that we are enemies to morality in attempting to set the law aside as a rule; and indeed it is commonly insinuated that we wish to be delivered from the law, that we might continue in sin. But, says the apostle, "Shall we continue in sin that grace may abound? God forbid. How shall we who are dead to sin, live any longer therein? Sin shall not have dominion over you, for ye are not under the law, but under grace."

The real truth of the matter lies here, the believer has the law written in the fleshy table of his heart, whereby he serves, not in the oldness of the letter, but in newness of spirit; not going back to the covenant of works, as contained in ten commandments and written upon two tables of stone, which is the oldness of the letter, but with good-will, doing service as unto the Lord; for seeing the law fulfilled by Christ, he can say, "I delight in the law of God after the inner man;" and can cry out, "O how love I thy law!" But it is impossible for an unbeliever, whatever he may say, to love or to delight in that law by which he sees himself condemned. Let hell and the curse be removed out of the believer's sight and from his conscience, nevertheless the earnest desire of the soul is to live more and more in conformity to the divine will, more and more devoted to his God and Saviour; therefore it is a great mistake to suppose that we are against the morality of the law, because we say that the believer is absolutely and entirely delivered from it. It is not because we disapprove of the morality of the law, or that we would refuse to be tried by the law in respect of our conduct in life before men, that we object to that phrase, "*The law a rule of life;*" but it appears to me not only an insult to common sense, but the highest indignity offered to the eternal Majesty of heaven to say that we observe the law as a rule, when, at the same time, we live in the wilful and allowed violation of the fourth commandment, which says the seventh day is the Sabbath; how then can the law be observed as a rule, when the first day is observed, and not the seventh? *

The great objection to the phrase is this,—the covenant of works being fulfilled by Christ no longer exists, as to the believer, under the form of a law; for there can be no law without a sanction; the sanction of the moral law is the curse. There is no curse, "no condemnation to them that are in Christ Jesus;" therefore the sanction being taken away, the covenant of works, as to a believer, exists no more under the form of a law. It is impossible to understand the Scriptures, unless the two covenants be kept each in its proper place; the law is good, if a man use it lawfully; but the law is not of faith.

As to that distinction which is generally made between the law as a covenant and the law as a rule, I can only say, that it has been adopted by some able writers, who, I believe, were honest in their distinction, and for whose memory I still retain a sincere veneration; but I cannot suppose that the elders and messengers who published this Circular Letter were honest in their distinc-

tion, because, in one place they say, "It is a glorious truth, which we readily allow, and in which we greatly rejoice, that believers are delivered from the law, as a covenant of life;" yet, in another place, the believer is said to be under the law in its covenant form, inasmuch as it offers rewards according to obedience. "Let us now (say they) take notice of the rewards which the law proposes. By the rewards of the law we mean that happiness which is to be obtained, either in obedience to its authority, or in consequence of obedience." Is not this the covenant of works? Is not here great encouragement to work? Not only that happiness which naturally arises from a performance of what the law requires; but there is something which looks like over wages," which the Divine Being promises to bestow on the obedient, of his sovereign goodwill and pleasure. How nearly does this resemble the Popish doctrine of supererogation?

As to the distinction made in their Letter between the law as a covenant and the law as a rule, it is only in pretence, for it is preserved strictly in its covenant form, and enforced upon the conditions of the first covenant.

I should be sorry to differ about words where we agree in sentiment, and for my own part would readily give up any phrase, if another can be found to which all parties can agree and to which none can object. I would, therefore, propose this phrase, "The Scriptures are the rule of faith and practice." Surely this is as extensive in its meaning as to say, that the law is a rule of life; to which, for my own part, I cannot consent, because it implies that the believer is under the curse: "As many as are of the works of the law are under the curse." (Gal. iii. 10.) If so, the foundation is destroyed, and gospel-liberty is at an end.

To say that the believer needs the written law of ten commandments to regulate his conduct, is to set aside the law of the Spirit of life in Christ Jesus, which sets him free from the law of sin and death. By this, those elders, who through faith obtained a good report, must certainly have regulated their conduct; for the written law was not given till four hundred and thirty years after the promise made to Abraham. There is but one Lord, one faith, one baptism, one Holy Ghost, one God and Father of all, who is above all, and through all, and in you all. A believer in every age always sustained the same character, and as many as are the sons of God are led by the Spirit of God; and if led by the Spirit of God, the apostle says, "Ye are not under the law;" for the Spirit surely is a sufficient Guide, without any other direction and assistance; and to this purpose it was given at the day of Pentecost, as a dispensation distinct from the Sinai dispensation. Here lies the difference between a believer and an unbeliever; the one is under the law, the other is under grace.

Fourthly, I come now to show what it is to be under the law, and what it is to be delivered from the law.

To be under the law is to be under its sentence, without strength, without righteousness, without a knowledge of God, without love

to God, and without even a will to be saved in that way which God has appointed.

If I were to describe those who are under the law, I should say not only the openly profane, but the man who rests in his moral character, in outward reformation, in the profession of religion, in his strict attendance upon religious exercises, in the literal knowledge of the Scriptures, in any particular system or sentiment, without a sense of God's pardoning love by the revelation of Jesus Christ, is certainly under the law; for though religion leads to morality, reformation, profession, attendance upon religious exercises, and to the maintaining of certain sentiments, yet it does not consist in these things. These things may be where there is no true religion, but there can be no true religion where these things are wanting.

It is certain from the Word of God that a man may go far in religion, and yet remain shut up under the law, destitute of saving grace; a man may feel distress and horror, even to despair, like Cain and Judas; he may be deeply humbled, as Ahab; he may seek repentance diligently with tears, like Esau, and yet be lost. It is certain that he may preach and prophecy, like Balaam or Saul; he may be zealous for the truth, as Jehu; or, according to Paul, "he may have all knowledge, and understand all mysteries;" he may give his body to be burnt, and his goods to feed the poor; yet if he has not charity, that is love, all is nothing. This is the turning point; this determines our true character,—a sense of God's pardoning love by the revelation of Jesus Christ. And then hope maketh not ashamed, when the love of God is shed abroad in the heart by the Holy Ghost.

Faith delivers from the law: "Before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Gal. iii. 23-25.)

Since faith delivers from the law and introduces the soul into a new state, by translating it from darkness into light, and from the power of Satan unto God, I shall briefly explain the nature and effects of saving faith, according to the Scriptures.

I would entirely lay aside the various definitions and distinctions of faith which prevail according to the different creeds and confessions of professing Christians, and confine my thoughts to the Scriptures, from which I learn that there is but one true saving faith, and that everything short of that is a dead faith. Paul says, "Faith is the substance of things hoped for, and the evidence of things not seen," that is, faith gives the soul the real and actual possession and enjoyment of that happiness which all hope for and which all are seeking: "Upon believing," says the apostle, not "after ye believed," as it stands in the common translation, "ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Faith, likewise, is a full demonstration, a decisive

evidence, a clear conviction of those things which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," otherwise than by the revelation of God's Spirit; but, says the apostle, "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . . 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. 10-14.)

That faith is the gift of God and of the immediate operation of his Spirit, is clear from many express Scriptures. It is said, "No man can call Jesus Lord, but by the Holy Ghost." Paul, writing to the Thessalonians, says, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance;" and in his epistle to the Romans he says, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein the righteousness of God is revealed from faith to faith;" and his prayer was that God would fulfil the work of faith with power. Where this is not the case, faith is dead, as clearly appears from what James says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" that is, a bare assent of the understanding, without power or life. No, if a brother or sister should be naked or destitute of daily food, it would not satisfy the cravings of hunger barely to say, "Be thou filled;" neither would it warm them barely to say, "Be thou clothed," unless they are actually supplied with those things which are needful for them; even so faith, unless it appropriates Christ, does in nowise profit the soul; for "except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." James tells us that Abraham was justified by works; that is, by the work or act of faith, not by his personal obedience to the moral law; for the work by which Abraham was said to be justified, was contrary to the moral law, namely, offering up his son. In like manner Rahab is said to be justified by works; and the works by which she is said to be justified were contrary to the moral law,—betraying her country and telling lies.

The work of which the apostle James speaks can mean nothing else but the work or act of faith, and this work of faith always pertains to the conscience; for the mystery of faith lies in a pure conscience. Faith purifies the heart; as the apostle says: "Ye have purified your hearts by obeying the truth," through "sanctification of the Spirit, and belief of the truth."

This is the most important inquiry in which any person can be engaged, to examine himself whether he be in the faith. It may perhaps be asked how and by what rule shall he examine himself; by what marks and evidences shall he prove himself?

The apostle says in the same verse, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) As if he should say, "Is it possible for a soul to experience such a change, without knowing it?" The great question is this, "Have ye received the Holy Ghost?" John says, "Hereby we know that he abideth in us, by the Spirit which he hath given us." (1 Jno. iii. 24.) The same apostle says, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit;" and again: "Hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

There are many marks and evidences laid down by which professors are often called upon to examine themselves, which must necessarily take the eye off from the right object, which is Christ; consequently must bring darkness and distress upon the soul, and which, after all, never can bring the soul to any certain or happy conclusion as to its true estate.

Sometimes distress of mind is made a mark or sign of grace, and conviction is to be looked upon as conversion; but if a soul is really convinced, it never will be satisfied till the Lord speaks peace by his Spirit; for conviction is so far from being conversion, that our Lord makes it a proof of the want of faith, for he says the Spirit is sent to convince of sin, because they do not believe. Reformation, profession, and many other such-like marks are often insisted upon, but all this may be seen of men; religion is best determined by what passes between God and the soul in private; and the change which takes place in the soul upon believing can only be effected by the mighty power of God, by which he is brought from being under the law to experience the glorious and happy liberty of God's dear children.

If the justification of a soul is to be proved by sanctification, and sanctification is to be proved by our obedience to the moral law, then the evidence of the Spirit must be excluded in justification; the soul never can come to any rest or peace. Hence we find that persons are often taught to look into themselves for that which they can never find, instead of looking unto Christ, who of God is made unto the believer wisdom, righteousness, sanctification, and redemption.

If the believer is not entirely delivered from the law, the doctrine of justification by faith alone is overturned, and Christ denied in his offices of Prophet, Priest, and King; for as our Prophet we are to hear him; as our Priest, he hath finished transgression, and made an end of sin; as our King, the church can only be subject to him.

As there is a highway cast up for the ransomed of the Lord to return, let us take the stones which were against us and contrary to us, out of the way, and since we have such a High Priest over the house of God, let us draw near with a true heart,

in full assurance of faith, because he is faithful who hath promised.

Having thus briefly stated my objections to that phrase, "The law a rule of life," I leave you to enlarge upon what has been thus slightly touched upon, with earnest prayer that the Lord, in infinite mercy, would accompany it with his blessing; for believe me, with real concern for your soul's eternal welfare,

Your sincere Friend and Servant in the Gospel of our Lord
Jesus Christ, JOHN BRADFORD.

DESIRE FOR THE SPIRIT'S ASSISTANCE.

SPIRIT DIVINE assist my lays
While I attempt to sing the praise
Of Him who died upon the tree
That he might set his people free.
How shall a feeble worm begin,
With heart and lips defiled by sin,
Whose thoughts, unless impressed by thee,
Like a deceitful bow will be?

No thanks to me, most holy Lord,
That I still hang upon thy Word;
My heart, a sink of every ill,
Would follow after evil still.

I'm kept by thee, my gracious Guide,
Though ills beset on every side;
For 'tis by thy restraining power
None can my feeble soul devour.

O that my heart in love would glow,
Mine eyes with tears would overflow,
While I could sink before thy feet,
Thy love and mercy to repeat.

But Ah! my heart's a barren waste,
Where no good thing can e'er be raised,
Where hope would die if 'twere not fed,
By thee who art the living Bread.

Then shall I silent keep my tongue
Because but feeble is my song?
No; though my love may feeble be,
I'll praise thy love so great to me.

I come in thy prevailing Name,
Dear Lord, accept me as I am;
Purged by thy blood I shall appear
Before thy throne exceeding fair.

R. A. B.

THERE is no greater misery in this life, than not to be in misery; no greater affliction, than not to be afflicted. Woe to that soul that God will not spend a rod upon.—*Brooks.*

A LETTER FROM A GODLY FATHER TO HIS SON.

My dear Joseph,—I received your letter with much affection and sympathy; yea, with mingled feelings which are better felt than described. I was glad to hear from you and that you told me a little of your trials and exercises. I believe these are feelings to which you cannot fully give utterance. Trials attend many in things pertaining to this life, which may end in desperation, and only work wrath. These things cause trembling of heart to the poor sensible sinner who feels to be weakness and helplessness itself to stand against the trials and storms that he is the subject of from without and from within, and who has much to contend with, and much to mourn over that cannot be told to the dearest friend on earth; such as the base evils of his heart, foolish wanderings, vain thoughts, distracting cares, fresh-contracted guilt, continually sinning against a good and gracious God, a murmuring spirit against his dealings in providence, self-pity working rebellion, and a Jonah-like spirit, so that we think we do well to be angry. No doubt you can enlarge upon these things, but are they not sorry things to enlarge upon? O the little light, the little life, the little faith, the little love, the little grace we possess! Yet, with this small portion of the grace of the Spirit, we cry with sincerity of heart, "O Lord, what sinners we are!" What a mercy to have the Spirit of God to teach us these things, and to humble us and give us repentance that needeth not to be repented of; such as conviction of sin, contrition for sin, confession of sin, and conversion from sin.

May it be your portion and mine, and all that are near and dear to us, to have God to be our Teacher. It is written in the prophets, "And they shall be all taught of God;" and the Psalmist says, "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." (Ps. xciv. 12.) He must be blessed because he is taught of God. He is taught to know his guilt and misery, and also the remedy provided for both.

Man by nature does not know himself; God must show him what he is. And has he not in some measure shown us what we are, which has caused us to fall down before him and confess what wretches we are under a feeling sense of our sinfulness? What made us cry for pardon, peace, mercy, refuge, and salvation, knowing that we were guilty sinners, law-breakers, condemned, and helpless; yet directed by the Spirit of God to the cross of Christ, being well assured that nothing but the blood of Jesus could reach our case, cleanse from sin, and blot out our transgressions? My dear boy, I feel it very solemn while I write these things; yet nothing will satisfy my soul but a sense of interest in the dying love of a precious Redeemer, and, by living faith, to be washed in his blood, clothed in his spotless righteousness, live to his glory, see him so as to eclipse all things on earth, bear his image, breathe his Spirit, walk in his ways, and at last be with him where he is. This alone can satisfy, and I would say with David, "My meditation of

of him shall be sweet; I will be glad in the Lord." O to see him as my ever-living Intercessor interceding for me!

But how contrary to all this do we find it at times, both within and without. What a conflict we feel! Is not the baseness, wickedness, ingratitude, and unbelief of our hearts constantly showing itself in a most God-dishonouring manner, and at times we feel no heart to mourn over these things? Then again we feel afraid we are altogether out of the secret of true mourning, godly sorrow, and a broken heart for sin, because we feel such heart-departures from the Lord. Is it not your lot and mine to sorrow and mourn over these things, and are we not often afraid to open our lips on account of what is going on within? God knows what guilty consciences we feel to have, and how, more or less, we are defiled in all we do. May this, under the Spirit's teaching, cause us to fall before the Lord with self-abasement, and lay our mouths in the dust with deep humility, confession, and supplication, that we may be blessed with that special favour that he bears to his people, and have that precious faith that works by love, that we may be more humble in our walk before the Lord.

Notwithstanding all, do we not feel it to be the one thing needful to know, love, and fear God, to grow in grace and in the knowledge of the Lord and Saviour Jesus Christ, that we may be strong in the grace that is in Christ Jesus, and have grace to meet all things with sweet submission and contentment, and to stand against all the trials and storms that overtake us by the way? Tribulation shall not drown the Spirit-taught soul that has fled to the Ark, Christ, for safety. No, never; never. I hope I feel a little sweetness while meditating upon the faithfulness of God to his promises. If God be for us, who or what can be against us? May we love nothing like God and hate nothing like sin. Whatever storms overtake you, may you ride safely, by precious faith, in the Ark, Christ Jesus; then the storms and billows that beat upon you shall not drown you, but you shall stand every storm and live at last, feeling safe in the grasp of Omnipotent love.

How often in the past have we been fearful that circumstances would overwhelm us, and paced our rooms in anguish of spirit, crying, with groanings that cannot be uttered, arising from temporal and spiritual things, and have feared we could not ride over the billows, but that we should be swamped; and have felt sinking of soul mingled with cries! O what a mercy it is to have a cry in our sinkings, such as "Lord, help me." "Save, Lord, or I perish." The Lord saves poor sinking praying souls; as he said to Peter: "O thou of little faith, wherefore didst thou doubt?" Have you and I sunk so low as to find underneath have been the everlasting arms holding us up, so that we have risen again? Have we not found that He who said, "Peace be still" was with us in the storm?" May we know and experience more of the precious truth of God in his blessed Word, and say with a true heart, "Thou hast been my help; leave me not, neither forsake me, O God of my salvation!"

Whatever there may be too difficult for us, either in the present or future, whether it be in temporal or spiritual circumstances, shall we forget the barrel of meal that wasted not and the cruise of oil that ran not out? May it be our happy lot to rejoice in the record of these things; so that we may be enabled to cast all our care upon Him who has said, "Bread shall be given thee; thy waters shall be sure;" and Paul said, "My God shall supply all your need, according to his riches in glory by Christ Jesus."

May you and your dear wife enjoy, by living faith, much grace and peace through Jesus Christ. I hope to write a few lines to your wife shortly. I am very poorly, and not fit for much, but am very thankful I am able to get about.

Your loving Father,

Clifton, Oct. 7th, 1877.

GEO. HADDOW.

DRAWN WITH CORDS OF LOVE.

My dear and afflicted Friend,—Yours came to hand yesterday noon; but last night I was engaged in the vineyard, and therefore could not reply to your epistle; but I can say that before I had read half the contents of yours, a spirit of supplication came upon me; and what flowed down from the Father of lights soon began to spring up in my heart, and was sent up again into the living Fountain from whence it came; and if liberty of spirit and freedom of speech, if enlargement of heart and energy of soul may be allowed to speak, I have a hope I did not pray in vain.

My most propitious Saviour is not a little indulgent to his low, mean, and much-despised servant. It is common with the Almighty to woo, win, and allure poor lost wretches to himself, his ways, and his worship by the sweet operations of loving-kindness and tender mercy; and under these influences we are meekened, melted, and put in motion after him. This draws us from the world and excites our love to God, his worship, and his family; and it is called "alluring," "drawing us with cords of love," and "winning souls." It is the only wise God our Saviour that wins souls to purpose. Under this first work I ran after him with delight; and under the same Ruth left the land of Moab; the same was upon Job, Abraham, Hezekiah, and John, the apostle; and while this lasts, diligence, liveliness, and activity are apparent enough; but when these influences are suspended a visible declension soon appears. In all this work the most tremendous attributes or perfections of Deity are out of sight and unknown to us; and so is the great deep of inbred corruptions and lusts also. What knows such a poor soul of the strict justice, the spotless holiness, the immutability, the divine veracity, and the terrible majesty of God? Nothing at all. He knows nothing of the terrors of the Lord, his severity, his wrath revealed in the law, and his declared vengeance. It is needful, my dear friend, that we poor incarnate devils, in whom Satan has kept his court, in whom

he has reigned and ruled, and by whom and at whose will we have all been led captive,—I say it is needful that we should have some acquaintance with these divine things, for these are a check to presumption, and furnish us with becoming reverence and awe, and teach us to know our distance; yea, a deep and lasting impression of these things is of infinite use to us, for here we learn to know the unfathomable depth of man's fall, our deep need of a Saviour, the invaluable worth of a finished salvation; and the grace of God in Christ Jesus is wonderfully magnified thereby.

With a clear view of all the above things, I long lay at the door of the shadow of death, with the snares of death and the pains of hell within; and all the preachers who are strangers to these things are no interpreters of the handwriting on such as your beloved friend; and in such perilous cases as his, they are physicians of no value. Without something of the above teaching there will be an inconstancy and an instability in religion. The way that God does the above work is by an application of the moral law to the conscience of the sinner by the Holy Spirit, which Spirit makes known to the soul the spirituality, the boundless extent, and the unlimited demands of the law. Hence the complaint, "Thy commandment is exceeding broad." This handwriting was applied to Job, and he complains, "Thou writest bitter things against me." In the same way a horror of great darkness fell upon Abraham; under the same schoolmaster Jacob cries out, "How dreadful is this place;" and by the same teaching Isaiah cries out and concludes, "Woe is me; for I am undone!" Hezekiah draws his final conclusion also, "I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world;" David sinks into the horrible pit under it; Daniel's comeliness turns into corruption; the apostle John falls dead at Christ's feet; and Paul's sin revived and he died, when the commandment came to him. All these desponding cries were extorted by a sight of sin in this glass of the law; for "where there is no law, there is no transgression;" for "by the law is the knowledge of sin." And it is my opinion that the law is now applied to your friend, and every soul that escapes this teaching while in this world, will most assuredly have an abiding application of it the very moment the soul departs from the body; for no soul shall receive either its sentence or its doom till the law shall make it manifest that both the sentence and the doom are strictly just.

Under this divine teaching all the sins in the universe appeared as nothing when compared to my own; and the wrath and curse of the law confirmed this in my own conscience that I was the quintessence of iniquity, nor would ten thousand years' existence in this life ever obliterate from my mind the wormwood and the gall; for my soul hath them still in remembrance, and is humbled within me. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give

him rest from the days of adversity." (Ps. xciv. 12.) Christ said, "Every one that hath heard and learned of the Father cometh unto me." Says our Saviour, "I will give him rest, and an easier yoke, and a burden more light." Nor would I part with this teaching for a thousand worlds. God knew I needed it, and the work I was designed for required it.

I must tell my dear friend further on this subject, that if it be God's teaching out of the law that your friend is now under, you will hear him complain of the exceeding sinfulness and vileness of his corrupt nature; of the hardness and impenitency of his heart, his rebellion against God, of his want of contrition, submission, and humility. His fears, his terrors, his confusion, and the want of memory and recollection will be apparent, and every day will Satan vary his temptations or assault him with new ones; unsuspected corruptions will be daily springing up, and long-forgotten sins will be hourly flowing in to augment the awful account; so that he will say, with one of old, "My sins are more in number than the hairs of my head; therefore my strength faileth me." Saith David, "My sin is ever before me." Our secret sins are set in the light of God's countenance, and there they appear in their true colours. But that which makes this law work and the bondage of it the more alarming to us is, that these legal convictions work dryness, and the soul is barren and parched under them, and all the curses in God's Book flow into the mind of the sinner, which leaves no room for contrition to work; nor do they discover any place where repentance can act; for God ministers not the Spirit nor his grace by the works of the law. All unction, all anointing, all submission, all yielding, melting, and moisture are peculiar to the gospel.

Your friend is now at the judgment-seat where Job was, and he is under his great trial for eternity; and I know that the Saviour says, "He will bring forth judgment unto victory." Therefore let him wait for the Saviour's law. Faith, I doubt not, will come in due time, nor shall every hurried and rash speech which may drop from his mouth in violent haste, make God break his covenant with Christ Jesus, or make the faith of God without effect. Paul, Jeremiah, and Jonah went further than he in speaking unadvisedly with their lips, and yet found grace. Words spoken against the Son of man are to be forgiven. (Matt. xii. 32.) The divine arrests of justice are come upon him just in due season, before his profession was quite withered away. That which floated before in the mind and understanding is now sunk down into the heart and conscience, where it will find both rooting and basis; and we know that it is a good thing that the heart be established with grace. I hope to be constantly in prayer on his behalf. Tender my kind love to him.

My wife joins with me in love.

Affectionately yours in Christ Jesus,

To the Prisoner of Hope,
July 23rd, 1812.

W. HUNTINGTON.

PRECIOUS MOMENTS.

My dear Pastor,—Many thanks for your kind letter of which I did not feel myself worthy, though I esteemed it a great favour to receive it, and felt its contents very precious to my soul.

My path has indeed been a trying one of late; but I have been led to acknowledge that it is only a fulfilment of the sacred Word of Truth. I feel a desire to tell you a few of the Lord's dealings with my soul. May the Holy Spirit be my Teacher and enable me to honour the Lord in so doing; and to his dear name be all the praise.

I have had nearly six years of great peace and happiness with regard to temporal things, and I think I can say I have also had many spiritual blessings since the Lord placed me amongst his own people in B., who are very dear to my heart. I sometimes think my present trouble is of the Lord, and that it is for the trial of my faith. One Wednesday evening at about the commencement of this affliction, I came to chapel very much cast-down. We sang hymn 289, and it seemed all for me. The sermon was upon *prayer*, which I felt very precious. At another time you preached from Ps. xxxvii. 16, and hymn 1025 was sung. I was greatly blessed at that time, and my soul was full, so that I could not praise the Lord enough. The following lines expressed my feelings:

“O for this love let rocks and hills
Their lasting silence break,” &c.

I little thought I was so soon to be deprived of attending these week-night services, some of which have been the happiest seasons I have ever spent.

About a month before I left M., when asking the Lord to appear and make my way plain, he gave me these words: “Casting all your care upon him, for he careth for you,” which brought a sweet confidence into my soul that the Lord would appear. At another time the words were much on my mind: “The Lord is my strong Refuge.” The day I left I felt very much cast-down, but the Lord did not forget me; for he gave me these precious words: “Happy shalt thou be, and it shall be well with thee.” (Ps. cxxviii. 2.) I felt I greatly needed faith; for where I was about to go I did not know, but I could say that my hope was in the Lord alone, where I trust it has been for the last fifteen years; and we read that “hope maketh not ashamed.” I believe the Lord's eye has been upon me up to the present time, although I feel so much sin in my heart, that, were it not for his great mercy, he might justly have cast me off long ago. Ps. cvii was once very precious to me, and I think I have of late felt the preached word more blessed to my soul than when outward things were all smooth. I have been more favoured with nearness to the Lord, and have been enabled to wrestle with him in secret prayer. These are indeed sweet and precious moments when we can feel the sacred anointings of the Holy Spirit, and our soul is admitted

into the presence of Jesus, where no eye is upon us but the Lord's, and when we can breathe our every sorrow into his bosom, and in return he drops some sweet portion into our soul, as from the lips of a tender parent. O what a mercy I feel it to be that I can say I have been thus favoured at times since I have been here, although these seasons are very short; but the worldling knows nothing of it, and I can but admire the grace and mercy that has made me to differ. Frequently on a Sunday morning I have felt my soul led out in prayer that the Lord would make his house a Bethel to me, and he has answered my unworthy petitions.

Surely the Lord has been very gracious to us as a church and people in bringing one and another of his dear chosen ones to testify of his grace and mercy to their souls. May he still bless the word preached by you from time to time to the ingathering of his own elect, that they and we may rejoice together, and that his name may be honoured and praised. I hope we may yet enjoy many precious seasons in his house while we are here below, until the time shall come when we hope to be in that place where there will be no more sin, the world, nor the flesh to annoy. I hope the Lord will still bless you and make you a blessing to his church and people.

I am very unsettled, and do not think it would be right to feel at ease in a place where I have to hear the filthy conversation of the wicked and see a great many things which are not right. I felt last week I should have to leave, yet I am afraid to take any step of myself. May the Lord still be my Guide. I have not been to the week-night service for three months, and I felt last Wednesday as though I could not endure being kept away much longer. Perhaps it was wrong to feel so, but so it was. I think nothing would cause me so much pain as to have to give up the ordinances of God's house.

With Christian love to yourself and Mrs. D.,

I remain,

Your unworthy Hearer,

Birmingham, March 15th, 1868.

C. CLARKE.

BROUGHT INTO THE BANQUETING-HOUSE.

My dear Pastor,—I feel constrained to write and acknowledge your kindness to us in our afflictions. I have never forgotten the words you addressed to me when you received me into the church. You said, "Trials you may have, and, I may add, you *will* have them;" and truly I have found it so, and every fresh trial brings your words to my remembrance; but the Word says: "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." (Ps. xxxiv. 17.) Many times I have had to cry to him in my troubles, and I can truly say he has many times answered me, and given me to feel humility and liberty in pleading with him through his dear Son; so that I have felt my soul

humbled and softened, and have had sweet access at the throne of grace. O what would a wretched sinner like me do without the throne of grace and the Saviour's blood to plead. I am naked and want a righteousness better than my own; and blessed be God, Jesus has wrought one out that is without blemish or fault, in which he will present all his people faultless in that great and tremendous day, when he will divide the sheep from the goats. This brings out the apostle's prayer, "That I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

I felt the Lord Jesus very precious to my soul last Wednesday evening as you were speaking of him and showing what he was to his people. My soul was attracted with his beauty; yea, he brought me into the banqueting-house, and his banner over me was love; so that I felt him to be altogether lovely, yea, all my salvation and all my desire. When I reached home I felt lost to earthly things, for my affections were drawn from earth and set upon Christ, in whom I saw such beauty and preciousness as I cannot describe. O the darkness, fears, distress, and sinkings of soul that I had gone through previous to this; and the workings of sin, the evils of my depraved nature, and the unbelief that I had been the subject of, I am unable to express; but what an unspeakable mercy it is to have a cry left in the soul, and, above all, that the Lord should condescend to hear and answer it to the joy of my heart.

My prayer is that the Lord will long enable you to preach his precious and Holy Word, and exalt the Lamb of God, and that the word from your lips may be accompanied with power through the Eternal Spirit to the hearts of his saints, and also prove a life-giving word to the dead; so that you may yet have many more seals to your ministry. When the word drops as dew, it moistens my parched soul, refreshes it, and makes the word precious.

I pray that the Lord will sanctify all your afflictions to you and to us also, that we may be still and know that he is God. I and my dear wife can truly say we love you for the truth's sake, and have many times felt the word accompanied with life and power to our souls as it has proceeded from your lips; so that we have received it as in deed and in truth the Word of God. This, we trust, has formed a union between you and us which death will not dissolve. I have often felt astonished to hear you trace out the very exercises and desires of my soul, and also the hidden evils of my heart, ransacking every corner, and searching me through and through; yet I desire to come to the light, and need continually to be stirred up to examine myself; for the Word says: "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." O the many secret cries, and groans that are pressed out of my soul to the Lord for mercy, fresh quickenings, more life, and more

faith for I feel much of the workings and power of unbelief, and have many fears at times lest I am not the right character, but have been deceived and deceived others; yet I know there have been times when the word has been spirit and life to my soul, and the name, blood, righteousness and Person of the Lord Jesus has been very precious to me, and I have said, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." These are blessed times to me, and my cry is:

"More frequent let thy visits be,
Or let them longer last."

My prayer in secret is that the word of the Lord may prosper in our midst and that we, as a church, may be preserved in peace and union with each other and the Lord.

In looking back upon the past, notwithstanding all the trials and afflictions I have had to pass through, and the many sins, fears, and unbelief of my evil heart, I feel that goodness and mercy have followed me all my days, and can say that shame and confusion of face belongeth unto me, while unto the Lord belong mercies and forgivenesses.

March 18th, 1884.

Yours sincerely,

THOMAS HARRIS.

VICTORY SURE.

My very dear Brother,—Thank you very much for your two last letters. I must confess my inability to express the love I feel to you, which has never altered or changed since I first knew you. I have many dear friends, but none that have proved more true and sincere than yourself; for the love of many has waxed cold. Were it not for the love of the Lord Jesus Christ, the Son of God, to me, the most unworthy and worst of all sinners, I should have given up my religion long ago. At times I feel to have no living springs, and this unfits me for writing, praying, preaching, or to do anything good. My old man of sin is a burden to me, as was the case with the apostle when he said, "O wretched man that I am! Who shall deliver me from the body of this death?" Still, it is not always death, for now and then I find a springing well of water, and this brings life into my soul,—a life that will never die; as the Lord says: "Because I live, ye shall live also."

I find by your letter that you do not doubt the reality of my religion although I have my dark times, when I am filled with doubts and fears. My path is, as it ever has been, a path of need, but I must speak to the praise of Him who I trust called me at the first, and say that he has never left me to be entirely overcome through my weakness and the powers of darkness.

You appear to have concluded by my last letter that I am under some particular trial or trouble, but this is not the case; though I have my trials the same as others. At times I can say

that the Lord is my God, and will be my Guide unto the end, which, owing to my age and infirmities, I have reason to believe will not be long. I still feel I am where the Lord would have me to be. I never felt more helped in my ministry than I have of late, and the word is blessed to the Lord's poor and afflicted people. No doubt there is wisdom in all the Lord's dealings with me, and he gives me strength in weakness, light in darkness, and wisdom to speak his blessed truth, which I trust is commended to the needy children of God, who have ears to hear, eyes to see, and feeling hearts to receive the word; so that speaker and hearers are agreed to give all the praise to free, sovereign grace and electing love. When the blessed truth of God is received in the power of the Spirit, mountains then are levelled, and crooked things made straight. These are feasting times and refreshing seasons, though they do not last long. Our mercy is that the Lord does not change, but giveth liberally and upbraideth not.

I find many enemies that war against my soul, but victory is sure; and though I am often in weakness and felt darkness, yet my faithful, unfailing Friend never forsakes me; and thus I go on from strength to strength. It is not often that I am in such a sweet frame of mind as to desire to depart to be with Christ who is my All and in all, and who will be my everlasting glory above; but yesterday I felt for a little time as though I should be glad to fly away from the things that perplex, grieve, and cast me down; for I had a fresh spring of hope in God and was enabled to look to him by faith, trusting in his Word of promise, with a desire to be made right in thought, word, and deed, and to know and do his will in all things. Thus I am encouraged to hold on my way, and am kept in the good old beaten path, though it is so slippery, thorny, rough, and dismal at times, which makes up my tribulation; but a word from the King of kings and Lord of lords makes me feel that all is working together for my good. I then see it to be the right way, and it is a blessed way.

The Lord is good to give me strength of body, as well as spiritual strength; so that from time to time I am enabled to speak his word. I am often cast-down, yet not destroyed. What a mercy it is to be made right and kept right. There are very few who love the pure truth or that know anything of the Spirit's work on the heart. The Lord is removing one after another of his dear people, but you and I are still left behind, waiting until our change shall come. You and I are living witnesses of the faithfulness of God to his promise: "As thy days, so shall thy strength be."

Should the way be opened for you to come and see us, we have a bed, a table, and a stool, and open hearts to receive you and yours. My love to the friends. My wife unites with me in love to you.

Yours in Best Bonds,
WILLIAM FERRIS.

Portsmouth, Nov. 13th, 1872.

THE HOLY ANOINTING.

My dear Sir,—I am very much pleased at the thought that you are coming amongst us. Your plain story won upon me. You have felt the truth of God's Word which says, "Without me ye can do nothing," and have found that hardness of heart, blindness of mind, misery, distress, despondency, and despair were all that you brought into the world with you; and the law, when applied, discovered all this. The law in your conscience was a fire kindled, which threatened to burn unto the lowest hell, and to set on fire the foundations of the mountains of your pride and self-righteousness. *Mountain* signifies our standing, whether it be in our own righteousness, wisdom, or strength, which are mountains in our estimation, or whether it be the grace of God in which we stand and in which we are apt, as was David, to trust more in the enjoyment of it, and thus glory more in the stream than in the Fountain; and this will not do; for we are to be strong in the grace which is in Christ Jesus.

You also found that although you were sinking in the miry clay, yet you had no power to come out, till you were led by the omnipotent hand of God to the Rock which is higher than you. That power you still look to and rely upon to keep you on the Rock. You have felt the sweet power of the Blessed Spirit,—that precious anointing of which the spouse speaks where she says, "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." (Song of Sol. v. 4, 5.) The words "hands" and "fingers" are meant to signify the different actings of faith by which virtue is drawn out of the Lord Jesus. Solomon expresses the same in his Proverbs, which are very mysterious: "Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart. (Prov. iii. 3.)

The anointing of the Spirit, my dear friend, will be your guide through life, and may you abide by it; for you have no need that anyone teach you, save as this same anointing teacheth you, and is no lie. Beware of thieves; and if ever you find me of a thievish disposition, withstand me to my face, because I am to be blamed. You know Peter, according to the foolishness that was bound up in his heart, erred in this matter; and I have a thief in my heart called *Legality*, to whom I let lodgings a good many years ago and treated him well, and I have often given him notice to quit, but he is very hard to drive out. If I serve him with an ejection, he is very saucy and says he does not care for it; but if the Lord of the house looks at him, he is off in a moment. You can find out my riddle, because the Blessed Spirit has taught you to plough. I trust you will not be seduced from the simplicity which is in Christ. I hope you will never find me trying to debauch the chaste virgin of Christ.

I thought our friend L. spoke very legally. He talked of love being the criterion of a saint, and brought forward the law: "Thou shalt love the Lord thy God with all thy heart," &c.; but he never told us whether love had cast out fear and torment, which I think he would find it difficult to prove. Paul speaks a plainer language in describing a saint, where he says, "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints;" and again: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." Now I believe you have all these three things in you,—*faith* in the Lord Jesus, which is the free gift of God, *love* to all the saints, who are manifested to you as such by the sweet savour of Jesus Christ on their spirit and in their speech; for "cannot your taste discern perverse things?" Yes, it can; and you *love* the Lord Jesus; for it was he who opened your prison by his precious blood testified of by his Holy Spirit, whom he sent into your heart. "He (a distinct Person in the Godhead) shall testify of me." L. is very legal, and his speech often very muddy. He has never clearly been brought off from the law. We find few who are clearly taught of God, and who pay strict attention to his teaching and to the Written Word.

You have wandered from hill to hill and from mountain to mountain, but your faithful Keeper had his eye upon you. "The Lord is thy Keeper." He entrusts the care of his sheep to none; he will keep them himself. I liked your communication much, and I hope we shall be mutually helpful to each other. The Lord has taken great pains with me, but after all I am very dark; but this I know that legality never helped, except to throw me down, and therefore I desire to avoid all that would drive me to the law.

Notwithstanding all the noise that is made here by people in a profession, there is not much of the teaching of the Spirit, nor is it a free people; but you have got a measure of the anointing. I wish you would read Mr. Huntington's sermon on "The Law established by Faith of Christ," page 88 in the edition of 1786, and 422 in the edition of his whole works. He says, "It is a straight path that lies between a loose profession and a legal working." May the Lord teach you and keep you. I have you in my heart, because God has, I perceive, given you a hearing ear. Pray for me that I may be led into the truth in the meaning of it, application of it, enjoyment and power of it; and then I shall, I hope, be enabled to give it out to you as a good steward. I feel to be a very poor one, not fit to be called one; but He who furnishes the seven golden candlesticks with all their light and heat and holds the stars in his right hand, can do as much for me. I know he has all power. He knows my weakness, darkness, and ignorance, and I believe he pities and feels for me.

May the Lord bless you and yours, and give you a full reward of the Lord God of Israel under whose wings you are come to

trust, and may your dear spouse share in the same blessings. Tell her there is no discouragement ministered from a sight and sense of her own wickedness, blindness, and ignorance; for the Lord is wisdom to fools and a cleansing fountain to the unclean. The Word says, "Buy the truth, and sell it not." We buy it when we part with our ignorance for the Lord's wisdom, and give up our righteousness for his. It is a good day when we get rid of such rubbish. I hope often to see you at the house of God. Hungry souls do me good; when there are such to feed, I am furnished.

May the Lord lead you and guide you, is the prayer of
Yours in Him,

Cranbrook, Dec. 29th, 1841.

H. BIRCH.

WE are exhorted to follow after peace, meekness, righteousness, charity, faith, &c.; but the difficulty is to overtake them. And, for my part, I know of nothing in my profession that puzzles me more than the exhortation to abide in the Vine,—to abide in his love; and the promise of receiving us graciously, loving us freely, meeting them that remember him in his way, and making the diligent soul fat. Upon these I have long set my heart, after these I follow, and seek them as the best of all treasure; but O with what poor success! All that I gain are some very conspicuous answers to prayer in behalf of myself and others, which at times brings a little rain for the pulpit, and then that is gone. I obtain also a continual thirst for him, and now and then a small token, just to let me know he is alive, and that is all.—*Huntington*.

I AM glad that I am old, having hope that the vail will give way in due time, and these fasting days come to an end; for we cannot fast when the Bridegroom is with us. In heaven we shall have his company, though in this world he is but as a wayfaring man, and seldom tarries a whole night. Yet it appears strange that he should court, woo, win, and captivate the whole soul, and kill it to all but himself, and then leave us to long, crave, hunger, and thirst, with seldom or ever any more than a transient visit. I am this morning in a humour to find fault, and all this world will not satisfy me; but I know what can, and that cannot be got; so we must weep and sorrow on, till death puts an end to the furnace, the cross, the fasting and the mourning.—*Huntington*.

THE disciples, with all the gracious words, comforting and faithful promises of their Master, with most heavenly discoveries of his heart unto them, were even fully convinced of his dear and tender affections towards them, as also of his continued care and kindness, that he would not forget them when bodily he was gone from them, as he was now upon his departure; yet now all their thoughts are concerning the Father, how they should be accepted with him, and what respect he had towards them.—*Owen*.

If you have a view of the plague of your own heart and are indeed kept poor and needy, empty and humble under a sense of your want of all grace and goodness in yourself, that Christ and his fulness may be the more precious and acceptable to you, you have the advantage of those who are enriched with greater enjoyments, if they be lifted up with them. (Matt. v. 3-6.)—*Erskine*.

Obituary:

MARY ANN APPEGATE.—On May 30th, 1888, aged 69, Mary Ann Applegate, a member at Zion Chapel, Trowbridge.

She was well known to many of our ministers, and was esteemed by them as a person of a meek and quiet spirit. Her heart and house were always open to the Lord's servants who visited Trowbridge.

She was born in January, 1819, of parents who regularly attended the ministry of the late Mr. Warburton; but though brought up under the sound of discriminating truth, her religion did not grow up with her, nor did she take it up of herself. She was comparable to a bruised reed or the smoking flax, for she did not pass through such great distress of soul, as is the case with some of the Lord's people; and some years of her married life passed away before any deep concern about her never-dying soul was manifest.

In the year 1850, the Lord in a marked way appeared for her husband under the ministry of Mr. Warburton, and set his soul at happy liberty from the bondage of the law in which he had been held for more than ten years. This unloosed his tongue, and caused him to speak at home of the importance and value of the soul, and of the blessed things the Lord had made known to him under the preached word, which drew Mrs. A. out in conversation, which convinced her husband that there was in her soul some good thing toward the Lord God of Israel. She expressed her solemn conviction that she was a sinner, and said that she could see no hope of going to heaven but through the merits of a once-crucified, but now risen and exalted Saviour. This had evidently been going on for some time, but her husband, being himself in bondage and not realizing what he wanted, they were upon these matters silent to each other. Some of Mr. Warburton's members hearing of this, soon sought an interview with her, and found to their joy that the work was of God. In due time she came before the church and gave a reason of the hope that was in her. The church were well satisfied with what she stated, and heartily received her, with her husband, who had previously been baptized at Back Street chapel, but not finding in the ministry there what he wanted, he was obliged to leave in order to sit under Mr. Warburton's ministry, with the blessed results before stated. Mrs. A. was baptized by Mr. Warburton, in July, 1850, and from the time she joined the church up to her death she was an exemplary and consistent Christian. She was not a great talker, but a good walker, and was one who let her faith be seen by her works. She was always ready to help the Lord's cause and poor.

A few times during my pastorate at Trowbridge she had been favoured with a spirit of hearing. On one occasion when the text was Ps. xl. 17: "But I am poor and needy; yet the Lord thinketh upon me," when I called to see her in the following week

she said, "I feel as you described on Sunday,—*poor and needy*, yet I do hope I have some evidence in my soul that the Lord thinks upon me." At another time when the text was: "Be thou my strong habitation, whereunto I may continually resort; thou hast given commandment to save me; for thou art my Rock and my Fortress," she remarked, "What a habitation God is through Jesus Christ, and how much need we have to continually resort there;" and added: "A sweet feeling came over my mind when you were speaking of the commandment to save, and of what a great thing it was that God the Father should give commandment to the Lord Jesus Christ to save a poor helpless creature like me before the world was." She evidently felt the sweetness of electing love, and that she was part of the solemn charge given into the hands of the Lord Jesus. She also had a very sweet hearing time under two sermons preached from the words: "And Joseph opened all the storehouses." She remarked, "What a fulness there is in our spiritual Joseph, the Lord Jesus Christ. In him is all that we need for life and for death, for time and for eternity. O that I could live nearer to him and enjoy more of his presence!"

During the last two or three years of her life her health had been failing, and her husband and those who knew her intimately were deeply concerned about her. She was much exercised in soul and anxious to be right in the sight of God. She sometimes had a little light shine upon her pathway, which led her to hope all would be well. Last February, when speaking to a friend whose mother had just died a blessed death, she remarked how sweet it was to hear of the Lord's goodness to his people in their last moments, and said, "Approaching as I am to the age of threescore years and ten I cannot expect to be here very long, but I feel to dread the hour and article of death, not so much from any fear of being lost; but death itself is such a terrible thought to me." This shows that though at the time comparatively well, yet she was being prepared by exercise of soul for the approaching change.

Soon after this she was taken ill, and the doctors ordered that no one should see her except her attendants. Her daughter says that on one occasion, feeling very low in her mind, her husband knelt down by the bed-side and prayed with her, after which she was much comforted. As she drew nearer her journey's end she had an attack of paralysis, which almost, if not entirely rendered her unconscious, so that she lay in a drowsy condition, and scarcely ever awoke again. Her husband was much exercised about her, when the words dropped on his mind: "I have loved her with an everlasting love;" also: "And she shall be mine in that day when I make up my jewels," which quite broke him down, and he felt assured that, although not able to converse with his wife, it would be well with her. She died on the morning of May 30th.

W. SCHOFIELD.

ARTHUR HIRST.—On Dec. 24th, 1887, aged 66, Arthur Hirst, a member at Zion chapel, Morley, Yorks.

I cannot say much about his early life, not having known him

until after his call by grace; but from that time up to his death we were on terms of close friendship. I have heard him say that he lived in open rebellion against God, and tried to fulfil the desires of the flesh with all greediness. He worked in various branches of cloth manufacturing, and Providence smiled upon him in many instances. Being associated with bad company he resolved to go to America, thinking thereby to break off these connections. He started with fifty pounds in his pocket, leaving his wife and a large family to provide for themselves. When he reached Canada he opened a marine store, and did a good trade, it being the time of the American war; but he soon got into bad company, and spent all his gains in drink, &c.

In the course of a few years he returned to England, and followed the same way of living as he had done before. After a time he left off drinking and became an abstainer, but was still without hope and without God in the world. Some few years after this he became afflicted in body, which caused him to ask the all-important question, "What will become of my soul if I die in the state I am now in?" This led him to read his Bible, and to attend Zion chapel, of which he became a member in Nov., 1883.

The following is an account of his experience as he gave it in when he came before the church:

"I was taken ill, which caused me to ask myself what would become of my soul if I died in the state I then was in. This was continually on my mind, and I felt to get worse and worse. All the sins of my past life were brought before me, and I could not see anything before me but the fiery indignation of the Lord and a fearful looking for of judgment. This led me to read my Bible to see if I could get any relief, but I seemed to get worse. Then I thought I would go to chapel, and see if I could get any comfort there, but nothing relieved me. I was in this state of mind seven or eight months, until one Lord's day when Mr. Reynolds, of Islington, was supplying at Zion chapel, and preached from the words: 'Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever.' (Ps. xlv. 2.) As he went on to show who this fair One was and that grace was poured into his lips, I, by faith, beheld Christ bathed in blood, and felt it was for me. I could then say, 'Jesus is mine, and I am his.' O how I blessed and praised his holy name, for I was full of joy! All my burden and distress of mind were gone, and I believed that Christ was for ever mine. I remained in this happy state for some days, and then Satan set in and tried to persuade me that it was only a little fleshly excitement; but the Lord appeared again and showed me that he had heard and answered my prayers. Many times since then I have been greatly blessed under the preached word at Zion; so that I have felt more and more drawn to both the minister and the people; and when the members have met at the ordinance of the Lord's Supper, I have felt it much having to be parted from them, yet feared I was not a fit subject to attend to the Lord's ordinances, until Mr. Eddison preached from the

words: 'All are your's, and ye are Christ's; and Christ is God's.'" (1 Cor. iii. 23.)

The above was written down at the time, but the remainder cannot be found. The sermon before alluded to was the means of settling his mind on this point, and he joined the church in Nov., 1883, and continued a member up to his death. He was very regular in his attendance upon the means of grace, both on Sundays and at the prayer-meetings, and would not allow anything to hinder him if he could prevent it. If friends came to see him he would tell them they could either go with him or wait until his return. I have known him not to put his drying furnace on to dry rags on Monday and Thursday (he was an extractor of hair-seating) because he could not get them off in time to go to the prayer-meeting. It might be said of him as of Mary Magdalene, he had much forgiven, therefore he loved much. His desire was to walk in obedience to the will of God, to show forth the Lord's praise, and not to be so over anxious about the things of this world. Many times he has said to me, "How good and gracious the Lord has been to me, in having borne with me during all those years that I lived in open rebellion against him; and now to call me by his grace! In looking at my past life I am astonished that the Lord has not cut me off; but I am a brand plucked out of the burning." He would sometimes say to his wife, "I wonder how you have lived with me during all those years of my wicked life." The grace of God had indeed wrought a change in him, for as before he was a very profane man, so now he was humble and patient, and those around him took knowledge of him that he had been with Jesus.

He is greatly missed at the chapel, especially at the prayer-meetings, for his petitions at the throne of grace were both humble and simple, yet mingled with sweet assurance; so that what he said was often attended with savour and sweetness to the souls of those who heard him. I have spent many pleasant hours in his company, and have been surprised at the wisdom, light, and knowledge he possessed. After service we have talked over the sermon or read a portion of the "G.S." which has often been blessed to our souls; so that we felt it good to hold fellowship one with another; and I now miss him very much.

About eighteen months before his death he was taken ill with inflammation. I went to see him, and he told me the Lord had greatly blessed his soul and he had seen such beauty in Christ that he desired to depart and be with him. He spoke of this afterwards as his *sweet affliction*, and said he desired to lie passive in the Lord's hands, and know no will but his. He read his Bible and hymn-book much, for he was daily seeking to know more of Jesus Christ and him crucified. Having read the late Mr. Warburton's book with much delight and profit, he had a great wish to hear his son, the present Mr. Warburton, and so went to Bradford when he was supplying there, but did not hear to profit as he had expected; which led him to see that he had been thinking more of Mr. Warburton than of Mr. Warburton's God.

A few days before his death, after the prayer-meeting, I said to him, "I think you have been gleaning in a good field" (for he had been very good in prayer and I felt to envy him). He replied, "I had been to see Mr. W. D., a good and gracious man, and much enjoyed his company; it has been made a blessing to my soul." He had not felt well for some weeks previous to his death, but during the last few days had felt better. On Saturday morning he went out to work, and did not return until after the rest of the family had dined; so he had a piece of cold pork pie. Soon after he suffered much with pain in his stomach, and took something to relieve it, but without effect. He went to bed early in the evening, after which he was sick, and his wife then hoped he would soon be better. She made him comfortable, and left him, hoping he would have a little rest, but on hearing him make a noise she went to him. He appeared to be fainting. She fetched some water and bathed his face. He said, "I am finished," (meaning his days on earth were finished), leaned back, and was gone. The news of his death came as a sudden shock to all. He was interred on Dec. 27th, 1887. J. H.

JOHN WILLIAM WHITE.—On May 21st, 1888, aged 84, John William White, a member of the Strict Baptist Chapel at Bath.

His parents brought him up to attend where the truth was preached, and he was never suffered to show any opposition to it, but wanted to know for himself that he was one of the elect family of God.

He could not date the exact time when a work of grace was begun in his soul, and often had many fears lest it never had been begun, and that his religion was only in his head, through having been brought up under the truth; but those who knew him could testify to his humble and consistent walk and conversation. He was well known by a goodly number of the "G. S." ministers, many of whom are now with him in glory. For more than twenty years he kept open house for ministers and Christian friends, and was also a liberal supporter of God's cause and his afflicted people.

The Lord's good hand towards him through life was very remarkable. In 1849 he went to Melbourne, Australia, where the Lord's mercies were experienced again and again; so that at times he was sweetly enabled to praise him, and at such seasons felt to be on the eve of obtaining what he so longed for, namely, a sweet assurance that God was his Father in Christ Jesus; but again sunk lower than before, until another sweet visit from Jesus lifted him up. At length his health failed, and he booked a passage to England on board the "Royal Charter" in the year 1860; but God made use of a friend to urge so many objections that he was at last induced to return in another vessel; and upon reaching Liverpool he heard of the wreck of the "Royal Charter," when out of four hundred and ninety five passengers only five were saved. He was so deeply impressed by this great deliverance

and faith was so blessedly strengthened that for many weeks he was favoured to walk in the light of the Lord's countenance, and has often spoken of one day in particular that he spent in sweet communion with the Lord, so that he was quite unconscious of the flight of time, and had not a doubt or a fear, but could say, with an unwavering tongue, "My Lord and my God."

During the twenty-four years of our married life we were of one heart and mind in the things of God; but his fears respecting his interest in Christ kept him back from walking in the ordinances of the Lord's house until he was seventy-four years of age, when he was baptized, and put on an open profession of the Lord Jesus. The Bible, "Gospel Standard," and Huntington's works were his constant companions. He was a man of much secret prayer,—a very little talker, but a humble walker. He feared God above many, yet esteemed others better than himself.

Three years before his death he had a fall and severely injured his right hand, the use of which he never recovered. He was very patient under his affliction, but was at times greatly harassed by the enemy of souls; so that he would cry out, "I shall never endure unto the end; for I fear Satan will overcome me. Do pray for me. I so much need your prayers." The Lord took down his tabernacle very gently, and for some months he took but little notice of things around, but was occupied with eternal realities.

A few days before he died, upon parting with his youngest son, he told him it was a last farewell in this world, and it would not be long, perhaps not many days before he should be gone; which proved to be the case. On Saturday, the 19th, he walked in the garden, but was very ill all Sunday night, and in the morning said, "I am dying." I replied, "You are in the Lord's hands, and he alone can help you." He immediately replied, "I am not afraid to die. *I am not afraid of death.*" Then, raising his hand and looking up, he said, "The Lord's will be done." He continued restless and faint till about 10 o'clock, when he asked me to read a few verses of Jno. xiv, which was one of his favourite chapters, also the xvii, which he much enjoyed, and smiled as I read about the "many mansions." He then told me he had some comfort while reading God's Word for several hours the evening before. During the afternoon his breathing became very hard, and at about 4 o'clock he expired in the arms of his eldest son. Thus the faithfulness of God was manifested in causing him to triumph over death, after having been nearly all his lifetime subject to bondage through the fear of it. He was a kind and loving husband and father; but our loss is his eternal gain.

J. WHITE.

"WHO can bring a clean thing out of an unclean?" That which is born of the flesh is flesh, and nothing else. A polluted fountain will have polluted streams. The first person corrupted nature, and that nature corrupts all persons following.—Owen.

THE
GOSPEL STANDARD.

DECEMBER, 1888.

MATT. v. 6; 2 TIM. i. 9; ROM. xi. 7; ACTS viii. 87, 88; MATT. xxviii. 19.

THE WORK OF GOD IN THE RESURRECTION OF HIS
PEOPLE.

BY THE EDITOR.

IN our March number and for several consecutive months we wrote a little upon the works of God in creation, providence, regeneration, and sanctification, in all of which subjects the whole family of God are deeply interested; for truly may they say, "Have we not all one Father? Hath not one God created us?" (Mal. ii. 10.) Yes, from the weakest believer to the strongest saint, they are all his sons and daughters, begotten again of his Spirit, and adopted to be heirs of God and joint-heirs with Christ.

Believing that the Articles which we wrote on the forementioned subjects have proved acceptable and profitable to many of the Lord's people, there is one more subject we have thought may be interesting to the church of God, and, with his blessing, stir up their pure minds to look forward in hope of attaining to what they have not yet realized, namely, *the resurrection of the dead*. This is the subject on which we desire to write a little, it being the last and crowning work of God, of Christ, and of the Holy Ghost on the earth in the salvation of his people.

The bodies of those who have died in Christ will be raised immortal, incorruptible, and eternal. The Head of the church is now glorified, and all his members must be assimilated into his likeness, "according to the purpose of him who worketh all things after the counsel of his own will." The Head of the church, Christ Jesus, was set up from everlasting, and all his members were chosen in him; the Head and the members being inseparable. Thus God, antecedent to the fall, viewed his people as perfect and complete in Christ, but with the full knowledge that they would fall and come short of his glory,—that they would be scattered into all parts of the world, become alienated from him by wicked works, and unable to change their condition into which they were plunged by reason of one man's disobedience; one and all of them being dead in sin, and by nature children of wrath even as others. Hence there is a necessity that God should work in them a mighty change, gather them together in Christ, and join them to him by the gracious operations of his Spirit; for "unto him shall the gathering of the people be."

The difference between the righteous and the wicked is set forth in the creation of God; as we read: "And God called the light Day, and the darkness he called Night." (Gen. i. 5.) God's children are called the children of light, and the wicked are called the children of darkness. Again, "God called the dry land Earth; and the gathering together of the waters called he Seas." The dry land may typify those sinners on whom God never sends the rain of his strength, and who never partake of the blessedness of that promise, "I will be as the dew unto Israel." (Hos. xiv. 5.) As the Lord gathered the waters together and called them Seas; so he gathers his own people together; for by *waters* is to be understood people and nations and tongues; therefore we read: "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isa. lx. 5); which signifies how they shall be gathered together under the gospel, and brought into love and union with Christ and his people. But all this implies how they are scattered, divided, far off, as distant from God as sin could place them; and yet, by the word of his power and the gracious operations of his Spirit, he will bring every one of them to his feet; for the Word says: "Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words." (Deut. xxxiii. 3.) Nor will God leave so much as one son or daughter to perish with the world; for as he left not one Israelite under Pharaoh's dominion when he brought his people up out of the land of Egypt, neither will he leave one of his own children in the devil's kingdom to live and die the death of the wicked; for he has said: "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." (Isa. xliii. 5, 6.)

We see in Paul's epistles to the churches how the saints, in their unregenerate state, were scattered, and living without hope and without God in the world; and how they were, by invincible grace and the irresistible influence of the Holy Ghost, brought near: "Ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13); and again saith Paul: "And came and preached peace to you which were afar off, and to them that were nigh." As God chose his people in and with Christ their Head from everlasting and foresaw that they would be scattered amongst the nations throughout the whole earth; so, through grace, he brings them back into vital and experimental union with his own beloved Son, in whom he ever was, is now, and ever will be well pleased; for he has said: "This is my beloved Son, in whom I am well pleased." To this end they are all born again from above; so that every son or daughter of the Almighty, whom he loved, foreknew, and predestinated unto eternal life, are partakers of two births,—the first a natural birth by natural parents, and the second a spiritual birth by a spiritual parent, even God; through which they are brought to

know and by grace receive Christ into their souls; for “as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (Jno. i. 12, 13.) Without this birth not one person can possibly enter into the kingdom of God. Upon this point how clear and decisive are the words of the dear Redeemer, God’s immortal Son, who said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God!” (Jno. iii. 5.)

All the family of God are or will be sanctified by himself,—that is, grace sets them apart for his own glory and distinguishes them from all others who profess to belong to the church of God and yet have never been sanctified by his grace, word, and Spirit; for “in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.” (2 Tim. ii. 20.) The gold and silver vessels God will own; but the wood and earth will be consumed. It is the indwelling of the Holy Ghost that sanctifies the people of God and makes them holy. Hence the Scripture: “Be ye holy; for I am holy.” (1 Pet. i. 16.) This the apostle well knew for himself, and insisted that this unspeakable blessing was manifested in all the true saints of Christ: “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? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” (1 Cor. vi. 19, 20.) Who can rightly esteem, who can bless God enough, whoever, while they dwell in these tabernacles and are cumbered with a body of death, can sufficiently praise and adore Father, Son, and Holy Ghost for sanctifying them, and condescending in rich mercy to do for them what he invariably does for all his people, from the least to the greatest, that is, as he has promised, saying, “I will dwell in them, and walk in them; and I will be their God, and they shall be my people?” (2 Cor. vi. 16.) God hath not dealt so with any other nation or people; therefore he will have them separate from all others and sanctified to his own glory; as he says: “Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

But though the church of God was set up with Christ from everlasting, and all of them are or will be gathered out of the ruins of the fall and into love, union, and peace with Christ; though they are all made partakers of an incorruptible birth, though they are all sanctified by the Holy Ghost, though they are all redeemed with the precious blood of Christ, and one and every member, from the least to the greatest, have or will have imputed to them the spotless and everlasting righteousness of Christ; though they are all pardoned, and all their sins are or will be blotted out, and their souls completely washed from every

stain; yet they are not and cannot, according to God's eternal purpose, be complete until their poor, sinful, frail, corruptible bodies have either been raised again or changed, as in the twinkling of an eye, by the mighty power of God; which thing has yet to be accomplished, and will as surely be accomplished as ever Christ is at the right hand of the Father glorified, whose face is brighter than the sun when he shineth in his strength; for God, in his sacred Word of truth, has declared, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." (1 Cor. xv. 49.) Whilst on the earth each member of Christ's body bears his suffering image; but only in a very, very small measure, and always in distinction from the penal wrath and vengeance of God which Jesus endured for the sins of his people. Christ's sufferings were infinite, without measure; they were meritorious; through them justice was satisfied, divine wrath was appeased, the atonement,—the everlasting atonement was made, and the sins of the church were for ever put away; but the sufferings of the saints are measured out by God's appointment, and some have a greater measure than others, but none have in them any merit; nor can the deepest agonies and the most excruciating sufferings of the most eminent saints ever make atonement for one sin. This all was done by Christ, of whom it was written: "His visage was so marred more than any man, and his form more than the sons of men." (Isa. lii. 14.) By virtue of his sufferings and the work of his Spirit in bringing his word home into their hearts, all his people are made clean; as we read: "So shall he sprinkle many nations;" yes, all shall be sprinkled for whom, when in an agony, he sweat, as it were, great drops of blood falling down to the ground.

Every child of God, though he can make no atonement for sin, yet he suffers through sin in his own soul and conscience. This is his trouble and his trial, and his fears often run high lest sin should have the complete dominion over him. Indeed, from indwelling sin springs all our fears. If we had no sin we should have no fear; but feeling sin still working within us, violently, continually, variously, and so powerfully that at times there seems nothing left but sin, the child of God suffers mentally on account of his own transgressions. True, there is a principle in him that opposes evil, but there is also a principle in him that will sin and does sin, nor can he prevent this principle from sinning, and often, to his discomfort and distress, he proves the truth of the Word which says, "When I would do good, evil is present with me."

As this burden increases, and the child of God appears to get weaker and weaker in carrying the body of death, which, like a stinking corpse, is bound unto him, and from which he can by no means deliver himself, this sometimes forces the cry out of the depths of his soul, "O wretched man that I am! Who shall deliver me from the body of this death?" Generally, under these feelings of distress and weariness, the saint's eye becomes enlightened to look once more to the Lord Jesus Christ in hope of

eternal deliverance from this heavy burden and constant foe; as it is written: "I thank God through Jesus Christ our Lord;" and, with Paul, as he views the two natures which he possesses and the two laws which he serves, he exclaims, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." (Rom. vii. 25.) This double service from these two natures will continue as long as life shall last; for there is no discharge in this war, nor can there be any, "till death, which puts an end to life, shall put an end to sin." So the child of God in this and other ways, in some measure bears the suffering image of the Lord Jesus Christ, and Paul, speaking to such, says, "If we suffer with him, we shall also reign with him." (2 Tim. ii. 12.)

Besides this, there is a suffering with Christ in being cast out for his name's sake, reviled, and reproached for holding the truths which he committed to his apostles and to them who should believe on him through their word; but where God once makes his Word spirit and life to the soul of a poor guilty, dying rebel, he tastes that which makes him hold it fast; as it is written: "That which ye have already hold fast till I come" (Rev. ii. 25); and Christ has said: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (Jno. xiv. 23.)

As God is pleased to make his doctrine to drop as the rain and distil as the dew upon our poor never-dying souls, it has such a constraining effect that it is not whether we will or whether we will not be believers, for we are made such by irresistible grace, and we willingly hold, by faith, what God has revealed in his Word and implanted in our hearts, according to the Scripture: "Thy people shall be willing in the day of thy power;" and where God has thus made his Word,—his incorruptible Word, a blessing to our souls, all the sufferings that may be entailed upon us,—though we may be cast out for his name's sake, reviled, persecuted, cast into prison, brought to the stake, and our bodies consumed in flames of fire, never can God's immortal truth, in the knowledge and preciousness of it, be taken from us. When Peter, through fear of death, denied Christ, the faith of God still remained in his soul; that immortal, incorruptible seed of which he afterwards wrote, still dwelt there; life divine was not lost; he was still a child of God, though, through weakness, he sinned, and even denied his Lord and Master with oaths and curses. Not that this will give us any licence to sin as Peter did, or in any other way; but it may encourage some of the Lord's poor dear children to see and believe that, in their very worst conditions of trial, suffering, and sorrow, the life of God, when once it has been communicated, can never be extracted from their souls: "I give unto them eternal life, and they shall never perish." (Jno. x. 28.)

The bodies of the saints being as much loved by God and as much redeemed by the precious blood of Christ as are their souls, he will not let their dust be lost, nor allow them always to re-

main in corruption; but to the grave they must come, for this is the penalty of sin: "In the day thou eatest thereof thou shalt surely die." (Gen. ii. 12.)

Christ, who died the Just for the unjust, is the Resurrection-Head of his church; he is the first-fruits of them that slept. He had power and died a voluntary death; he had power to raise his body again from the dead; but the accomplishment of this no mortal eye beheld; the apostles saw not how it was done; for the power of God is invisible. As when it is put forth on the soul of a child of God to regenerate him no eye sees how it is done nor when it is done; so no eye saw how or when the body, the impeccable body of the Lord Jesus Christ, which saw not corruption, was raised again from the dead; but it is a fact of which the apostles and many other gracious persons were witnesses; though no natural man ever saw Christ after his resurrection from the dead. But beyond all dispute he gave proof of his resurrection by remaining on the earth forty days and forty nights, and upon one occasion he revealed himself to above five hundred brethren at once. After forty days, when he was about to leave his disciples, "he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Lu. xxiv. 50, 51.)

The apostles, having ocular proof both of his resurrection and his ascension into heaven, after they were endued with the Holy Ghost, were enabled to preach without the shadow of a doubt the doctrine of the resurrection to the multitudes who heard them; as Peter said: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." (Acts ii. 32, 33.)

There are now, as there were in the primitive church, those who despise and deny the resurrection of the dead; and against the fact of the resurrection of Christ the Jews contended most vehemently; but being filled with the Holy Ghost, "with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." (Acts iv. 33.) Amongst those who were opposers of this doctrine two of the most prominent were Hymenæus and Philetus, and of them Paul says, "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Tim. ii. 18.) Had it not been for these disputers and deniers of the resurrection of the bodies of the saints, we should never have had the fifteenth chapter of the first of Corinthians, in which is set forth so fully and elaborately the wonderful work of God and of how his power will be displayed and realized on the bodies of all those who from the beginning of the world have died in the faith of Christ. Although Paul saw not Christ on the earth, neither before nor after his resurrection, yet he saw him

glorified in heaven, and was assured that he and all who possessed the life of God in their souls and had tasted that the Lord is gracious, realized his love, and to whom he had been made precious, that they would most certainly be raised from the dead and made like unto Christ; for the doctrine of which he wrote in Rom. viii was given to him by the Holy Ghost: "Whom he did foreknow, 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); but the resurrection must precede glorification.

† Paul had received the grace of God, he had experienced the resurrection power of Christ on his soul, he had realized peace and pardon, he had been blessed with the Spirit of adoption, he knew and felt sure that he was in Christ; and yet when he penned Phil. iii he breathed vehemently after something which he had not yet realized, but which he felt assured would be wrought in him. Hence, in pressing forth to the mark of the prize of his high calling, he said, "That I may know him, and the power of his resurrection." He knew Christ as the Son of God, he knew him as the Redeemer of his soul; but he was desirous to experience what the whole church of God will surely realize, namely, the resurrection of the body. Hence he speaks for the whole election of grace as well as for himself when he says, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. iii. 21.) A certain proof of persons being interested in the resurrection of the just is the fact that they have realized the power of Christ on their souls, raising them up out of a death in trespasses and sins; for if we have experienced the latter, we shall most assuredly realize the former.

Christ and his church are one; for the Scripture says: "They two shall be one flesh." But the flesh of Christ's mystical body is not and will not be fit to dwell with him in glory until it has been made like unto his own flesh,—flesh without sin, flesh without corruption, flesh without mortality;—the flesh of his bride, his Hepzibah, must be made incorruptible flesh, immortal flesh, before it can enter into his kingdom. So says the apostle, "This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. xv. 53, 54.) Then will the flesh of the church be as pure as the flesh of her Husband, Christ Jesus, for in his body inherent sin was not found, nor was it capable of sin, nor capable of corruption; for at all times it was impeccable, immortal, incorruptible. Christ was born holy, lived holy, died holy, and was holy when he rose again from the dead.

He came and took upon him our nature and put away sin by the sacrifice of himself, rose again from the dead, and ascended up into heaven, there to prolong his days in his intercessory work at God's right hand; but he has left a militant church on the earth to feel and know that their Lord has gone into a far country to receive unto himself a kingdom and to return. He lives not here personally with his bride, but is risen and ascended on high. His church, to whom he is married and whom he has called by his grace, would have his presence here; as the apostles desired to retain him on the earth; but this cannot be; for though Christ, our Maker, is married to his church, she will not have his full embrace and enjoy his love until he calls her up to him above; and she grieves because she knows so little of his presence, and only has occasional glances of his glorious Person. Hence the force of that text: "The Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." (Isa. liv. 6.) But his absence from her, compared with eternity, is only for a very short season; as he says himself: "For a small moment have I forsaken thee; but with great mercies will I gather thee;" that is, he will not only gather his people together out of the world, but he will gather up their bodies at the Resurrection morning, and cause their souls and bodies, with himself, to inherit eternal glory; as the Word says: "If children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. viii. 17.)

It will have taken Christ thousands of years to gather his people together and incorporate them as members in his mystic body, the church; and this work of gathering, regenerating, sanctifying, and bringing his people to the knowledge of himself, is still, for the most part, imperceptibly, but surely, progressing; for amidst all the tumults, errors, sins, and God-dishonouring customs of the world, he still calls his own out of the graves of sin, puts forth his own sheep, and causes them to hear his voice and live. But at the Resurrection-morn, when the church of God shall be raised incorruptible, there will be no progressive work. Christ will not occupy a thousand years, a thousand days, or a thousand hours, no, nor even a thousand minutes in raising from the dead the bodies of all the saints who have lived and died in union with him; for from Adam the first who sinned, with Abel his son, down to the last vessel of mercy that shall be called by grace, all shall, in the twinkling of an eye, which is the smallest space of time which we can possibly conceive, either be changed or raised from the dead; yes, all at one and the same moment, and all shall shine alike in his likeness and bear his image, never again to know sin, or a blemish, or wrinkle, or any such thing. This doctrine, and the power of God which will be displayed in it, is so overwhelming that one's faith is almost ready to stagger in the declaration of it; and yet those who have the smallest measure of living faith in their never-dying souls covet, pray, ask for, beg, desire, and long, especially

at times, that they may realize each one for themselves the glory and blessedness of the resurrection, and say in their inmost souls, "I shall be satisfied, when I awake, with thy likeness."

Sinful and depraved as we are by reason of original and practical sin, the subjects of all evil, and every transgression that devils could devise and implant in our fallen nature, the lusts and motions of sin in us being as numerous or more numerous than the stars in the heavens or the sand on the sea-shore,—as numerous as the leaves on the trees in nature, as numerous as the blades of grass on the earth,—deserving as we are of God's wrath, God's curse, of banishment from his presence; yes, deserving, on account of our personal transgressions, to be thrust from his presence and banished to the lowest hell, where sin in all its hideousness is seen, where infernal spirits and lost souls gnash their teeth, curse their King and God and look upward; yet, notwithstanding all this, and the knowledge and assurance that we are by nature no better than they, and deserve the same eternal banishment; yet, as sinners who desire to be washed in his blood, to be found in him, to dwell with him, to bear his image, and shine in his likeness, the cry goes out of our hearts, "'Cast us not away from thy presence, and take not thy Holy Spirit from us;' but as poor believers in thy holy name, fulfil in us thy own Word wherein thou hast said, 'He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.'" (Jno. xi. 25, 26.) This is the cry of all the living in Jerusalem,—the weak and the strong, of everyone that has passed from death unto life, and who is saved by hope that they shall yet realize to their satisfaction this wonderful mystery and this wonderful mercy; but at present we wait and hope for it; as the apostle says: "*Waiting* for the adoption, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it." (Rom. viii. 23–25.)

Therefore, ye children of God, who have hope in your souls, and yet are cast-down by reason of the numberless infirmities and sins of your nature, as God may help you, go on hoping, praying, crying, begging, and longing that you may at last attain to the resurrection of the dead, remembering that it is the *soul* that longs that the *body* may be conformed to the image and likeness of Christ; for it is written: "He satisfieth the longing *soul*, and filleth the hungry *soul* with goodness" (Ps. cvii. 9); and has declared that "the desire of the righteous shall be granted."

So kind and gracious is the Saviour that he crosses our wills and denies our requests when contrary to our spiritual interest. Thus in love he answers our prayers; for he withholds what we ask and gives us what he knows is best for us.—*Mason*.

NOTES OF A SERMON

PREACHED BY THE LATE MR. BROWN AT PROVIDENCE CHAPEL,
CHICHESTER, ON DEC. 31ST, 1861.

“So teach us to number our days, that we may apply our hearts unto wisdom.”—Ps. xc. 12.

This psalm is called “A prayer of Moses, the man of God.”

There are three things in our text I would call your attention to:

I. The *number of our days*.

II. The *prayer* addressed to the Lord to teach us the number of our days.

III. That we may *apply our hearts unto wisdom*.

I. Let us consider the number of our days. How shall we calculate them? It is not man who can teach us. Human arithmetic can be of no avail here. We must take the Scripture account, even God's own reckoning, if we would number our days. Well; God's Word declares they are few. As to the literal number of them we would not wish to know that. How wisely God orders things! And in this respect what a mercy it is that we know not the future!

Man would be wiser than God. How man tries to dive into futurity. Hence the astrologers, fortune-tellers, and so forth, lead astray foolish people. God in mercy hides the future from us; so that we do not know what tears, afflictions, or trials may be before us. That is a sweet hymn, commencing,

“Keep silence all created things,
And wait your Maker's nod.”

I can truly say I do not “want to see, my fate with curious eyes.” Christ Jesus is, in every respect, the Alpha and Omega, the Beginning and the End. To be found in Christ and to know that our names are written in the Book of Life, is the one important thing; and if the Lord will show me that, I do not want to know what will take place in this life; for it is positively declared that “all things shall work together for good to them that love God, to them who are called according to his purpose.” If we are called, we are sure to feel a love to God; and it is those who love him to whom all things shall work together for good.

God's Word declares that the days of man upon earth are few. If we look back upon our past life, how short it seems. It only seems but yesterday that I was a boy, and I can remember the joys and sorrows of that time, and so can you. O what a dream our life seems! It is like a tale soon told. If things of a momentous concern take place, they can be put within a very small compass.

When Jacob was questioned by Pharaoh about how old he was, he said, “The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been.” This was what he accounted them when looking back on the years of his life; and we are obliged to say the same concerning our days,—that they are *few*, and I am sure we must add,

evil. O what evil have we done! What evil is there of which we are not guilty? Guilty! Guilty! Guilty! Lord, how full of evil we are. This is indisputable if we look at ourselves in the light of God's holy law; and nothing but the blood of Christ can cleanse us from our sin. But there is a fountain of blood opened in his side in which we may wash and be clean.

Then, not only are our days few in number and evil, but they are unsatisfactory and uncertain. We have an instance of the uncertainty of life in the death of our beloved Prince. (Prince Consort.) A short time since who would have thought that he would have been cut down? Is not life, therefore, uncertain? Not only does God's Word set it forth, but our experience proves it to be so. Bring the truth of God's Word to the test, and you will see it shines brighter than ever. In our younger days we looked forward to the future, built castles in the air, made our plans and schemes; but have we not found that the day of the Lord is in all pleasant pictures? Of what is life composed? Of things which are like bubbles in the air; grasp at them, and you grasp at nothing. It is all unsatisfactory and uncertain. I do not believe a child of God would deny what Job said, "I would not live away." Here in this life there is sin, sorrow, the world, the flesh, and the devil to fight against. The Christian is often pierced through and through, and were it not for a bright future beyond, he must indeed sink; but it was that which supported the Lord Jesus Christ. We do not think sometimes that our Lord had faith and patience, both of which are graces of the Spirit. His faith and patience were sorely tested, for did he not say, "My God, my God, why hast thou forsaken me?"

We walk by faith, not by sight. Faith and sight are opposed one to the other. Some people say they can rejoice when faith is in exercise; but faith is in exercise in the dark as well as in the light. When we can see the Lord without the shadow of a doubt, then love and joy are in exercise. Faith is in exercise when the soul is like Abraham when he was toiling up the mountain with a knife in his hand ready to slay his son. He had a command from God, and he did not begin to question but obey. He did not want to pry into God's reasons, but to do what he told him to do. Well, Abraham was enabled to obey, and he did it in faith. How sweetly his faith was in exercise then! Now I say it is in the dark that faith is in exercise. When the light shines faith is not needed, because what a man sees, why should he yet hope for? Faith will not be wanted in heaven; it will be a full fruition of glory there. Faith is wanted specially for this life. Let him, then, who is walking in darkness, stay himself upon his God. Did not Paul, when in the dark, cast anchor? Yes, indeed, and waited for the coming of the morning. Does not the mariner cast anchor? Yes, he has nothing else he can do but to cast anchor and wait for the coming of day.

This world is the valley of Baca, a valley of weeping, a valley of tears, and cast over with the shadow of death. This expres-

sion, "the valley of the shadow of death," is not to be confined to the death-bed of a child of God. When David said, "Though I walk through the valley of the shadow of death, I will fear no evil," he meant passing through this world. God's people have to learn bitter things. Does not the Psalmist say, "Thou feedest me with the bread of tears." How full of grief and sorrow is the cup that is given to many a child of God! Yet, notwithstanding all we may say and feel, when we are at our lowest, we shall never get below the Lord Jesus. He was despised, afflicted, and wounded; but we shall never go beyond a taste of his sufferings. When Peter said to Christ, as it reads in the margin, "Pity thyself," the devil was tempting him to say this. He did not know the devil's bidding; but the Lord Jesus Christ would not give way to this self-pity. He said to Peter, "Get thee behind me, Satan; for thou art an offence to me." This just shows us from whence this self-pity comes. I often feel it myself, but it is of the devil. Instead of being full of self-pity, may we be led to sympathize with Christ in his sufferings. This was Paul's desire, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings." He wanted to be more acquainted with what Christ went through. The less we think of self the better it will be for us. But I must proceed.

II. I would speak now of the prayer of Moses, the man of God, which he addressed to the Lord. He saw and felt that no one could teach us effectually to number our days but the Lord, and the kind of teaching Moses wanted was that the right effect might be produced. God must teach us; none teacheth like him; he alone can teach to profit. Man can teach us the sciences, and many wonderful things, but such knowledge as this of which I am speaking man cannot impart. The wise of this world are baffled. These things are hid from the wise and prudent; but, bless the Lord, they are revealed unto babes. We have need, then, to beg of God to teach us, and then we shall be rightly taught. We are so ignorant, that it must be precept upon precept, here a little and there a little; but the Lord can teach us, and teach us effectually. I do not want to be taught in order that I may show forth to my fellow-creatures; that is foolish indeed. The main thing in desiring that the Lord would teach us is that we may be taught to apply our hearts unto wisdom.

"So teach us." O what emphasis there is in one expression in God's Word. "So teach us to number our days, that we may apply our hearts unto wisdom;"—our hearts, not our heads. Head-knowledge does no good whatever. What profit would it be to us if our heads were full of knowledge? "So teach us to number our days, that we may apply our hearts unto wisdom." This, then, was the ultimate desire the man of God had, that God's teaching might lead to profit;—that it might lead not to vain speculations, curious inquiries, and fables, but that our hearts may be applied unto wisdom. This is the principal thing,—wisdom. Heavenly wisdom is worth seeking after. There is a great

difference between wisdom and knowledge. Knowledge is not wisdom. A man may be full of knowledge and have no wisdom, and a man may be destitute of knowledge and yet have this heavenly wisdom. Knowledge puffeth up, but wisdom edifieth.

“So teach us to number our days, that we may apply our hearts unto wisdom.” Now it is wisdom to think about our souls. We think a good deal about the body. O the poor body, how much it occupies our minds; but it will soon be mouldering in the dust, and then what will it all avail us? But the soul is immortal; and to know this is one branch of wisdom. Would you not think a man mad if he were doting upon some mere trifle and he had to be executed to-morrow? We are all on the verge of eternity, and what is all we are toiling after worth? Our very life is but a vapour; but the immortal part of us, that is what is worth caring for. What shall become of my soul? “What will it profit a man if he gain the whole world, and lose his own soul?” You may promise yourself long life and many days; and so did the rich man. “Soul,” said he, “thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.” “Thou fool,” said God, “this night thy soul shall be required of thee.” (Lu. xii. 19, 20.) Here is a man who is not wise; here is a fool, and God calls him so. Lord, teach me better than to be thus doting upon these perishing things. O Lord, teach me to put a right value upon my soul, though I cannot conceive the value of it, and what eternity is!

“So teach us to number our days, that we may apply our hearts unto wisdom.” Is not this one branch of heavenly wisdom to take heed to what God says? But remember, whatever we find in God’s Word we should take heed to it, for it shall stand. “Heaven and earth shall pass away, but my word shall not pass away,” said Christ. That was a sweet word that the mother of the Lord Jesus spoke to the servants at Cana of Galilee. They wanted wine, and Jesus was about to work a miracle; so he bade them fill six water-pots with water. This seemed a strange request, but what did his mother say? “Whatsoever he saith unto you, do it.” (Jno. ii. 5.) If you are called to know the Lord’s will, may he enable you to do it. Christ said, “If ye love me keep my commandments.” Happy is he that doeth the will of God. One great command of God is to repent and believe the gospel. The Lord himself says, “Repent ye, and believe the gospel;” but we have no power to do so of ourselves. I see plainly enough what God calls me to; and Christ is exalted to give repentance. If you feel your need of this, may the Lord enable you to come to him for it, and to seek counsel of him, and obey his command, which is that you should believe on his Son Jesus Christ and love one another, as he gave us commandment. He is the wise man who not only knows his Lord’s will, but does it; he is the wise man who builds his house upon the Rock, and then when the day of evil comes and the storm bursts upon him, he will stand every shock, because he is built upon the Rock.

A BRIEF ACCOUNT OF THE EXPERIENCE AND DEATH
OF THE LATE MARY ANN BERRY, OF OXFORD, WHO
DEPARTED THIS LIFE ON OCT. 3RD, 1886, AGED 84.

SHE was called by grace in early life, as will be seen from the following extracts from her diary:

“Dec. 18th, 1838.—I would this night raise my ‘Ebenezer,’ and say, ‘Hitherto the Lord hath helped me.’ I would bless his holy name for all his past mercies, and desire to trust him for all that is to come, both in providence and grace. In the midst of foes within and without, a tempting and accusing devil; yes, and trials, too, from some of the Lord’s own family, I am, through rich and free mercy, still kept with my face Zionward, and with a desire to follow the Saviour through evil and through good report. Blessed Lord Jesus, do still cheer me with thy presence; for it is this that constitutes my heaven below and makes me happy; but when thou hidest thy face I am troubled. O strengthen and support me, and increase my love; for thou knowest I am perfect weakness, but thou art strong; I am ignorant, but thou art wisdom. Lead me into all truth, and let me live to thy glory.

“Dec. 25th,—Bless the Lord, O my soul; and all that is within me bless his holy name. I have this day made a public profession of my faith, having been baptized at Boddicot, by him whom I regard as my spiritual father. Never before did I enjoy so much of the soul-enlivening presence of my precious Saviour, and I found him, according to his Word, to be both a Sun and Shield. I felt to have a firm standing on the Rock of Ages, and did indeed feel a desire to depart and be with Christ for ever. O gracious Lord, enable me to live as becometh the gospel, and adorn the doctrine of God my Saviour in all things.

“Dec. 30th,—Heard a sweet discourse from the words, ‘Christ is all.’ I felt indeed and in truth that in my darkest seasons I had no other place of refuge but the bleeding side of a precious Christ. O Lord, keep me ever near thee, support me under every trial, enable me to cast my burden upon thee, and carry in thine arms the weakest lamb in thy fold.

“Jan. 1st, 1839,—Arose early after a sleepless night, having retired to rest sadly depressed. O Lord, prepare me for all that awaits me. I feel much uneasiness of mind on account of the difficulties of the way. O gracious Lord, do thou more and more subdue my proud, stubborn will, and let grace reign in me. Jan. 2nd,—Blessed be God, I have this day enjoyed some nearness to him, and felt Jesus precious to my soul. He has raised me above the many trials which beset my path, and made me to feel peace in him. Varied and conflicting are my feelings at times; but I feel that all is right, for the Lord God Omnipotent reigneth, and he knows what is best for his poor weak, erring child. Blessed Lord, prepare me for a place at thy right hand, where all tears shall be for ever wiped away.

“Jan. 6th,—I was this day received as a member into the church meeting at Bethel chapel, Rollright, and permitted to sit down to the Lord’s Supper with the people of God. Though few in number, yet the Lord, according to his promise, was in our midst. It was a sweet, solemn, and blessed season to my soul. I felt humbled in the dust to think that the Lord should have looked in mercy on one so utterly worthless, and that he should so graciously have manifested himself to me as *my* Saviour, and given me a good hope through grace that, weak and sinful as I am, yet I am a *little one* in his family. Jan. 7th,—Feel somewhat cast-down to-night at the roughness of my path, but desire to press forward. I have already been brought through many dangers and snares, and can at times say that *grace* has brought me thus far and *grace* will lead me home. Jan. 9th,—Awoke this morning in a very solemn frame of mind, and felt some longing desires after a precious Redeemer, yet during the latter part of the day have felt cast-down and cumbered about many things over which I have no control. Dear Lord, help me to cast my burden upon thee, for thou hast promised to sustain under it. O for sweet bosom-communion with Jesus! I do desire to be raised above all things here below, and at times I experience some outgoings of soul after him whose presence constitutes my real happiness in this vale of tears.

“Jan. 11th,—Through the tender-mercy of God I have this day been relieved of my burden, and at the prayer-meeting this evening felt some little melting of soul and outgoings of love to a precious Redeemer. I felt my heart glow with gratitude to God that he had dealt so tenderly with the weakest lamb in his fold by blessing the labours of his servant to my soul; for I do feel he has been gentle, as a nurse cherisheth her children. To God be all the glory. Jan. 15th,—Enjoyed some nearness to the Lord to-day, and was, through mercy, enabled to rest upon Christ. Therefore, notwithstanding my outward trials, I felt safe and happy in the best sense of the word. Blessed Jesus, keep me close to thee. At times I am sadly cumbered about many things, and, in consequence, am greatly perplexed in mind. Dearest Lord, wean me, I pray thee, from all things here below, and draw my heart and affections heavenward. Jan. 18th,—Enjoyed some liberty of soul this morning in my approaches to the mercy-seat, and more especially at the recollection of the way the Lord has led me. I attended the prayer-meeting this evening, but was gloomy and cheerless. O thou blessed Sun of Righteousness, do arise with healing beneath thy wings! The roughness of my path seems to increase. My heart’s best feelings have been wounded. Lord, give me grace and strength to cleave to thee, and may I still find there is peace in thee. I am weary of earth, myself, and sin. O when shall I be freed from this vile body of sin and death! God be merciful to me, a sinner.

“Jan. 21st,—Praise to God for once more giving me a humble hope of my interest in that precious blood which cleanseth

from all sin. Precious Jesus, draw me nearer to thy bleeding side, and may I shelter there. I would bless the Lord for giving me to feel an inward peace which the world can neither give nor take away. I want to love him more, and to take up my cross more cheerfully. Jan. 24th,—I trust I have enjoyed some little nearness to the Lord Jesus this day when approaching his sacred footstool, but O how hard is my heart to-night, and almost indifferent to the things of God. Blessed and eternal Spirit, do thou quicken me, for my soul cleaveth to the dust. Jan. 29th,—During the last five days I have been the subject of murmurings and rebellion, and my sinful heart has wandered from my best Friend, but blessed be the Lord, this evening I feel the drawings of the Eternal Spirit, and a desire towards him and to the remembrance of his ways. I have been reading Mr. Philpot's sermon, entitled, 'Winter Afore Harvest,' and feel, with him, that nothing short of a manifested Saviour can satisfy a poor needy sinner. It is a view of Jesus with his garments dyed in blood that brings peace, rest, and joy. I can also say with Mr. P. that however reviled or despised may be that servant of Christ whose ministry was blessed to the healing of my wounds and the taking away of my burden, however disregarded and set at nought by others, yet I must and do love and esteem him very highly for his works' sake. Jan. 30th,—I have felt unwell in body to-day, low in spirits, and in soul-matters very indifferent. I feel much of my own inward corruptions and the trials and difficulties of the way; so that altogether I am much depressed. O Lord, undertake for me! Direct me in all things, and in thine own good time land me on that blissful shore where sin and sorrow shall be unknown. Jan. 31st,—Through the tender mercy of my heavenly Father I am brought to the close of the first month of the new year, during which my path has been much rougher than I have before experienced since I have known the Lord; but my desire is to press forward. The longer I live the more I feel that there is nothing to bind me to this perishing world. The Lord saw there was a needs-be to destroy my gourd to bring me to himself; and having done this I trust he will be my God and Guide until death. The Lord's presence alone can make me happy here below; but I long for the time to come when I shall see him face to face and enjoy his presence without any interruption. I have been favoured with a sweet glimpse of Jesus with his garments dyed in blood. 'It is finished!' Precious words uttered by Christ!

"Feb. 6th,—How many and varied are the trials I meet with day by day; but amidst all I have this day enjoyed a calm resting upon Jesus such as I am seldom blessed with, which has indeed borne me up and raised me far above earth and all the perishing things of time and sense. Blessed Jesus, still keep me close to thee, and let every new trial be the means in thy hand of drawing me nearer to thyself. Feb. 7th,—After a day of severe conflict and I fear much rebellion and murmuring against the Lord, I have this evening visited a sister in Christ who is laid on a bed of sick-

ness and found her in a sweet, submissive frame of mind waiting the Lord's smile. I felt much condemned at my own ungrateful heart rising in rebellion against God at every trifling circumstance that is not according to my will, whilst he is pleased to bestow so many favours upon me from day to day. Gracious God, give me more submission to thy will and a grateful heart for thy many mercies bestowed upon such a worthless being. Feb. 12th,—It is two years to-night since the Lord Jesus manifested himself to me as my Saviour, and although my state of mind during the last few days has indeed been dark and gloomy, yet upon a recollection of all the Lord has done for me since that time, as also the wondrous deliverance he wrought for me on that never-to-be forgotten evening causes a feeling of gratitude. I would bless and praise the Lord for enabling me to look, in some measure, from self and all around to a precious Christ.

“March 3rd,—I can this night raise an *Ebenzer* to the faithfulness of a covenant God, and desire to bless and praise his holy name for having this day fed me with the bread of heaven. I have heard two sweet discourses from Isa. xl. 10, 11. The Word of life was sweet and precious to my soul, and Jesus was sweetly and blessedly set forth in both sermons. All the praise and glory be ascribed to a Triune God. This evening I was again permitted to sit down to the Lord's table with the people of God, and felt it to be a sweet and profitable time to my soul. O gracious God, I would desire to bless and praise thee for drawing me with the cords of thy love and permitting me to unite with thy dear people. Though few in number, I can truly say the Lord was in our midst; and to him be all the glory. May he make me more prayerful, more watchful, and enable me to commit all things into his hand. Shall not the Judge of all the earth do right? May I be weaned from the creature, from creature-props and creature-confidences, and enabled to rest alone on Christ. O Lord, keep me from murmuring and rebelling against thee; for thou knowest I from time to time ask thee to search me and try me, yet when thou dost begin to do so, my peevish, fretful heart is prone to murmur and repine. O make me to lie passive in thy hands as clay in the hands of the potter. I do at times feel a little melting of soul, and am somewhat refreshed; but I long and pine for bosom-communion with my precious Saviour. Dear Lord, suffer me never to rest satisfied in anything short of thy presence. Let me not be content with a mere form of religion without the power. O thou Eternal Spirit, do take of the things of Christ and reveal them to my heart. Let the sweet dews of thy grace distil into my inmost soul. Quicken me in the good ways of the Lord, and lead me into all truth.

“March 9th,—Much cast-down in every sense of the word. I expect a dear sister in Christ shortly to be taken from me. Gracious God, let me not repine, since to depart and be with Christ is far better for her. Blessed Jesus, still keep me close to thee, and may every loss and every trial still work, as I feel they have hitherto

done, for my good and the glory of thy great name. I have spent a great part of my time with my dear afflicted sister in Christ, and have found it good to be with her. We have had some sweet communion together, and also, I trust, with our dear Redeemer. O gracious God, prepare me for sickness, for death, for all that thou hast prepared for me, and in thy own good time take me to thyself to be with thee for ever; but while I am here, O keep me near to Jesus! March 26th,—After some days of tempest and storm my covenant God has given quietness. He has again made me willing to be anything or nothing. O precious Jesus, keep me humble at the foot of the cross, and let me never stray from thee. My heart frequently faints within me at the roughness of the way. I am truly beset with snares on every hand, and I find Satan to be a busy foe. I have no other refuge but the bleeding side of Jesus. Mysterious and thorny is the way in which the Lord is leading me. My heart is at times pierced with many sorrows and deeply wounded; yet I am assured I shall not have one trial too many. Gracious God, may every one of them be a means, in thy hand, of drawing me nearer to thee. I do indeed find no rest for the sole of my foot but in the Ark, Christ. May I there find shelter from the windy storm and tempest, and, in the Lord's time, be safely landed on that blissful shore where all tears shall be for ever wiped from my eyes, and sin and sorrow unknown.

“April 17th,—Have been permitted this morning to witness the death of my afflicted friend, and though I cannot help mourning her loss, yet I trust I felt thankful to see her released from her sufferings, having a sure and certain hope that the Lord has taken her to himself. I feel much impressed with the solemn scene of her departing moments. It is indeed a solemn thing to die. Gracious God, prepare me for the solemn change. April 28th,—This has been a sad and dreary Sabbath to me, for although privileged to hear the word preached twice, yet I had no enjoyment under the means of grace, and feel almost in despair. Precious Jesus, do arise with healing in thy wings, and draw me with the sweet cords of thy love. April 29th,—Feel some glimmerings of hope again, and am somewhat cheered and encouraged. I do indeed feel that the Lord has chastened me sore, but has not given me over unto death, and he causes hope again to spring up, so that I am enabled, in some feeble degree, to look to Jesus. O thou precious Spirit, do apply the blood of Christ to my heart and conscience, which shall indeed cleanse me from all sin and enable me to rejoice in God!

“May 7th,—Feel this night Jesus precious to my soul, and enjoy a sweet calm resting upon him,—a peace which nothing but his presence can give. June 10th,—Again is my soul tempest-tossed. How chequered has been my path since I last wrote! Blessed be God for some sweet and blessed seasons to cheer and revive me in this waste-howling wilderness. It is indeed a barren land. My soul is bowed down within me,—wounded by sin, Satan, and *deeply* wounded by near and dear friends. I feel at

this moment truly wretched, and well do I know that nothing can cheer me but the soul-enlivening presence of a precious Christ. Blessed Spirit, do apply his peace-speaking blood, which shall bring that peace which the world can neither give nor take away. Painful and mysterious is the path in which the Lord is leading me. Truly my flesh dislikes the way, but faith approves it well, and believes that all shall work together for my good. Gracious God, in thine own good time do appear for me. Lead, teach, and guide me, and prepare me for all that may await me here below.

“June 23rd,—I would raise an *Ebenezer* this night, and bless the Lord for giving me a sweet foretaste of that Sabbath that shall never end. Heard two sweet and blessed discourses. Blessed be God, amidst sins, doubts, and fears, he still continues to support his poor wayward, wandering child. Again has he caused the billows to roll back and the stormy winds to cease. After a painful, gloomy, and unhappy season Jesus has again restored peace to my soul. Outward and inward troubles have been neither few nor small, but the Lord has once more, in mercy, appeared for me and answered my petitions. June 30th,—Have spent a sad and dreary Sabbath as regards spiritual things, and feel much depressed to-night. How empty are the means without the God of the means. Yes, dear Jesus, it is thyself I want to enjoy. Without thee all is dreary. Do again manifest thyself to thy poor unworthy dust, and enable me to cleave to thee with full purpose of heart. I feel in heaviness through manifold temptations, and the inward conflict is more trying to bear than outward trials; but when Jesus again grants me his enlivening presence, I know I shall then mount up as on eagle's wings. O for more of such sweet and blessed seasons!

“July 14th,—All praise and glory to a Triune Jehovah for his sweet and blessed presence this evening. I heard dear Mr. Roff from the words: ‘Let my Beloved come into his garden, and eat his pleasant fruits.’ I felt sweetly and blessedly assured that amidst all the thorns, weeds, and briars of the wilderness within, in which I seemed to have been almost lost during some days past, yet there was a little sacred spot watered by the Lord. I trust I feel a little spark of gratitude arise toward a covenant God for such rich and free mercy. Dear Lord, keep me very near thyself, watch over me, guide me, and keep me as the apple of thine eye. The name of Jesus is as ointment poured forth to my soul.

“Dec. 3rd,—It is four years this day since the Lord was pleased to afflict me sore by the death of my much-loved brother. O the heart-rending pangs I then endured; but the Lord knew there was a needs-be for it, to humble me and lay me low in the dust. Painful indeed were the means used, but the Lord was pleased to sanctify this bereavement to my soul's good. I am still spared, and not cut down as a cumberer of the ground. Blessed Lord, It is alone of thy mercy. O that I could love thee more and serve thee better. Keep me very near thy bleeding side, and though it

be a rough and thorny road I can bear all sufferings if thou be with me. Let me never wander from thee, but give me grace and strength to live to thy glory. Pardon my sins; hold thou me up, and I shall be safe; leave me not, neither forsake me, O God of my salvation. Keep me humble, watchful, prayerful, and low at the foot of the cross. Dear and precious Redeemer, thou art my only hope. Enable me to cast upon thee my every care; and all the praise shall be thine."

Here her diary ends, from which it will be seen that she was baptized and joined the little church at Rollright, but in after years, in the providence of God, she was removed to Charlbury and continued a member of the church there until it was dissolved. She then removed to Oxford with her sister and brother-in-law, Mr. and Mrs. Aldred, and was a member at "Jericho" up to the time of her death. She was much beloved and esteemed by the friends for the grace which was manifested in her life and conversation, being one of the quiet in the land and a lover of peace amongst brethren. She was much favoured at times in the means of grace and in hearing the gospel preached. She was a lover of God's house, his truth, and his people, and favoured his righteous cause. She had a sound experience of law and gospel, knowing, as Paul did, the terrors of God in his righteous and holy law, and how justly she stood condemned thereby, and had not one good word or work to plead; so that she was brought to put her mouth in the dust, which is a solemn place, and one into which it is to be feared many professors never come, as their manner of life testifies. She was raised up from her low estate by a manifestation of Jesus Christ to her soul as all her salvation and all her desire. The following lines were found written on a slip of paper in her own handwriting:

"Midst all his vast concerns,
He could not me forget," &c.

Her religion might be seen, more or less, in her daily life. I have known her between thirty and forty years, and have at times seen her face beam with pleasure under the Lord's anointing grace and goodness, and have also heard her bless and praise his holy name for the same. She was well acquainted with the path of tribulation, and knew what Paul meant when he said, "We that are in this tabernacle do groan being burdened."

On Aug. 20th, 1879 she penned the following: "I desire to bless the Lord for a sweet manifestation of his love and favour to my often downcast soul this morning. I had been pondering over my sins and sorrows, and could not but feel that the Lord was very good to give me some hope in his mercy amidst all my sins and wanderings. I desire to bless the Lord, take courage, and trust him more the few remaining days of my pilgrimage. 'Who is a God like unto our God?'"

The following December, in writing to a friend, she says, "What a mercy it is that the Lord changes not, but rests in his love. Many sweet and precious promises are left for the encourage-

ment of the poor and needy, tried and exercised children of God, and when the Lord the Spirit speaks them home to the heart, then we feel the sweetness and power. May you be led to search more than ever the Word of God, and may he be pleased to grant you his blessing; so that you may find consolation, instruction, and delight in so doing. The Lord Jesus tells us to search the Scriptures. I have just entered upon my 79th year. I should much like to see you, but perhaps may never have that pleasure again, but I have a good hope through grace that we shall meet in that blest world where partings are unknown. O that we may be found ready when our Lord shall come, and be helped to say,

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

Her last days were sadly beclouded by a mental affliction which came on very gradually, due, doubtless, to her great age. Mrs. Munns, who was with her the last few weeks of her life, has communicated the following: “Once, when speaking of the sins of the nation, she said, with much feeling, ‘Both sinner and saint shall confess him to be Lord of all. Bless his holy name. Hallelujah!’ With her whole soul she seemed to be praising him as well as with her lips. This was previous to taking to her bed. On the last Saturday that she was downstairs several of the members called to see her. She also received two sermons from London, but as she took the cover off them, she looked earnestly at me and said, ‘These are not savoury meat such as my soul loveth,’ meaning there was more doctrine than experience. Although her intellect was impaired, yet every now and then the spark of divine life would show itself, for, as Mr. Hart says, ‘Though damped it never dies.’ She gradually got weaker, and expressed her desire to leave this sin-polluted world. She wept much, and on my making the remark, ‘You are near the end of your journey,’ she said, ‘Very near.’ The next morning she seemed in deep meditation, when she suddenly exclaimed, ‘I want you all to help me to bless and praise the Lord, for he hath saved my soul; yes, *he hath saved my soul.*’ A relative coming to see her, she conversed with him on eternal things; but it was more than her poor frail body could bear. On the next Sabbath-day she was seized with the pains of death, but lingered on until the following Sabbath. Once, when near her end, she seemed to have her eyes fixed upon some object, and said, ‘Beautiful! Beautiful!’ and shortly after her spirit took its flight to realms of endless day. I knew but little of her before I came to be with her, but she soon began to show her love and liberality to me, and said she had heard my husband (Mr. Munns) with profit, both at Charlbury and Oxford.”

She was buried by Mr. Chappell, in the cemetery at Oxford. Her death is lamented by those who knew and loved her; but we could but feel thankful that the Lord had taken her out of this world of sin and sorrow to be for ever with him and to see him as he is.

W. WILLIS.

THIRST FOR HOLINESS.

My dear Friend,—Since you were here it has been much upon my mind to write to you, having heard you I hope with sweet feeling and savour, and the effect of the word I have felt upon my spirit, more or less, ever since. Some little measure of it returning again this morning has induced me to make this attempt to write to you.

I feel a backwardness in writing, having continually such a deep sense of my ignorance and destitution; but if it is of the Lord that I am prompted to write, and I humbly hope it is, I trust it will redound to his glory, for that is my one desire. I know he can help and teach, even the most ignorant, and can communicate good thereby. If I could convey to you by pen something of the solemn awe and reverence that I felt upon my spirit this morning when reading one of the Psalms and upon my knees in private, which followed me into business, I believe you would fully understand my feelings; for, doubtless, you as a minister of the gospel have a much greater measure of the Spirit upon you than such a poor worm of the earth as I am; therefore can more readily discern what is of the Spirit. I felt such an inward, holy indignation against things within and without that are opposed to God and godliness, that I could not give place to the apostle in his assertion that he was the chief of sinners, but felt *I* was, and yet this was accompanied with a blessed hope that I was saved in the Lord with an everlasting salvation. Instead of this leading me, as many assert, to licentiousness, it made me to hate and abhor myself and everything that was evil, and produced in my soul a real thirst for holiness; so that I felt afraid to go into my business, feeling what a base, carnal, worldly-minded wretch I was, and that I had no power to keep myself.

Whilst confessing these things before the Lord a cry burst forth from my very heart that he would be with me and keep me; so that when in my shop I trembled for fear I should grieve his Holy Spirit. My heart went out in love to the Lord Jesus Christ, with many cries to be kept from evil; and those words of Christ in his intercessory prayer dropped with some sweetness upon my mind: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . They are not of the world, even as I am not of the world." I felt that a soul may be in the midst of the world in his daily calling, and yet not of it; for it may of a truth be said that such are set apart: "Know that the Lord hath set apart him that is godly for himself."

Many times it has been suggested to me, no doubt by the enemy, that I have never yet hated sin as sin, that is, as God's dear people do, and I have been ready to believe his lies, feeling myself such a base sinner, and not hating and abhorring sin a thousandth part as I would, yet mourning and grieving on account of it and longing to be delivered from it, with intense de-

sire for holiness and spirituality of mind. Oftentimes the more I try to live like a Christian the more I have felt the opposite within, until I have groaned, sighed, cried, and feared I should one day fall and bring a reproach upon those truths which are so dear to me; but, through rich mercy, I have hitherto been preserved, and my constant cry is, "Hold up my goings in thy paths, that my footsteps slip not." The enemy has sometimes told me that this prayer of mine is nearly worn out, for I have used it so many times; but what a mercy it is that such petitions, indited by the Spirit, will not wear out.

At times I feel such intense earnestness, and then what a freshness we prove there is in the Word of God. "His mercies are new every morning," that is, when it is morning with the soul, and a suitable promise meets our case, and is like apples of gold in pictures of silver.

We much enjoyed your visit amongst us, and the evenings we were favoured to spend with you at our friend M.'s and here left a sweet peace upon my spirit, and I arose in the morning with it still upon me; but how true is the Scripture which says, "No man hath power over the Spirit to retain the Spirit." Since then I have had to experience much of Hart's words:

"I to my own sad place return
My wretched state to mourn," &c.

It is a mercy when we can feelingly lift up our hearts to the Lord in the next verse:

"More frequent let thy visits be,
Or let them longer last," &c.

When he comes again we soon know his voice, and the effect will be manifest; for what comes from him is of a divine nature, and will sure to lead to him again.

We cannot produce love to another, no, not even to a child of God; but to feel a real oneness of spirit, heart, and affection is very blessed, and must be the work of the Holy Ghost; and such a union as this is not easily broken. I have walked in unbroken friendship with my dear brother Marshall for nearly twenty-three years, and I desire to bless the Lord for bringing us together. I often feel very far behind him in spiritual things; but sometimes prove the truth of the words: "The lame take the prey;" and then I am content to be a poor lame thing, for it is the lame that cannot do without help, and therefore are constrained to lean upon One mighty to save.

May the Lord be with you in preaching his Word, and attend it with Spirit and life to his hungry people, and thus make it a blessing, giving you many seals to your ministry and souls for your hire. Accept our united love, and present the same to Mrs. D.

Yours in Christian Bonds,

Brighton, March 16th, 1875.

D. T. COMBRIDGE.

THE HOUSE OF GOD PRECIOUS.

My dear Pastor,—Many thanks for your Christ-exalting and soul-encouraging letter which I was very pleased to receive, though quite unworthy of such a favour; yet I felt it very good to read it. For two or three months past I have had a great wish to write to you, but feared to do so, lest I should say more than I have really experienced. It is my daily prayer that the Lord would guide me and go before me in all I undertake; and I trust he has now made a way for me in this respect. I thought it very remarkable that you should ask for my address, and that your mind should be drawn out towards me at the same time as mine was exercised about writing to you.

As you say in yours, I do see that I have great cause for gratitude. We read that “a man’s heart deviseth his way; but the Lord directeth his steps.” (Prov. xvi. 9); and so it was with me, for I wanted to leave B., but that was not the Lord’s way; and I have many times felt thankful that he did not suffer me to have my own way. I trust I can say without presumption that I have many times, especially of late, felt how good the Lord has been to me, and have desired to praise him; but when I have a feeling sense of his goodness I have not power to praise him as I would.

It is five years this month since I came here, and I now desire to raise an *Ebenezer*, and say, “Hitherto the Lord hath helped me.” What a mercy it is that we have to do with a faithful and unchanging God! I have proved him to be a God hearing and answering prayer. When I first came here to live I was greatly tried, fearing I should not be able to attend the means of grace; but how easy it is for the Lord to work, and I have indeed proved that the hearts of all men are in his hands, and he turneth them whithersoever he will. O that I could honour him by trusting him more! I feel at times so shut up in unbelief, that it makes me cry, with the poet,

“O could I but believe,
Then all would easy be,” &c.

I often look back to the time when I was received into the church, and wonder how you and the dear people could receive me, for I feel to bear so few marks of grace; but I desire to thank the Lord that he did incline your hearts to receive me, for since that time I have felt an increase of love to the ordinances of God’s house and to his people, and I hope I have felt more true peace of mind than ever I felt before; and thus have proved the house of God to be in reality what its name signifies, “a place of peace.” I could not describe the exercise of soul I passed through after I was baptized, for the enemy was permitted to greatly harass and perplex me. I feared I was nothing but a deceiver, and seldom could I pray without shedding tears. O how earnestly did I beg of the Lord to appear for me and show me if I was right. The

house of God was then most precious to me, for when I got there it seemed as if the enemy were made to retreat, and I seldom came away without some little comfort and encouragement. About this time the account of Christ's baptism was a great comfort to me,—how immediately after he was baptized, he was led of the Spirit into the wilderness to be tempted of the devil; and that hymn of Mr. Hart's commencing,

“Ye tempted souls reflect,”

was a great help to me. But the Lord has, in great measure, delivered me from these distressing fears, though I have not had that full deliverance of which you often speak, and for which I so earnestly long. The Lord seems to withhold great things from me; but he is too wise to err, and, doubtless, it is to keep me humble at his feet.

I have found your ministry very encouraging since I trust the Lord has brought me into greater concern about my soul. Perhaps you remember a few months back speaking from Rom. iii. 21, 22. You described the difference between a living and a dead faith; and as you spoke of the former I felt hope spring up in my soul that I knew something about it, which was a great help to me, as I had been greatly tried about my faith. Another time I felt the word very good when you spoke from Mark. x. 52, and I then felt my heart go out in gratitude to the Lord for enabling me to follow him through baptism. I do earnestly desire that he will ever keep me from bringing a disgrace upon his holy name. Another sermon I felt helped under was when you were speaking from the words: “Faith cometh by hearing, and hearing by the word of God.” You spoke of how the Lord sometimes draws the soul to himself under the preaching of the word, and makes it cleave to him. I cannot write it down exactly as you expressed it, but it just suited my experience.

May the Lord bless and strengthen you both in body and mind, and encourage you in the work of the ministry, is the prayer of

The most Unworthy of all the Flock,

Dec. 1st, 1873.

J. CLARKE.

TOSSED UP AND DOWN LIKE THE LOCUST.

Dear Friend,—Very nearly half a year has passed since we met, and nearly half of that time has also passed since I had the pleasure of receiving a note from you, which I regret I cannot find among my papers. I remember you speak therein of the trials of your mind connected with your ministry. I can hardly suppose a true minister escaping these, though no doubt the circumstances may vary in the case of different individuals. Says *the preacher*, “Keep thy foot when thou goest to the house of God;” and if this is needful for the hearers, how much more

for the minister! Paul felt this, and therefore said, "Who is sufficient for these things?" God's direction to Moses, when he gave him his commission to go unto Pharaoh and the people of God, was: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." As if he had said, "Be nothing in thyself that I may be thy All, and thy sufficiency in this great business." And how wonderfully did the Lord Jesus himself, in the days of his humiliation, manifest this true fear of God wherein his understanding stood, by submitting in his covenant relationship to receive all his message from his Father, with whom essentially he was equal. He said, "I can of mine own self do nothing;" "My doctrine is not mine, but his that sent me;" "The words that I speak unto you I speak not of myself." How, in this respect, he left his servants an example that they should follow in his steps! I feel to desire to become more dependent on the power and teaching of the Holy Spirit in all things, but I need the manifestation of the Spirit which shall persuade and assure my heart that I am indeed his temple.

During the last three months I have been much tried in mind, so that I have reeled to and fro, and staggered like a drunken man, being at times pressed out of measure (in my estimation) above strength; but when thus brought low, I hope I can say the Lord has helped me; and I believe this has been in answer to the prayers of kind friends on my behalf. Then again I am tossed up and down as the locust. Thus I trust I am learning to build my eternal hope by faith on the Lord's promise, when everything in self appears contrary. Frequently the devil casts me down and tears me. O may I prove that Jesus intercedes for me, that my faith may not fail! I must say I am beginning to share in the opinion held by some of my friends that my extreme sinkings may be connected with the state of my nerves and my bodily health; but I am loath to rest much on this view of the case, lest I should be deceived.

I seem to get a little encouragement at times, but again this is swept away, and I am more discouraged than ever; and I find to my sorrow that when the Sun goes down and there is darkness of soul felt, then all the beasts of the forest creep forth, and sin gets the dominion over me, which further weakens my faith and occasions me more trial. I hear some of the ministers with interest and a little encouragement, as I hope, but am readily cast-down again. I have been asked to pray at the chapel, but have been obliged to decline. I should be very pleased to hear from you, but I hear you are better, through Mr. Knill. What a wonder it will be to be found right at last through being built on the Rock of Ages.

My love to yourself and wife.

Yours affectionately,

Sept. 10th, 1862.

HENRY C. HILBERS.

DROPS FROM THE FOUNTAIN.

My dear Friend,—As I thought upon you this day it came with some degree of melting power into my mind, that we have known each other for many years, and have travelled together, walked together, prayed, wept, rejoiced, and gone to the house of God together; but we never have had one unpleasant word during all the years that we have known each other. From whence, then, springs this union of spirit and concord of feeling? Is it the produce of nature, or does it spring out of our own heart? No, indeed it does not; for in us there is everything opposed to spiritual union. Enmity lurks in our breast, and sometimes we feel it creeping forth to the discomfort of our spirit; therefore this spiritual union must spring from grace.

I wish I could see in myself as much evidence of grace as I see in you; for marks of godly fear are visible enough in your deportment to satisfy any discerning Christian of the presence of grace in you. There may be grace in us and we may not be able to see it ourselves. To be in the right way is one thing and to know we are in it is another. The Lord says, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known." This refers to the internal feelings of the mind; for the sinner is often in a state of doubt as to his religion, fearing he is wrong, and out of the secret which the Lord reveals to his own family; yet, in spite of all this, he is constrained to go forward. The power prompting the soul to give up is very powerful, but the power drawing it forward is much more powerful; therefore we are compelled to travel in a way that we know not.

The way in which the Lord leads his people is a way of death to carnal principles; it is a way of mortification to the pride of our heart, and a way of trial to our faith; but it is a way to purify the soul, to sweeten the promise, exercise us in prayer, keep up strong desires after the Lord, to have the light of his countenance and the witness of his Spirit, and it is a way to stop the mouth from boasting. This is the way that no fowl knoweth, and which the vulture's eye hath not seen, the lion's whelps have not trodden it, nor the fierce lion passed by it; but it is for those, "the wayfaring men, though fools, shall not err therein." My friends, you and I can come in amongst the fools; but not those fools of which the wise man speaks, that despise wisdom and instruction, for our soul's desire is after the instruction of wisdom.

We feel our need of divine teaching, that we may know the blessedness of being chosen in the Lord and realize our personal interest in him. He is the Fountain of all blessing, and my soul pants for a drop from this Fountain; and how sweetly and encouragingly he speaks in respect of this, saying, "My doctrine shall drop as the rain." As if the Lord had said, "You, my poor, feeble, trembling children cannot bear the full flowing of my love in a time state; therefore, in condescension to your straitened spirit, my doctrine shall drop as the rain,—a drop here and a drop

there; now a word in reading; then a word in prayer; now a moment of heart-melting under a sermon, and then a little refreshed from a remark some friend has made in conversation;” and as the earth drinketh in the rain, so our souls drink in the drops of mercy sent from God to cheer our desponding hearts. You, my brother, have had many drops by the way. You have tasted of the gospel honey. The Lord himself asks, “Hath the rain a father? or who hath begotten the drops of rain?” God himself is the Creator of the natural rain, and we are sure he is of the spiritual rain. One shower of rain is not sufficient for the earth; it must have shower after shower; and so we require the tokens of divine love again and again; for we get into our old place of doubt, fear, and deadness, and are so hard, stubborn, rebellious, and foolish that we wonder what will be the end of these things.

What a mercy it is that God has, in love, appointed the end of every trouble, and his wisdom in working will bring about that end, which will be the glory of God and the good of our souls. It is not wise to attempt to form a judgment respecting the end God has in view while in the midst of his working; for when in the end he intends peace, then there arise tumults and storms, and when in the end he intends the manifestation of his love, then there arise fearful scenes of enmity, both outward and inward; when in the end he designs a special blessing, then there arise on every hand adverse things. Thus it was with Jacob, when, judging after the appearance of things, he exclaimed, “All these things are against me.” Thousands of happy souls who are now before the throne of God, singing the eternal song of glory, when confined in the mud-walled cottages of mortality, under severe and pressing trials said the same; and so have we, in feeling, if not in words, said, “This and that trial will be too much for me. My faith and hope will sink under it; it will overwhelm me, and the flood will swallow me up. I can see no way of escape. If I attempt to pray, my prayer is only confusion, and it returns back again into my own breast. Surely God is turned against me. I am a miserable outcast. Surely there is no one like me. Everything I read in the Bible seems to witness against me. I hear the Lord’s family talk of being blessed, drawn by love, humbled by mercy, seasoned with grace, and their souls made alive by the presence of God shining into their hearts; but as for me, I am as a sparrow alone upon the house-top. I dwell solitarily in the wood. I hear sermons, but they do not touch me. I go mourning all the day long.” This is a dark cloud, yet it contains mercy. There is still hope left, because experience worketh hope. The experience of death upon everything within and without, and then the experience of a little reviving from the Lord,—this produces hope. Therefore be of good comfort; the Lord will appear.

Remember me to all the friends. All join with me in love.

Yours ever,

Southill, Dec. 22nd, 1883.

J. WARBURTON.

LOVE FOR THE TRUTH'S SAKE.

My dear Brother,—I thank you for your letter; it has, I trust, done me good, for it has made me love you more than ever, and love for the truth's sake is of God. The Holy Child Jesus is set for the fall and rising again of many in Israel. The Lord bringeth down and lifteth up; he maketh poor, and maketh rich; he woundeth, and his hands make whole; and those who mourn he exalteth to safety. Jesus has an ear for our complaints, a heart to pity us, and a hand to relieve us; but his holy will is that he will be inquired of by the house of Israel to do these things for them. He loves to hear us call upon him in time of need.

Your poor needy brother is on his watch-tower this morning, and is looking out for his best and only Friend, and to hear what he will answer him. I am in the midst of enemies and troubles; but one day I felt much encouraged from the words: "The strangers shall fade away, and be afraid out of their close places." (Ps. xviii. 45.) The worst kind of outward enemies are those in sheep's clothing, and such are strangers to the inward work of God in the soul of a poor sinner; and as I am constrained, more or less, to speak of this in every sermon I preach, it is not to be wondered at that my simple description of it, and insisting upon the need of it, with solemn appeals to the conscience concerning the same, should make hypocrites afraid and enrage the outer-court worshippers; but it is indeed marvellous in my eyes that the Lord should set such a poor weak, stupid, trembling thing as myself about so great a work; yet I see how it is,—our Lord is jealous of his honour, and wise and mighty to secure it to himself; therefore he employs poor unworthy workmen that it may be made manifest that the Master himself hath done the work. Thus the glory all redounds to its rightful Owner, and all are proud fools who are unwilling that he should wear the well-deserved crown.

I have had a stormy and tempestuous time of it for the most part ever since I have been in town this time, and O how gladly would I have left my post, had it been lawful for me so to do; yet I can truly say the Lord has been to me a Shield and Strength; my heart trusted in him, and I am helped on thus far. I have been brought to test the truth of God's Word, and have proved him so faithful that I feel, even while I am writing, that by these things I live. Bless the Lord, O my soul.

I assure you I never felt so much regard for you as I have of late. The state of indigence to which you were reduced when I last saw you was the means, in the Lord's hands, of giving you a deeper place in my heart than you ever had, and I then felt assured the Lord would enlarge you; so that it rejoiced my heart to hear of the deliverance which he has accomplished for you; nor can I doubt but that he will bring you through all your trials unto a place of rest and peace according as he hath promised. But while I feel such strong confidence about you and others I have many doubts and fears in my heart as to my own safe arrival

in that blissful region. I seem very far from rejoicing in hope of the glory of God. My way is mostly hid, yet sometimes the Lord shows me that "he has made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies" (Ps. xviii. 11), and then I can say, "Though I sit in darkness, the Lord shall be a light unto me; he will bring me forth to the light, and I shall behold his righteousness."

Our congregation varies very much in regard to number, which exercises my mind not a little, and I often fear it is all coming to nothing; then something seems to say, "Where are all the promises you have had, and where are the signs that the Lord sent you to preach?" Yet on the whole we increase, though it is but slowly, and in my sober moments I believe the work is of God. If report be true, the Lord has much blessed my feeble testimony in this place, and one and another are coming forward to cast in their lot amongst us, and testify of the Lord's work upon their souls; yet, would you believe it, when in my fits of unbelief I am base enough to discredit all they say. I have an aching heart when I remember the friends I have left in the country, and did not know I had so much feeling of affection toward my country friends as I now find I have. I am glad to hear favourable accounts of their prosperity, for I cannot forget the people for whom I have so often and so long groaned, sighed, wept, and made supplications to God. Please give my love to all the brethren, and

Believe me,

Yours very affectionately,

Jan. 11th, 1843.

JAMES SHORTER.

IN the knowledge of ourselves, in reference to our eternal condition, doth much of our wisdom consist. There is not anything wherein in this depraved condition of nature we are more concerned than sin; without a knowledge of this, we know not ourselves. "Fools make a mock of sin."—*Owen*.

LORD, this mercy I humbly beg that whatever thou givest me up to, thou wilt not give me up to the ways of my own heart. If thou wilt give me up to be afflicted, tempted, or reproached, I would say, "It is the Lord; let him do with me as seemeth him good." Do anything with me, lay what burden thou wilt upon me, so thou dost not give me up to the ways of my own heart.—*Brooks*.

THE work of faith in the heart, though it be but as a grain of mustard-seed, will at times discover itself in the weakest believer, for it never dies, can never be lost, nor can it fail; but will at times open the heart and let in a little glee, a little joy, and sometimes peace; so that meekness and humility are felt and enjoyed; and though these are transient, momentary, and short-lived, yet we may call them *God*, for there is a troop behind.—*Huntington*.

CHRIST manifests and evidences his love to his saints in a way of bounty, in that rich, plentiful provision he makes for them. "It hath pleased the Father that in him should all fulness dwell;" and that for this end,—that of his fulness we might all receive grace for grace. (Jno. i. 16.)—*Owen*.

"MY VOICE SHALT THOU HEAR IN THE MORNING."

PS. v. 3.

A SINNER spared, O Lord, to see
 Another morn begun,
 Would cry, "Be merciful to me,"
 Or else I am undone.

Throughout the past I have indeed
 Sunk down in sin and mire,
 Gone much astray,—but little sought
 Pure gold well tried by fire.

My soul has often turned aside
 From Christ, the living Way,
 And scarce a thought or wish arise
 To make my soul to pray.

Can any sinner be so hard,
 So fully sunk in sin,
 So blind, so lost, and wholly gone?
 I have no peace within.

But, like a stone, without the life
 To feel, to groan, or grieve,
 I cannot seek to God alone,
 Nor in his name believe.

No cultivating grace have I,
 Nor stock, nor barn, nor store;
 So helpless in my soul am I,
 I cannot ask for more.

Sometimes I feel to want to know
 More of the grace of God,
 And then I cry, "Lord, give me grace,"
 But cannot bear the rod.

Sometimes I run astray in sin,
 In thoughts both vain and wild,
 And seem more like the world at large
 Than like a living child.

Sometimes afflictions drive me close,
 I cry, confess, and weep,
 And want to know that Christ is mine;
 My heart is such a deep.

Sometimes his mercy makes me melt,
 And then, before his throne,
 I spread my wants and beg that he
 Will keep me as his own.

My tears are sweet, my love is warm,
 Affections then are set
 On Christ above; but O I want
 More of these seasons yet.

In hope of life I sometimes sing
 That grace shall reign indeed;
 But soon the iron bands are on,
 And then my soul can't feed.
 Sometimes my thoughts are turned to prayer,
 "Lord, give more life divine."
 Anon I feel that not a cry
 Springs from a heart like mine.
 O what a motley, worthless worm
 Before the Lord on high!
 When will he whisper, "Thou art mine,"
 Kiss me, and bring me nigh!
 When will his love my soul so cheer,
 Without a doubt to sing,
 "He is my Rock, Salvation too;
 I'm safe beneath his wing."
 To feel enrobed in righteousness
 My guilty soul to hide;
 To feel his blood for me it flowed
 From hands, and feet, and side.
 To hear his voice, to view his smiles,
 To see him intercede,
 To hang upon his arm, his strength
 Will make me blest indeed.
 I'd envy not the worldlings mirth,
 Nor all the gold below,
 If he'd but say, "Poor soul, I'm thine,
 Thou shalt my glory know."
 Dear Lord, I'd then begin this day
 Imploring thy sweet grace;
 O manifest thyself to me,
 And let me see thy face.
 Unite me in thy ties of blood,
 Put on the marriage ring
 Of everlasting love and peace,
 And full salvation bring.
 If this is given I then would cry,
 "Lord, keep me near thy side,
 Preserve me in thy fear and love,
 And with me still abide.
 "Abide in life, abide in death,
 And give thy presence then;
 And then I'll say, The Lord is mine,
 I'm his. Amen. Amen."

R. HUGGETT.

It is a mercy when our trials, of whatever nature they may be, lead us to cast our burdens on our only Burden-bearer.—*J. C. Philpot.*

Obituary.

PEGGY CURE.—On July 1st, 1888, aged 82, Peggy Cure.

For many years her father, James Atkinson, was deacon and manager of the little cause at King's Nook, now Goodshawfold, and in those days the late W. Gadsby used frequently to supply there, and made her father's house his home. She well remembered his visits and also his ministry. At what period or by what means she was brought from darkness to light I cannot say. She always attended where the truth was preached, and the time came when she began to feel a love to the servants of God; but in her case the work of grace was very gradual.

In after years she married and lived at Burnley, but felt a great love to the people at King's Nook, Rosendale, which was a distance of five miles from Burnley. So great was her thirst for the house of God that she used to rise at 5 o'clock on Sabbath morning, so as to attend to her domestic affairs, get her children ready, and start over the hills, taking her family with her to attend the morning service, which was held in a smith's shop. Later on, her house at Burnley was the home for ministers who, in those days, supplied at the room at Burnley, before the present chapel was built. It was her delight to entertain the servants of God, such as the late A. B. Taylor, Collinge, and Kershaw. In course of time she was left a widow, and had to remove to London, when she attended Gower Street, and also at Zoar Chapel. After this she removed to Preston, and on July 2nd, 1875, she was baptized by the late Mr. Forster, and joined the church at Vauxhall Road. She could not speak of great things, but was a humble follower of the Lamb, and was one of those who hunger and thirst after righteousness, and, like Mary at the sepulchre, often sought, with weeping, for him whom her soul loved.

In Jan., 1884, in the providence of God I was brought to Preston, when I became acquainted with her, and a spiritual union was formed between us which continued without a jar up to her death. She has often told me that she felt such a spirit of prayer for me, even before it was named about my coming here. She had very low views of herself, and the grace of humility was very manifest in her. She generally spoke of herself as a *poor worm*. The following verse suited her, both in life and in death:

"A guilty, weak, and helpless worm,
On thy kind arms I fall," &c.

When able to attend the chapel her seat was seldom empty, and her whole heart was in the welfare of Zion. At length, through age and infirmity, her memory failed her, and she would then frequently say it was Sunday, and she must get ready for chapel. She was very kind to the poor, and would often go without herself so as to have it to give to others, saying they needed it more than herself. The last time she attended the ordinance of the Lord's Supper was in Jan., 1887. She was confined to the house

for about eighteen months and most of the time to her bed, not from any particular disease, but a gradual decline of nature. When lost to everything beside, she would speak of the sweetness and preciousness of Jesus, and if a verse of a hymn, such as

"Yes, thou art precious to my soul,
My transport, and my trust"

were mentioned, she would go all through it, and if anything were said to her about the chapel she would be all alive. The Scripture was indeed fulfilled in her: "Those that be planted in the house of the Lord, shall flourish in the courts of our God," &c. She was surrounded by her children and grandchildren, who were ever seeking her comfort.

The last time I visited her when she was able to converse, I quoted the words: "When thou passest through the waters, I will be with thee," &c. She replied, "I hope so." I also began the verse:

"There shall I bathe my weary soul,"

when she took it up and finished it. I visited her several times after this, but she was too weak to speak, but appeared to be quite conscious. On the first Sabbath in July there was evidently a change. About 10 o'clock in the evening a brightness came over her countenance; she opened her eyes on those around her, and, without a struggle, passed into the presence of him she loved.

D. KEEVILL.

ELIZABETH ARNOLD.—On Feb. 29th, 1888, in her 70th year, Elizabeth Arnold, widow of the late John Arnold, of Portslade, near Brighton.

She has not left any particulars of the first commencement of the work of grace upon her soul, but we have reason to believe it was when she was young. She was called under the ministry of the late Mr. John Vinall, of Brighton, as we find by a paper in her own handwriting, which reads thus: "June 10th,—I have this day entered my 63rd year, and O dear Lord, what shall I render unto thee for thy distinguishing grace and mercy to such a worthless worm as I am! This is also the anniversary of the day that pardon and peace through the blood-shedding of the dear Redeemer was sealed home to my guilty soul. Forty-two years have passed since then, and many afflicting and dark dispensations I have been called to pass through; but I am still a monument of thy sparing mercy. 'The living, the living shall praise thee, as I do this day.'"

After the death of Mr. Vinall she attended the ministry of the late Mr. Grace, and eventually they removed to Shoreham. I became acquainted with her about sixteen years ago and found her a gracious, godly woman. Her daughter was afflicted for about six years, during which time I often went to Shoreham to see her, and had many seasons of sweet communion with both mother and daughter. In Feb., 1876, the Lord took her husband, who was a very gracious man, away very suddenly, which was a sore

trial to her. Shortly after her afflicted son died suddenly, and in a little time the above-named daughter was taken away by death, which was quickly followed by the death, after a short illness, of her eldest and only surviving son, who carried on the business. These trials, together with doctors' bills and depression in trade, made her path a very trying one; and two years ago another daughter was taken away by death. Thus, by the inward teaching of the Holy Ghost and trial upon trial, she was made indeed to feel herself a bruised reed; but the Lord graciously sustained her, according to his promise in Isa. xlii. 3.

Under these dispensations she ripened to come in like a shock of corn in season and like the gold tried in the furnace. Her letters manifest how she was humbled and brought to submit to the will of the Lord, and was often helped to say, "Thy will be done." She was a very spiritually-minded woman, and loved to join in spiritual conversation. She had a deep and abiding sense of the uncertainty of life, of the solemn reality of death and eternity, and that the one thing needful was to be found in Jesus for time and eternity. She was a woman of much prayer for her own and other's welfare, and adorned the doctrine she professed by a meek and quiet spirit and a godly life and conversation.

Her last illness was bronchitis. She was only laid aside four days, during which time she could not talk much; but gave evidence of a sweet assurance that she was about to depart and be with the Lord who had saved her. For some time previous to her death she had been unable to attend the house of God, owing to rheumatism in her feet; but her heart was with the Lord's people. She was favoured to see her prayers answered, in being persuaded of the well-being of those who were taken away before her, and to see one of the surviving daughters a member at Shoreham Baptist chapel. The other one, though much afflicted, it is evident a work of grace is begun in her soul. "Mark the perfect man, and behold the upright; for the end of that man is peace."
F. SOLLIS.

JOSEPH PEAKE.—On Sept. 3rd, 1888, at Coventry, aged 71, Joseph Peake, a member of the church at Bedworth.

He was born at Bedworth, near Coventry, in September, 1817. His parents were members of the little cause of truth in that place, and he was brought up to attend the chapel. I cannot give any account of his call by grace. He was not a great talker, but a humble, consistent walker.

In November, 1850, he was baptized by the late Mr. Isbell, and joined the church at Bedworth, and for thirty-eight years he adorned the doctrines he loved. Christ was All and in all to him. In the year 1857 he removed to Coventry, and from that time he met for worship with the people at Ford Street chapel, but never joined them; for he remained a member at B. up to the last. He was a constant attendant on the means of grace, and was a lover of the gospel and of good men. He was afflicted

all his life with deafness, and, in his latter years, could not even hear the people sing, much less hear the word preached; yet he was most constant in his attendance both on Sundays and week-evenings, and also at the early prayer-meetings on Sunday mornings until his health broke down. It is to be regretted that more is not known of his spiritual exercises, but his extreme deafness made it difficult to converse with him.

The last three years of his life he was afflicted with an internal cancer, which gradually brought him down to the grave. At the commencement of his illness his sufferings were very severe, but afterwards he was much relieved, and frequently expressed his gratitude that he had not so much pain. In the spring and summer of 1887 he was very ill, and we all thought he would not get out again; but, to our surprise, he was again raised up, and able to attend the chapel, and several times he took part in the prayer-meetings. Many times when I have visited him and had to leave for evening service, he has said to me, "I have been to the house of God many times, and I should love to go now, but I am not able." I believe Ps. xxvi. 9 was true of him. After a short time his health again broke down, as the disease was still progressing. I visited him frequently during his illness, and generally found him cheerful and in the enjoyment of a good hope. He would sometimes say, "I know in whom I have believed," and would express a confidence that when he had suffered the Lord's will on earth he should see Christ face to face. Once, and I think only once, he seemed tried as to his interest in the covenant, and expressed a fear lest, after all, he had been deceived.

During last August he was evidently worse. We did not think the end was near, but the hæmorrhage increased and he daily grew weaker. The last week he sank rapidly. I saw him on the Saturday evening previous to his death, but he was too weak to converse, and on Monday morning, Sept. 3rd, he passed quietly away, to be for ever with the Lord.

T. COLSELL.

THOMAS COWLEY.—On July 19th, 1888, aged 32, Thomas Cowley, a member of the church at Cardiff.

In a letter written to Mr. Prince, he says,

"The first and only time I saw you was when you were at Cardiff. My poor guilty soul was then, as it were, on the brink of hell, and I thought there was no mercy or pardon for me. Two years since the Lord was pleased to lay me by with bronchitis. Up to that time I had led a very wicked life, but I then resolved that if I got better I would be different. The Lord raised me up again, and I used to say I would be better; but my companions laughed at me, and then I thought there was time enough yet, as I was young; but the Lord laid me low again, and has kept me so till now. This time the doctor said my lungs were affected, and one night, while in the house alone, these words

came to me: 'He that being often reproved hardeneth his neck, shall suddenly be destroyed.' I thought I should die, and Satan told me I had been praying and trying to be better, but that there was no forgiveness for me. O the wretched state I was in! I knew not where to go nor what to do. I tried to pray, but could not.

"At this time some of the General Baptists came to see me, and sang and prayed with me. I thought they were happy and wished I was like them. They asked me to go to their chapel, and I went. They prayed for me, and the Pastor came and put his hand on my shoulder and asked me if I believed that our blessed Lord died. I told him, 'Yes.' He said, 'Cannot you say, then, that you are saved?' I replied, 'No; I cannot.' They kept me there till I was all in a tremble, and the Pastor exposed me in the chapel, for he as good as said I would not be saved. They came to see me again. I told them how I felt, and they said it was only to have faith and believe that the Lord died, and I was saved. So I thought I was wrong, and that they knew better than I did, and therefore must be right. One Sunday I was asked to pray, but could not. There was to be a meeting again on the Thursday, and I was in much trouble of mind, for I thought I could not be right or I should be able to pray like them; so from the Sunday to Thursday I was trying to make a prayer; but when I got to the chapel and was asked to pray my prayer was all gone, and all I could say was, 'Lord, have mercy upon me.' I felt so ashamed that if I could have crept out I would. The enemy told me it was no use for me to pray, and I thought so too.

"Soon after this a member at Zoar chapel brought the 'Gospel Standard' for me to see the advertisement of Congreve's medicine. She began to talk to me, and I could see there was something different in her, and I felt a love to her. She asked me if I would come to her chapel as a Mr. Prince was to preach. I came and I bless God that I did come. If I had not known to the contrary I should have thought some one had told you all about me. Your text was: 'I will pour water upon him that is thirsty, and floods upon the dry ground.' I thought you were preaching only to me, and you told me there was hope for me. I felt very much encouraged, and, like the poor woman at the well, could say, 'Come, see a man that told me all things that ever I did.' One night, after I had been crying to the Lord to have mercy upon my soul, I awoke with these lines of a hymn:

"Awake my soul in joyful lays
And sing thy great Redeemer's praise;

and especially the second verse:

"He saw me ruined in the fall,
Yet loved me notwithstanding ail,' &c.

I was obliged to sit up in bed and sing them. The people I lived with asked me in the morning what was the matter with me, and I told them if they felt as I did it would make them sing."

After this our friend came before the church and testified of

what God had done for him, and we wept for joy as he tremblingly related God's marvellous acts of grace towards him, while, with self-abhorrence, he alluded to his former life. He expressed his desire to honour the Lord by obeying his commandments, and though in so delicate a state of health, he was baptized with four others, on Aug. 1st, 1886, and, instead of sustaining any harm, he felt strengthened in body after coming up out of the water.

During the short period he was amongst us he rapidly ripened for glory. His seasons of sweet enjoyment under the word were frequent, and he grew in grace and in the knowledge of Christ. He had a good time in hearing Mr. Stroug from the words: "He raiseth up the poor out of the dust," &c.; and also on another occasion he was much favoured in hearing Ephraim's character traced out. But as the growth in grace was rapid, so was the trial of faith short and severe. The fiery trial which is to try every God-taught soul did at the last come upon him with solemn severity. About a month before his departure the angry powers of darkness were permitted to assault him for a considerable time, and it was truly solemn to hear him express his feelings under these temptations. He would beg to be forgiven for having deceived God's people, and then would sometimes burst forth in piteous cries for mercy. He would say, "I can never give up calling upon the Lord's name whilst I have breath; and if I perish, I will perish crying for mercy." One morning when I called to see him after he had passed a most trying night, he looked up and exclaimed, "I do hope the Lord will forgive me for doubting his blessed Word. I would not if I could help it." Then, alluding to a promise he had applied a considerable time before, he said, "Lord, thou saidst, 'I will make all my goodness pass before thee,' and thou hast done it; for thou hast been the God of Elijah to me."

The following remarks are selected from others which a friend who waited on him noted down and which will show a little the state of his mind. She says, "I reminded him of that portion of Scripture where the Lord said to Peter, 'Satan hath desired to have thee, that he may sift thee as wheat,' &c. He replied, 'O that the Lord would say to me, I have prayed for thee, that thy faith fail not,' and continued, 'I am afraid after all I have been a hypocrite; but the thief was forgiven at the eleventh hour, and perhaps the Lord will have mercy upon me and forgive me. If I perish, I will perish at his feet. Lord Jesus, shine through the gloom and point me to the skies.' Once, after struggling very hard for breath, when a little relieved, he said, 'O what a mercy it is to have a God to go to. What good would all earthly riches do me when struggling for breath like this?' One day, seeing the Bible on the table, he cried out, 'O precious Bible! Precious Bible! What should I do without it! Lord, thou saidst thou camest to seek and to save those that are lost. In myself I am lost. Lord, save me.'

“One of the curates of the parish calling to see him, he said to him, ‘I am very near the Jordan. Mr. S., a shell will not do here. You must have the kernel of true religion if ever you are saved. Empty profession will not do.

“‘True religion’s more than notion,
Something must be known and felt.’

When you come here you must, like Joshua, be stripped of all your filthy rags. I have often spoken about laying this body down, but it is a different thing when you *are brought* to lay it down. It is a solemn thing for a Christian to die. I have nothing of my own to trust in.

“‘My hope is built on nothing less
Than Jesus’ blood and righteousness.’”

He was sorely harassed with the temptation that, as nature failed, he would lose his reason, and unconsciously give utterance to such language as he was addicted to when in nature’s darkness, and that he should die in a raving state. Incessantly did he entreat us to ask the Lord to keep him in his right mind, and to give him a peaceful end.

A week before he died it appeared that the furnace had well-nigh completed its work, for the flood of temptation receded, and one evening for a considerable time his soul appeared filled with the foretaste of heavenly glory. He could not speak, but took the Bible and pointed to two passages from which he was drawing unspeakable joy. One was, where Jesus said to the poor adulterous woman, “Neither do I condemn thee;” the other was Ps. lxiv. 10: “The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.” He beckoned to those present to draw down the window-blind, and, when able to speak, he said the room seemed so full of glorious light that his poor body could not bear up under it, and this made him wish to shut out the beams of daylight. I saw him a few hours before his departure. On being told I was in the room he said, “Tell him I love him; but all I want is Jesus;” and then repeated:

“Weary of earth, myself, and sin, &c.”

I had expressed a wish to him, if the Lord’s will, to watch his expiring breath; and, to show how clearly his faculties were preserved to the end in answer to his and our prayers, he thought of my wish in the very last moments of his life, and, when feeling he was passing away, requested them to send for me, which was the last time he spoke; but before I could reach his bed-side he had fallen into a peaceful sleep, and in that sleep had breathed away his immortal spirit into the hands of Christ. Thus departed one who truly owned himself to be “a monument of grace.”

S. F.

I ONLY wish I could live more in the enjoyment of those two rich and unspeakable blessings—salvation and sanctification.—*J. C. Philpot.*

“DRAW ME; WE WILL RUN AFTER THEE.”

SONG OF SOL. I. 4.

DRAW me, Lord, I humbly pray thee,

By the tender cords of love;

Draw me by thy voice of mercy,

To thy mercy-seat above.

Draw me out of all my weakness,

Give me strength to come to thee;

Draw me by thy loving-kindness

Nearer to thyself to be.

Draw me far from human boasting,

From the busy courts of pride;

Draw me by thy gentle teaching

To my Saviour's loving side.

Draw me off from self-deception,

From my sinful self and ways;

Draw me into close communion

With thy heavenly mysteries.

Draw me into closer feeling

With thy sorrowing members here;

May there not for them be wanting

Once the sympathizing tear.

Draw me far from disputation,

A meek learner to thy feet;

Draw me far from all temptation,

Thy free goodness to relate.

Draw me to the path of suffering,

Jesus crucified to see;

Draw me, Lord, in wisdom's pleading

Wheresoever it please thee.

A. S.

THERE is no power short of the power which raised Christ from the dead and made the world that can break or turn the heart of a sinner; you are as well able to melt adamant as to melt your own heart; to turn a flint into flesh as to turn your own heart to the Lord; to raise the dead and make a world as to repent without grace. Repentance is a flower that grows not in nature's garden; it is a gift that comes down from above; and it is not in the power of any mortal to repent at his own pleasure.—*Brooks*.

I AM by birth a beggar, by trade a coalheaver, by practice a devil, by profession a sinner saved, and by principle a stiff Dissenter. If your hearers seek for eloquence, for historical research or profound knowledge, I am the man who can completely disappoint them all; but if they will be contented with a few scraps of apostolical ignorance, it shall go hard but they shall have some of those.—*Huntington*.

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