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A table of contents for *The Gospel Standard* can be found here:

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THE  
**GOSPEL STANDARD**

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## INDEX.

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**EDITOR'S PIECES:** An Opening Word, 5; Marks and Fruits of Forgiveness, 69; Isa. liii., 118; Prayer when Overwhelmed, Ps. lxi. 1, 2, 165; The Blind Men Called, 217; The Mercyseat, 303; A Hidingplace, 353; "Thy Chambers," 393; Christ's Soul Travail, 448; The Glory of Christ in Dying, 488; Prayer for Communion, 542; "Sow thy Seed," 564.

**CRUMBS FROM THE MASTER'S TABLE, EXTRACTS FROM AUTHORS, AND ORIGINAL PIECES:** On Jno. xvii. 24, R. Traill, 30, 79; Heb. iv. 16, R. Traill, 172; Thoughts on Prayer, G. Plummer, 140; Of God's Indwelling, &c., Owen, 185; On Heb. iv. 2, Owen, 499; On Justifying Faith, Owen, 548; Of the Blessed State, &c., Dr. Goodwin, 267; Ps. cxlii. 5, Thos. Boston, 309; The Eternity of Christ, Charnock, 362; A Meditation on Ps. cxxi. 1, 2, G. Hazlerigg, 364; On Isa. xxxv., G. Hazlerigg, 409; Luther on the Galatians, 402; Bridge on Christ's Priestly Office, 458.

**HYMNS:** To the "G.S.," 1913, B. Wright, 5; The New Year, W. House, 18; The Lamb of God, A. Hennah, 78; "Complete in Him," A. Hennah, 497; The Brightness of the Father, E. Littleton, Junr., 170; "He hath done all things well," W. House, 223, 401; A Prayer, J. G. E., 302; "Was Lost," &c., H. Bonar, D.D., 457; The Birth of Christ, Berridge, 548.

**LETTERS:** A. Toop, 42; D. Smith, 46; G. Hazlerigg, 135, 505; J. and R. Chandler, 136; J. Turton, 175, 269; R. Moxon, 318; J. Newton, 366; R. Huggett, 410; G. Munday, 412; C. Draper, 462; J. C. Philpot, 508; G. S., 510; J. Bourne, 511.

**LIVES AND MEMOIRS:** David Douglass, 19; Mrs. Adcock and several of her Family, 35; Remarkable Conversion of Jos. Kine, 63; Mrs. Drummond, 109, 158, 209; F. E. Lee, 253; M. T. Boarer, 292, 342; M. Whitteridge, 315; M. Weston, 387; Mrs. Row, 438, 484, 532; Bishop Cowper, 503.

**MORNING READINGS BY JAMES BOURNE:** Ps. lxxvii. 1, A Legal Spirit, 34; Deut. xxxi. 1—3, Repentance, 90; Prov. xv. 10, Harkening to God, 124; Ps. civ. 9, Affliction Overruled, 171; Falling under the Word, 224; Venturing Faith, 271; Prayer in Despondency, Isa. xxxviii., 313; God's Way, Eze. xliv. 4, 5, 361; God's Call to Mourning, 461; Self-denial, 498; Gracious Words, &c., Jer. xxix. 10, 553.



OBITUARY: F. Collett, 47; M. Flower, 48; M. Brottles, 50; R. Swan, 91; D. Smith, 143; G. Whiteside, 144; Mrs. Piper, 186; E. Clark, 191; Mrs. King, 192; M. Chidley, 194; M. Walder, 235; K. Jackson, 235; B. Porter, 237; C. E. Jacques, 240; E. Goring, 272; L. Potton, 273; W. West, 276; J. Fowler, 321; G. Rawlings, 323; J. Taylor, 325; Mrs. Rippon, 326; W. Beadle, 328; W. Philpott, 370; E. Ash, 375; M. Cam, 377; A. W. Cowley, 415; E. Tucker, 416; J. Wright, 419; H. Guest, 422; D. Adams, 424; E. Peters, 465; S. Charlton, 468; E. Perry, 469; E. Porter, 471; Ellen Smith, 513; P. Lappage, 514; E. Goodwin, 516; J. Essen, 519; M. Caddick, 555; J. H. Wale, 562.

*Notices of Deaths:* E. J. Holbrow, R. Swan, W. Berry—52; M. Warren, E. Jacobs, H. Smith, 99; D. Payne, E. Ash, J. Woodger, J. Fay—100; J. Odey, S. A. Cottington, E. Ewart, W. West, G. P. Scott—147; J. Fowler, H. J. Owen, T. Marriott, J. Weller—148; L. Potton, W. Gee, R. Langley, T. Bartram, C. Jackson—196; E. Lowe, G. Farrimond, G. Baker, Mrs. Fish, C. Sanford, E. Turton—243; W. Hordstoft, A. Brown—244; Mrs. G. Paine, H. Guest, E. Bloom—281; W. E. Bloxham, A. G. Sanders, J. Brooks—282; M. Clark, J. Fry, J. Vine, E. Porter, Mrs. H. Coleman, R. James—330; J. Woodhams, W. Coleman, S. A. Clements—378; E. Booth, E. Linzey, G. W. Pudney—426; D. Seaby, E. Seaby, J. Cheeseman—473; E. Laker, L. Cottington, R. Taylor, I. Bird, M. Johnson—474; E. Heap, E. Hoad, S. Eeles, F. Fuller, N. Fuller, J. Higgs—522; T. Butler, F. Hanks—565; E. West—566.

REVIEWS AND NOTICES OF BOOKS: *The Rich Man and Lazarus*, by Dr. Bullinger, 84, 125, 177, 226; *Hart's Hymns*, 140; *Memoir of R. Adams*, 141; *Lydia, The Last First*, 141; *A Brief Record of H. Clark, a Cripple*, 320; *The Bank of Faith, Huntington*, 367; *Philpot's Review of Signs of the Times, &c.*, 369; *Turton's Pillar*, 414; *Hereafter*, by J. S. Francis, 464.

SERMONS: Zeph. iii. 16, 17, Mr. Prince, 26; Eze. ix. 4—6, Mr. Fremlin, 53; Lu. xxiii. 42, 43, J. C. Philpot, 101; Ps. cxix. 41, 42, J. C. Philpot, 331; Ps. cv. 5, J. Shorter, 149; Jude 20, J. M'Kenzie, 197; Matt. xv. 25, Mr. J. K. Popham, 246; Prov. xxiii. 18, Mr. Newton, 283; Ps. cvii. 4—6, Mr. Thomas, 379; Prov. iii. 24, S. Medley, 427, 475, 522.

# THE GOSPEL STANDARD.

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JANUARY, 1913.

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

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TO THE "GOSPEL STANDARD" OF 1913.

Go forth, little "Standard," thy thousands to cheer  
On the first of each month in the ensuing year.  
O, sound the sweet notes of salvation by grace,  
Proclaim the rich blood that gives life, health, and peace.  
Enter not the abodes of the perfect and pure,  
Let the sin-burdened see thee—he'll hail thee, be sure;  
And the empty, the naked, the sick, and the sore,  
Will heartily welcome thee in at their door.  
And though thou still meetest with many that rage,  
Never yield, stand thy ground, cleave to truth's sacred page.  
Day and night thy instruction to Zion proves sweet,  
And Zion's tried children thy coming still greet.

B. WRIGHT.

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## AN OPENING WORD.

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DEAR READERS,—Another marked-off space of time, called a year, has been trodden by us. We have passed over it. It is part of our history. The sun rises and sets as before. Our duties, responsibilities, mercies, and privileges remain. We may be labouring under our afflictions, sorrows, and anxieties, as if no change had to be recorded, but that part of our lives enclosed within the figures 1912 is behind us. It is marked off as by a fence. One figure tells us it is no more. The fact is solemn, yet it generally passes with but the customary notice for the most part; but it ought not so to be, for it has left its mark on us, left us with one year less to live. On the old it has traced another line, or cut deeper the lines which were already there; and many and various reflections may be filling their memory, giving rise to thoughts widely different.

Memory is a natural faculty mercifully bestowed on man, and it is evidently intended to be much used in the pathway and conflict of the Lord's people, Pss. xlii. 4, 6; lxiii. 6; Lam. i., 7. The gracious promise of the Lord Jesus is that the Holy Ghost, the Comforter, shall fill it in the saints with His own past teachings. Christ said to them, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. xiv. 26). Hence it is that they find themselves by solemn occasions meditating on past experiences. Now it is some painful convictions of their depravity as it was discovered to them in early days; or some backslidings which brought a Father's rod on their backs, and the days of humbling, of shame, of pardon, of reconciliation and peace by the blood of Christ. Anon some special time of love, of sealing, of answers to prayer, will fill the memory and the heart with humble joy and gladness. Or, perhaps, the time of all times in experience, when Jesus came and said, "Behold Me, behold Me," and faith's only work was to look on a pierced Saviour, realise union with Him, and walk up and down in His Name, will suddenly flow like a stream into the memory with all the freshness and sweetness of a present experience. Only the favoured, happy men who have been the subjects of such a Spirit-given remembrance can understand it. Only they can give Him the glory of it with praise and thanksgiving. Such a review is quite different from a mere natural effort of memory by which one recalls facts in one's past life. A bare recollection may be correct, but it will also be cold, uninforming, uninfluential; but the heavenly, God-glorifying work of the Spirit as the Remembrancer, is a powerful, sanctifying, warming work, glorifying to God, according to Deut. viii. 2—6.

But many who fear God may have reflections of a far different kind. They have long been seeking a manifestation of Christ, an application of His blood, a bright inshining of His glory, but have not found. And they know that "hope deferred maketh the heart sick" (Prov. xiii. 12). Though they have felt like Simeon, in the hope of seeing the Lord's Christ, and have thought his case was given for their learning, that "through patience and comfort of the Scriptures" they might have hope, yet now they are painfully disposed to think it will not be with them as it was with that man of God, but

that they shall die before they see and embrace the Saviour. But these reflections and present fears are not *all* that our readers have, who are in the above case. Do they not, now and again, find an uprising of an old hope that the Lord will appear, get a new view of a word which perhaps many years since was as the word of the Lord in them? Does not the time when first they saw the death of Christ as all-sufficient to remove their sin, come back to them and put fresh pleas and energy, and hope, into their hearts? How desirable, how precious, how glorious was Christ then! How fervent were their petitions to Him to come and take full possession! But the tarrying vision tries the waiting sinner. He daily needs the Holy Ghost to enable him to wait for it, believing that "it will surely come, it will not tarry" (Hab. ii. 3), believing God's word is firmer than mountains.

But, indeed, the work of the Spirit is an absolute necessity for every moment, every movement of the divine life in the believer. The beginning of that life is "by the washing of regeneration and renewing of the Holy Ghost" (Tit. iii. 5). The Father sheds Him on each elected, redeemed sinner. He gives the new heart. By Him the regenerated soul finds access to the Father through Christ. Thus and then begin to be revealed to the wondering eye of faith things hid from the wise and prudent, things not seen by the princes of this world, but ordained before the world unto the glory of the church. So new things are opened to the soul—new life, new hopes, new objects. In measure "old things are passed away, and behold, all things are become new" (2 Cor. v. 17). The eye had not seen, nor the ear heard, neither had the heart conceived such things before. All things—all in the Redeemer—are as new and wonderful as was the ladder Jacob saw, and the Lord who stood above it, speaking such great and glorious things to him; as was the ram caught in a thicket by its horns to Abraham, the substitute for Isaac; as was the celestial protection of Elisha to his servant; as was the appearance of her risen, her unexpected Lord to Mary. How surprising and inspiring, how real and solid, how solemn and weighty, how holy and glorious are the divine mysteries the Spirit opens, reveals, and applies to all who are born and led of Him! In due time to each in whom He is as the Spirit of grace and supplications, He gives a heart-melting sight of Christ crucified. Here the saints of

the Lord delight themselves in fatness. And is not this blessed, experimental entrance into the land of promise in order that as "a chosen generation, a royal priesthood, an holy nation, a peculiar people," they "should show forth the praises of Him who hath called" them "out of darkness into His marvellous light" (1 Pet. ii. 9)? It was said to their type, the Jews, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deut. vii. 6).

It is abundantly evident from Scripture that the Lord by calling the people "holy" meant that they were a *separated* people. When they were come into the land whither He was bringing them, and when He had driven out the seven nations before them, then He said they were to have no commerce with those nations, but utterly to destroy them and their altars and false gods; they were to form no alliance with them, because they would seduce them from His worship. That is the point He would have His people notice; Israel was to make no alliance with the nations, to spare not their gods, nor show mercy to them. "For," He says, "thou art an holy people unto the Lord thy God." "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. iv. 10).

This as applied to the people of God is very solemn. Holiness must be first *in our spirits*. Men naturally begin at the wrong end with external things, and regard them as having undue importance. But the thing God does to make His people holy is this: "A new heart also will I give you, and a new spirit will I put within you" (Eze. xxxvi. 26). If we have heavenly life, we shall also have heavenly feelings; and if we have heavenly light, then we shall see things as God does. Then we shall perceive that true religion may be described by one word—*worship*; that the life, the prosperity, the good, the growth, the extension, the establishment of this kingdom of priests and kings, rests here—in God's purpose that His worshippers should be separate from all false worship. But can we stand the test? "God is a Spirit"; and if that is set on our hearts as a divine truth, it will have an overshadowing influence to cause us to tremble at His Majesty and holiness. And yet, while we tremble,

"We would not wish it less."

“God is a Spirit; and they that worship Him must worship Him in Spirit and in truth” (Jno. iv. 24). It is no easy thing to do this when a right hand or a right foot must be cut off, or a right eye plucked out.

This leads us to observe, first, *the causes and nature of this separation*. We are mixed with the world, naturally a part of it, “born in sin,” “shapen in iniquity,” walking “according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. ii. 2). Not a bit of difference, not an atom of betterness can we claim in respect of our natural condition, as a reason why the Lord should have looked on us and called us by His grace, when He passed by millions. We shall never be able to understand why this was, except on the ground that He *would* (Matt. xi. 26; Eph. i. 9). When the Fall came, it just blackened the earth, and charred all things; so that God had no pleasure therein. But He made a second Eden, a garden of the Lord. What a mercy that is! And to be one of this special people, to have this supreme blessing given us, is, according to the apostle, to be *in Christ*, “chosen in Him before the foundation of the world, that we should be holy, and without blame before Him in love” (Eph. i. 4). And out of that special blessing of election come all the separating, sanctifying unction and mercies the saints enjoy in this mortal state.

Therefore it is that there comes that mighty, wonderful, radical change on a sinner, when he is *born again of the Spirit*, and made a “partaker of the divine nature, having escaped the corruption that is in the world through lust” (2 Pet. i. 4); when he is begotten of incorruptible seed, “the word of God, which liveth and abideth for ever” (v. 23). The word of God is as a fire (Jer. xxiii. 29); it spreads over the soul and conscience, and in due time works outwardly to all his things; that is, it destroys them as to their desirableness. The consuming effect of this flame is to the sinner a dreadful thing: the separation it brings from his old course is a solemn necessity. We cannot be separate till we are separated. Divine life is indestructible; heavenly light cannot be put out. If we have a call by invincible grace, we have what cannot be overcome. The devil will terrify, ignorance distract, sins dismay, and the law overrule; but the face is in a different direction from what it was by birth and practice.

Moreover, to be truly separate unto God the sinner must have Him only for his *Object of worship*. Since the world's attraction and the gods of his heart are being destroyed from time to time, there is a void made; but this is not the *end* of God's dealing with him. The intent is not that he shall have nothing to worship. O no; God is so jealous of His people's love and worship that He says, "I will be their God." It becomes every child of God to bless the Lord who has given him this counsel—to worship Him in His dearly beloved Son. Nothing will make men so separate in spirit from the world as the worship of the true and living God. Whatever upright conduct may adorn us, there is someone in the world who has the same ornament; whatever natural excellencies we may have, others also possess them. Therefore these outward things do not *strictly* distinguish and separate us from all others. But a manifestation of God in Christ, His love revealed through His Son, will not admit of an alliance with the world and walking in the spirit of it. Who could voluntarily run into known evil with the love of God moving in his soul? Solemn providences also make us separate. A mighty hand, a stretched-out arm brought Israel out of Egypt; and has not some such mighty thing been done for some of us?

And this separation is not an abstract thing and purposeless. Israel was separated *unto the Lord his God*, to be holy unto Him (Deut. vii. 6). The prophet Hosea was told to go and "love a woman beloved of her friend, yet an adulteress, according to the love of the Lord for the children of Israel;" and he said to her, "Thou shalt abide for me many days: thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee" (Hos. iii. 3). So it must be with us, if God has separated us; and He has told us in the Scriptures what it is for. First, it is *that He may let Himself into our souls*, let down His love, declare to us the name of His Father, and teach us what it is to belong to Him. He does it thus. The voice of the Bridegroom is heard in our souls: "My Beloved spake" (Song ii. 8, 10). The good Shepherd speaks, and the sheep hear His voice (Jno. x. 4, 14). Then light shines out of darkness into our hearts: "The people which sat in darkness saw great light" (Matt. iv. 16). We are not set apart to be alone, with no relation to another. Christ says, "I will not leave you

orphans; I will come to you" (Jno. xiv. 18)—"I will not leave you alone: you are Mine." He so speaks of Israel: "Let them make Me a sanctuary, that I may dwell among them" (Exod. xxv. 8). "For the Lord hath chosen Zion; He hath desired it for His habitation" (Ps. cxxxii. 13). And the apostle writes: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16). And thus is made manifest the mystery that was "hid from ages and from generations . . . which is, *Christ in you the Hope of glory*" (Col. i. 26, 27). So then, if the Lord separates us from the world, He does it that He may give us Himself. What a mystery, what a mercy, what a weight of blessing! There is a "weight of glory" set before us (2 Cor. iv. 17).

And second, He separates us *that we may give ourselves unto Him* (Prov. xxiii. 26; 2 Cor. viii. 5); that is, be a holy people unto Him. If we give ourselves to any but God, it must be either to something below or only equal to ourselves,—if to gold, it is to sordid dust; if to another creature, it is to one no better by nature than ourselves. But when faith gets a view of God in Christ, of His beauty, glory, sufficiency, and eternal Being, it sees One who is worthy of all the heart, and says, "Lord, there is no other worthy of it; do take it." We are not worthy to give it Him, but who else is worthy of it? He alone has a right to it. "Let My people go," was His word to Pharaoh, "that they may serve Me" (Exod. ix. 1). And many a time have we served Him in His house, in our businesses, in our rooms, on our beds. But how? In this prayer, in this humble offering,

"Here's my heart, Lord, take and seal it,  
Seal it from Thy courts above."

God knows there has been sincerity in it, because He has given that sincerity. It has gone up as a mighty cry,

"Here's my heart, Lord—"

and He has not disdained it, He never will. The saints are separated to have this communion with Him—communion in His death, in His resurrection, in Him as the Bread of life; communion in His grace, His victories, His peace, in the sweetness and sufficiency of His righteousness.

One special mercy in this communion is *the pardon of all sin*, according to that glorious and wonderful name of God revealed to Moses: "The Lord, the Lord God, merciful and



gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin" (Exod. xxxiv. 6, 7); and this is to His honour. He says, "I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against Me. And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them" (Jer. xxxiii. 8, 9). This pardon is their cleanness, their separation from defilement. It is one of the most amazing truths that ever falls on the heart or ear of a sinner: "Now ye are clean through the word which I have spoken unto you" (Jno. xv. 3). "Thou art all fair, My love; there is no spot in thee" (Song iv. 7). So pardon separates us unto the Lord our God.

And lastly. This separation is *to continue*; to continue throughout our mortal state and throughout eternity. It is wrought here by invincible grace, and will be perfected as we enter upon our eternal state. The saints are exhorted to be "looking for and hasting unto the coming of the day of God" (2 Pet. iii. 12). That is the day of days—mortality ended, immortality of body and soul re-united commenced, to be in God's sweet presence for ever and ever. There is to be no more going out, no more mixing with the wicked, no more any defiling thing to arise in their hearts, but an eternal separation from all evil (Rev. xxi. 27). Then this holy, separate people shall be like unto Christ, filled with His Spirit. Unchangeably holy shall they be, immutably, having union with Him, as He says, "I in them, and Thou in Me, that they may be made perfect in one" (Jno. xvii. 23).

Now, dear reader, it appears necessary that we should draw your attention to some subjects of great concern and interest to us as a nation. If we look at *the state of religion among us*, we cannot, as knowing the Scriptures, but be filled with sadness and alarm. Men dead in trespasses and sins, but withal religious, will ever feel free to choose their own ways and walk in the light of the sparks they have kindled (Isa. i. 11). The power of fallen, natural intellect they deem sufficient to penetrate divine mysteries. One error upon another has of late been brought to our doors, and in some cases to our grief has met with a friendly reception, and entered our churches.

It may indeed surprise and shock such as have had Christ

formed in their hearts the Hope of glory, to hear that any professed members of our body have been led away by some that wrest the words of Scripture, and teach that at death the soul enters on an intermediate state of sleep, and sleeps till the resurrection. Yet so it is; and we would take this opportunity to raise a warning voice among those who desire to walk in the fear of the Lord, whom He has separated to Himself, that they may not entertain a grievous wolf in sheep's clothing. How great a contradiction is this new doctrine to a believer's faith as expressed in 2 Cor. v. 1—8, and its lively anticipations of entering at once into the presence of Christ, "which is far better" (Phil. i. 23)! For one so blessed in his last moments, at the very portals of heaven, then to pass into a state of sleep, or oblivion, is utterly inconsistent with that faith which is "the substance of things hoped for," and that hope that "maketh not ashamed." The word "sleep" was substituted for "death" by the Lord Jesus Himself in relation to the *body only*. There are two clear instances, one in the case of Lazarus, Jno. xi. 11—14; the other, of Jairus's daughter: "She is not dead, but sleepeth" (Lu. viii. 52). And Paul follows His example, and speaks of believers as having "fallen asleep in Christ;" which is a similar expression to dying in the Lord (1 Cor. xv. 18; 2 Thess. iv. 14; Rev. xiv. 13). May we, then, hold fast to this doctrine of Christ, and follow His direction to separate ourselves from any that bring any other doctrine; lest we be partakers of their evil deeds (2 Jno. 10, 11).

Moreover, there appears in this profession of an intermediate state the track of one of the three unclean spirits, or spirits of devils; namely, of that one out of the mouth of the false prophet, or Popery (Rev. xvi. 13, 14). An intermediate state between death and glory once believed, would go far to the reception of the doctrine of purgatory, by first undermining the true faith; which is the subtle course usually taken by that deceiver of souls. This scourge of men, this destroyer of the Lord's vineyard, is destroying wonderfully and prospering and practising in our land. The Papal power is doubtless the "little horn" of Daniel's fourth great kingdom, the Roman; even "that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows" (Dan. vii. 8, 20).

According to this prophecy, we are forewarned that the fourth kingdom is to continue, and its little horn to prevail against the saints, *until the Ancient of days comes*, and the saints possess the kingdom (vs. 21, 22). No other world-wide empire, therefore, can arise after the fourth, or Roman, but that of Christ and His saints; neither can there intervene any other head thereof between that of the Popedom and the brightness of Christ's coming. And this is one clear evidence that the Popedom is the last, or eighth, head of the ten-horned beast of the Revelation (xvii. 11; xiii. 12—15; xi. 7). Another evidence is that the unclean spirit "out of the mouth of the false prophet" (who is described as the head and ruler of the beast, Rev. xiii. 12—17; xix. 20), is foretold to be actively working to gather "to the battle of that great day of God Almighty" immediately before the seventh vial is poured out (xvi. 13—17).<sup>\*</sup> This is a sign of our own times. And it is as we see that day approaching that we are exhorted so much the more not to forsake the assembling of ourselves together, but to hold fast our profession (Heb. x. 23—25). Christ having warned the churches by the apostle John that there are in that day three unclean spirits actively at work,

\* We quote here a few words from Fleming on the subject, whose interpretation of the fourth and fifth vials has been exactly confirmed by events:

"Let these things, therefore, be minded here. 1. That the *seventh head*, or king of Rome (as I hinted before), whose character is that he was immediately to succeed to the Imperial government, and to continue but a short space (Rev. xvii. 10)—that, I say, this government could be no other than *that of the kingdom of the Ostro-Gotho in Italy*. For it is plain that the Imperial dignity was extinguished in Italy and in the Western parts of the Empire by Odoacer, the king of the Heruli. . . . And though this Odoacer was soon destroyed by Theodoric, the king of the Ostro-Goths, yet the same form of regal government was continued by Theodoric and his successors. And though this kingdom continued for nearly eighty years, . . . yet the angel might justly call this a short time; for so it was, if compared either with the preceding Imperial or succeeding Papal government. . . . Therefore, 2. We may conclude *that the last head of the beast, which is the Papal*, did arise either immediately upon the extirpation of the Gothish kingdom, or some time after; but it could not rise to its power immediately after, seeing Justinian did, by the conquest of Italy, revive the Imperial government again there, which by that means was healed after the deadly wound which the Heruli and the Goths had given it. Though, I confess, Justinian's conquest of Italy laid a foundation for the Pope's rise, and paved the way for his advancement. . . . Therefore we may justly reckon that the Papal head took its first rise from that remarkable year 606, when Phocas did, in a manner, devolve the government of the West upon him, by giving him the title of Universal Bishop."—*The Rise and Fall of the Papacy*.

spoke also a word of caution peculiar to that day, regarding the profession of His name: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame" (Rev. xvi. 15). The Lord lay these things on the hearts of our readers, that they may hearken and watch and be found among that blessed number in the evil day. The words of Paul, too, appear specially fitting to us: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers . . . against spiritual wickedness in high places," the most formidable of foes (Eph. vi. 11—13).

Then, too, Popery has a mocking, wicked imitator in the Ritualist, born of the same father, thriving on Protestant money. One instance has come before us quite recently. The so-called Protestant Bishop of Lewes, Sussex, with "mitre and vestments . . . walked in procession with thurifer swinging incense, cross-bearer, and candlebearers, the choir from St. Paul's (Brighton), and with robed clergy, hooded sisters," and dedicated St. Mary's new Home at Ovingdean.\* Alas, how common is this falling away from the Protestant profession of our English Church to the apostasy of Rome, the whole system of which is the very "spawn of freewill."

From this superstition and wickedness we may go to what appears to be its antipodes, the rationalism of large numbers of Nonconformists. The step may seem long, but in truth it is not. It is but man appearing in the vain exercise of his supposed freewill in another form. We cannot too strongly denounce their bold denial of the union of the two natures in Christ, and consequently of the whole testimony of Jesus. Such teaching aims to destroy the Christian faith, and put out the light God has given to man by revelation. It is the work of another of the three unclean spirits—that of infidelity. And it is founded on a false criticism of the holy Scriptures. The Papist, the Ritualist, and the critic are one in spirit, one in enmity against God; and they have set themselves together against the Lord and His Anointed (Ps. ii. 2).

Thus if we turn to the general bodies of Dissenters more or less sedate, or to the noisy Salvation Army, we see all moving in the same direction—setting up man's freewill in enmity to sovereign grace. In the year just expired the latter organisa-

\**The Brighton Herald*, November 16th, 1912.

tion lost its first "General." In 1910 "General" Booth wrote a message to the *Daily Telegraph* on his 81st birthday, containing the following passage: "Sixty-five years ago I decided that my object in life should be to please my heavenly Father, help the sinning and suffering people around me, and ensure for myself an entrance into the kingdom of heaven at my journey's end." Taking these words as embodying William Booth's views of what religion is—what constitutes fitness for heaven, and regarding them as the substance of his teaching during his long public life, we can only say, Alas for the Salvation Army! How different is it from the teaching of Christ: "Verily, verily, I say unto thee, Except a man be *born again*, he cannot see the kingdom of God" (Jno. iii. 3). "*Of His own will* begat He us with the word of truth" (Jas. i. 18). Reader, which camp do you desire to be in?

Let whatever value and honour which may belong to "General" Booth and his army for the moral and physical amelioration their labours produce, be ungrudgingly given. But let us not be blinded by the glamour of such results, to the evil of unscriptural teaching. Morality, privilege, success were to Paul loss, dung, and dross for Christ (Phil. iii. 8). May they be the same to all our readers for the knowledge of the same Person. And let us unite in saying from the heart, as taught by the same Spirit, "Perish freewill, human merit and applause!" as to any ground for hope of salvation. Let a sinner be convinced of his sin by the Holy Ghost, of his guilt under the law, of his utter inability to love, fear, and obey God, and that hell is *his just desert*,—that man's mouth is closed, his hand is sealed, and he acknowledges that if he is saved, it must be by an act of free and sovereign grace.

It would, perhaps, be a grave omission if we did not call the attention of our readers to the evident fall of the Turk as a European power. Events of such magnitude and of such a nature are occurring in Europe as cannot, ought not to be ignored or passed by in silence. For over 1200 years the Saracen and Turk have dominated fair lands, once overspread by the pure gospel. In one Christ walked and taught; to another the apostle Paul was sent by a heavenly vision (Acts xvi. 9). Now the same over-ruling Lord that gave the command, "Loose the four angels which are bound in the great river Euphrates," and brought the devastating infidel Turk from that region "to slay the third part of men" (Rev.

ix. 14—18), has sent His angel to dry up the water of that river ; and therefore “ none of the men of might have found their hands ” (Ps. lxxvi. 5). The terrible swiftness of the irresistible march and victories of the allied Balkan armies, is the amazement of all on-lookers. The injuries and wrongs of centuries inflicted by the Turk on such as bore the name of Christ are being avenged. While we fear and dread God’s righteous judgments—and have cause to do so for our own beloved country—we would own, “ Thou art righteous, O Lord, which art and wast and shalt be, because Thou hast judged thus ” (Rev. xvi. 5). The effect of this absolute, political change in the Balkans—this new step in the divinely ordained and foretold drying up of the Turkish Empire, must be far-reaching. The counsels and purposes of the so-called great Powers in Europe have in a few weeks been subverted ; and the counsels and purposes of Christ are being accomplished. And the issue is intimated : “ That the way of the kings of the East may be prepared.” Not to enter into details, we think this points to the general conversion of the Eastern kingdoms, and to the conversion and return to Palestine of the many captive Jews among them ; both events being abundantly foretold, as in Psalm lxxii. 8, 17, 19 ; Rom. xi. 15—31. And we have a confirmation of our faith that Christ will make Himself known likewise in destroying the great Western Antichrist, and setting up His own glorious, spiritual kingdom over all the earth (Dan. ii. 35 ; vii. 27). For the present we can but look on and observe the mighty working of God ; and may the desire be uppermost and inflame our hearts, “ Thy kingdom come.”

We thank the many kind friends who have helped us by their contributions. As far as possible we have made use of their papers. And we thank those who have written letters of encouragement to us. To all of them we say, “ You little know how timely your letters were, how they came at moments when sense of failure, of unfitness, and inability had so weakened and depressed us as to make us ready to lay down our pen, and give up the labour and responsibility of the Magazine into other hands.” Hoping for the continuance of contributions, and craving an interest in the prayers of the Lord’s people when they are admitted to an audience of the King, we remain,

Your affectionate Friend and Servant in Christ,

The EDITOR.

## THE NEW YEAR.

COME, Thou dear Source of every joy,  
 Now let Thy praise our lips employ ;  
 Brightness of heaven, to us appear,  
 Immanuel's presence mark the year !

O that Thou would'st indeed us bless,  
 And clothe us with Thy righteousness !  
 With Thy rich blood our spirits cheer,  
 While rising suns begin the year.

Thanks to Thy name for mercies given,  
 For strength renew'd, and hopes of heaven ;  
 Here let us Ebenezers rear  
 For favours countless to this year.

Thro' all the past intricate way  
 Thy hand has led us day by day.  
 Supplied our wants, and quell'd our fear—  
 We look to Thee for this new year.

Our times are yet in Jesus' hand  
 In passing thro' this barren land ;  
 Then, brethren, where's our cause to fear  
 In entering on an unknown year ?

Should foes attack, should sins distress,  
 Should troubles rise, and sorrows press,  
 May Jesus' blood be ever near  
 To heal and save in all the year.

And if His will it prove our last,  
 Far better than than all the past ;  
 Thro' His rich grace we need not fear  
 To enter an eternal year.

*Altered.*

W. HOUSE.

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Our prayers for temporal blessings and removal of temporal crosses must always be conditional ; for what good will it be for us to come out of the fire worse than we were when we went into it ? If, therefore, God in His wisdom see it good for us to have affliction, we should not desire Him absolutely to remove the same till it have done us good. And then, "Lord, deal with us as seems best in Thine eyes."—*R. Sibbes, D.D.*

MEMOIR OF DAVID DOUGLASS,  
OF BIRMINGHAM.

TAKEN FROM HIS OWN PAPERS.

I was born at Manchester in March, 1839, of poor, but respectable parents. My father, mother, and sister all died in Sept., 1849; so that I was left destitute when I was only ten years old. I was placed in the Union workhouse at Wolverhampton until the end of that year, when I was apprenticed by the parish to learn a trade, where I suffered much from a cruel master. At last I left him, and went to learn another trade, which brought me in contact with a God-fearing man named Mills, whom I not only had the privilege of working with, but living with too. But as work became scarce, we both came to Birmingham on May 4th, 1862, where we worked together for seven years. At this time I left him, and started in business on my own account. I was fond of pleasure and sports on weekdays and Sundays, calling at public-houses for refreshments, &c.; and on one particular Sunday rose with the intention of following my usual practice, but, as it happened, I called to see Mr. Mills; and being very early, he wanted to know what brought me there at that time, and where I was going to. He said, "You had better come with me to hear Mr. Dennett;" to which I rather demurred, but at last consented. I was glad when the service was over, as I felt out of my element. I did not know or understand what Mr. D. was talking about; but it was on election, and I told Mr. Mills if that was true, I would not own such a God who was so unjust as to take some of mankind to heaven and leave out all the rest. But I could not stay away from the chapel; why I could not tell. I hated the minister, people, and the very cause itself, yet was compelled to attend. At last Mr. Dennett's preaching began to be very searching, and tried me very much; and one Sunday, after he had finished his sermon and closed the Book (I had sat with gnashing of teeth as he had been advancing the doctrine I so detested), he said, "Now, friends, if what I have advanced is not according to Scripture, you can leave it in your pews; but before you come to any rash conclusion, let me ask you one thing—to read your Bibles from Genesis to Revelation; and may the Lord open your eyes to see the truth." I mentally said, "That is what I will do." I then began to do so,



but had got no farther than Deut. v. 9, 10, when I felt myself arrested, and stood convicted before the Almighty. This caused me to search more and more into the written Word; but still it only discovered to me more and more of my wicked heart, and the enmity there was in it to the truth of God, and especially to His servant for preaching it. Up till now I had not attended a prayer-meeting at chapel, and I thought, if I did, things would be better; so I made several attempts to go, but turned back, feeling such opposition within. At last I was enabled to press through them all.

At this time I was greatly tried about breaking the sabbath day. Some relations called to see us, and wished me to fetch some intoxicating drink. I could not do so conscientiously, but yet could not refuse, as they had been very kind to us in the past; but when I was going the second time, these words arrested me in the street: "No man can serve two masters," &c. I paused, stood still, and thought to throw the jug down; but did not do so; and so continued to break the sabbath day. When it was time for them to leave us, they wanted me to accompany them to the station, and have a parting glass; but no, I refused; and from that day to this, although forty years since, I have never been in a public-house on a Sunday.

I now thought I would have recourse to prayer, and confess my sins—not yet having learned that God alone can enable a sinner to do this aright, and give grace to forsake them. I thought this scripture suited me well, where God is described as a merciful God, pardoning iniquity, and transgression, and sin (Ex. xxxiii. 7); and that being so, that He would pardon mine. Also this scripture seemed to favour me: "When a wicked man forsaketh his wickedness and sin, and turneth to the Lord, &c., he shall live" (from Ezek. xxxiii. 14—19); but I made this grievous mistake. I thought that He looked upon my sin in the same way as I looked upon it, and forgot that He is "of purer eyes than to behold evil," and cannot look on iniquity (Hab. i. 13). On going to chapel Mr. D. quoted those lines of the hymn:

"A sinner is a sacred thing,  
The Holy Ghost has made him so."

This I could not understand. I had heard it said how God searched the heart and tried the reins of the children of men; but I could not make out what he meant, for I thought I had given my heart to God, and had faith and all

that was necessary to salvation ; when at the same time I did not know what real faith was. Here I began to be brought into deep soul-trouble ; and hearing Mr. D. say that God would be just if He had sent all to hell, these things sank deeper and deeper into my mind, and caused dreadful forebodings, and such a dread of a future hell that I did not know what would become of me. Nights were now my worst times, fearing I should never see the daylight again, wishing I could pray for pardon, feeling I had never prayed aright ; Satan tempting me, and saying it was of no use trying to do so, and I knowing that I had said I would not own such a God nor His people. Yet now, how I longed after Him, and at times longed also to speak to His people, and should value their counsel now ; but they apparently took no notice of me !

My trouble got deeper, until I at last attempted to cry to the Lord about it, when these words were spoken aloud in my ears : " The sacrifice of the wicked is an abomination in the sight of God." I started up off my knees to see who had spoken them, thinking somebody was in the room ; but when I found no one was present, I was afraid, and left the house as quickly as possible, terrified, not knowing where I was going to. But after roaming about for a long time, with the words still following me, as it was night I thought it would be the best for me to return home again. I found my wife very upset over my conduct. I could not eat any supper, and I insisted on their going to bed and leaving me downstairs ; for I feared that if I trod upon the spot where those words were spoken to me, I should sink into hell. But at last I had to go, and I had but little sleep, about an hour, and was pleased to be spared to see the light of another day, and be out of that accursed place.

I now felt that it was mercy that I needed ; but the same words, " The sacrifice of the wicked, &c.," still followed me, and prevented my asking the Lord for it. Thus I went on for two years, when our little girl was taken ill, and grew worse and worse until I could hardly bear to see her suffering. So I fell on my knees, and asked the Lord to take her out of her sufferings, which He did. And at the burial of the child, when at the grave, the Lord broke into my heart with these words : " And I heard a voice from heaven saying unto me, Write, Blessed are the dead which

die in the Lord" (Rev. xiv. 13); and then a divine light shone into my soul, such as I had never experienced before. I then could say, "Old things are passed away, &c." O the sweet love and peace I felt in my soul! I was willing and desired to be buried with the child; but this was not to be. The Lord had some more trials for me yet, for He took our other child from us; and thus we lost both of our children in less than a month.

As these things passed away, I began to feel exercised about joining the church, this scripture being impressed on my mind, "If ye love Me, keep My commandments" (Jno. xiv. 15). But I thought they would not receive me, when these words were applied: "Stand still, and see the salvation of the Lord" (Ex. xiv. 13); also these, "And I will betroth thee unto Me for ever" (Hos. ii. 19). These portions followed me for months and comforted me under my exercises.

But things changed in providence for the worst, and we were reduced so low that at times we had not even bread in the house to eat. This tried me very much, so that I gave all up, and left wife, child, and home, never intending to return; but after wandering away, not knowing what to do, my eyes were opened to see that I was only going to exchange bad for worse. I was led to retrace my steps for home, when I met a friend who lent me half-a-crown, so that we could get some bread. Soon after this, I was laid up with bronchitis and rheumatic fever, which produced for a time temporary derangement. I felt almost in despair. A member of the church called, and seeing me so afflicted, said he would not distress me by talking, but should he read Psalm cvii.? I replied, "I would rather you read the xxvth Psalm, because there is something in that very suitable to my case." Then Mr. D. called, and said, "David, I believe this sickness is not unto death, but for the glory of God." After this other friends called; and when one came, the Lord broke into my soul with this verse:

" Oh to grace how great a debtor,  
Daily I'm constrain'd to be!  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to Thee.  
Prone to wander, Lord, I feel it,  
Prone to leave the God I love;  
Here's my heart, Lord, take and seal it,  
Seal it from Thy courts above!"

I felt greatly humbled at the Lord's dealings with my soul. Those words still followed me: "If ye love Me, keep my commandments." Mr. D. called again, and after hearing my exercises, said that several candidates were coming before the church, would I come with them? So I consented and was received by them, and was baptised on the following Lord's day, May 4th, 1871.

After this I had many trials to pass through in providence, when these words were made to follow me almost continually: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Rev. iii. 18.) I could not make out what these words meant, but they caused me to search the Scriptures to see what the Spirit said unto the churches; and I had to read and learn that portion in Rev. iii. 16; "So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." This caused me much exercise, and tried me much for a considerable time; particularly the first scripture, "I counsel thee," etc.

At this time my wife's health gave way; and after much suffering, she passed away, leaving me with five little children. After the funeral had taken place and the friends had gone, I could then see what those words meant in some measure, "I counsel thee," etc. I now discovered that I was left greatly in debt, and everything seemed to go against me, until at last I felt I could bear it no longer, and made up my mind to let things take their course. I got into a very careless and prayerless state. While in this backsliding, which lasted a considerable time; these words followed me for weeks: "Doest thou well to be angry?" (Jonah iv. 4). What hard thoughts of God I had, and how I felt that His hand had gone out against me! I wished that I had never made a profession, for I felt that I had been a deceiver, and was myself deceived. At this time my health gave way, and I had to see a doctor, who told me that I must go to bed and undergo an operation, which I refused to do. He asked me what I wanted him to do. I said, "You can kill or cure me. I don't care what you do, or what becomes of me!" I was in this state for a long time, and again the words came, "Doest thou well to be angry." I said, "Yes, Lord, even unto death." Rebellion, hardness of heart, and wretchedness ensued.

At last the Lord began to soften my heart a little, and break in with His sovereign mercy, and whispered so gently, "I will be a Father to the fatherless, and a Husband to the widow." That caused a further softening of my heart, and raised an inquiry, "What does this mean?" when the words came again with greater power, so that my poor heart was broken in contrition, and I replied, "Lord, I am fatherless, and although not a widow, I am a widower;" and the goodness of the Lord flowed in with the same words, until my heart was full. I now felt repentance and sorrow of heart for my hard speeches against the Lord; and it was clearly manifest that it was the goodness of the Lord alone that had wrought all this. In a short time after this I had to go through several operations, some very severe, and I was brought very near death. The doctor told me that he never knew a patient so near death, as I had been, to recover. I felt at last that the Lord was adding trouble to trouble, but I was not allowed to relapse into my former rebellious condition, and was kept in a prayerful frame of mind—all attributable to the goodness and mercy of God.

For a season now the enemy tempted me very much on account of my debts, which I had contracted during my affliction; but the Lord graciously supported me through it all. Although my debts were many, and my afflictions both in my family and myself were many also, yet, when those words came sweetly into my soul, "Lackest thou anything?" I said, "No, Lord;" and when they were spoken for the third time, it quite broke my heart, and I said,

"Parted from all things let me be,  
But never, never, Lord, from Thee."

I was again taken ill with a severe attack of bronchitis, which brought me very low; but the Lord blessed my soul with His love and mercy, with Toplady's hymn:

"Yes, I to the end shall endure,  
As sure as the earnest is given;  
More happy, but not more secure,  
The glorified spirits in heaven."

I felt how good the Lord was to me, giving me—such a sinful creature—a hope in His salvation; the joy and peace I then felt I could not express. My wife brought me some beef tea to drink, and put it at my bedside; and when I took it I thought, "How much better off I am to what my Lord and Saviour was when upon earth! He said, 'The foxes have

holes, and the birds of the air have nests, but the Son of man hath not where to lay His head; while I, a sinful worm, have all comforts—I have beef tea, He had vinegar and gall in His distress." This broke me down and humbled me at His feet; so much so that I could not drink my beef tea, and I laid my head on my pillow, and wept very much at the goodness and mercy of God to my soul.

#### HIS LAST YEARS.

Our departed friend passed through many trials up to the time of his death; and on several occasions his partner in life was severely afflicted, so that he feared that he would lose her. On one of our visits he had been tried very much. The Lord had withdrawn, and hidden His face from him, and he was troubled; but after much wrestling, the Lord broke into his heart with these words, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. xxxi. 3). Also these, "Lacked ye anything?" (Luke xxii. 35). With tears flowing from his eyes, he replied, "Nothing, Lord!" We shall not soon forget how humbled he was at the dear feet of his Lord, like a little child. Once he said, "I have been singing,

"Join thou, my soul, for thou can't tell  
How grace divine broke up thy cell, &c.'"

On Aug. 31st, 1911, we found him in a sweet frame of mind. He said, "I have no trouble. I am quietly and sweetly resting on the Rock." On a later visit: "I sometimes sing,

"And not a wave of trouble roll  
Across my peaceful breast.'"

On another occasion, we found him in the depth of trouble; he was overwhelmed, and the enemy was taking great advantage of it to vex his soul; but the Lord did not leave him there for long. He graciously lifted him up again. On a later visit, he said, "I am quietly waiting the Lord's time, though I have no ecstasy of joy. I am resting upon Him. He has cleared everything out of the way, I have no trouble now; and He will keep that which I have committed unto Him against that day."

As his end drew near, he would say, "I am only waiting." A few minutes before he passed away, on our saying, "You will soon be home now," he replied, "I hope so." So he departed on March 8th, 1912, aged 72, to be for ever with the Lord.

A FRIEND.

## THE VIRTUE OF A WORD FROM CHRIST.

FRAGMENTARY NOTES OF A SERMON PREACHED BY MR. PRINCE AT CRANBROOK, ON LORD'S DAY MORNING, AUGUST 26TH, 1900.

“In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.”—Zeph. iii. 16, 17.

If I get to heaven—and I believe I shall; and if you get to heaven—and I believe some of you will, God must bring us there, He must bring us all the way through. He must

“For us work, and in us too,  
Guide us right, and bring us through.”

He says, “I will never leave thee, nor forsake thee” (Heb. xiii. 5). Oh, we feel sometimes what a loving Friend we have; but it is a pathway of trials and temptations we have to pass through. We can do very well without God when we are not in trouble, when things go easy and well, business prospers, and everything works fair; but let trouble come, it is then we want God. This world must be made a wilderness to us; and depend upon it, it will be too. Look at what the devil was permitted to do to Job; yet for all that Job said, “Though He slay me, yet will I trust in Him” (x. 15). If you are a child of God, you will have to wade through the waters of tribulation; you will have thousands of fears you will be swamped; but God has a set time to deliver His people. You will never be long without trouble if you are in the way to heaven.

Now, it says in our text, “*In that day*”—that is, in the day of trouble, when you are in the waters—“*it shall be said to Jerusalem, Fear thou not.*” You may be chin deep, almost driven to madness, and your prayers may all seem shut out. Ah, you will have to learn the meaning of that word *helpless*. Often you feel as if you have come to the end of your religion, and when God does not speak you cannot make Him do so; you must wait His time. Then when He does come, how His voice goes into your heart: “Fear thou not!” It may not perhaps be quite in those words, but it will be in some word applicable to your case. It is a voice from the Lord into your conscience, and you feel for the time the waters will not drown you. You may get into these places many times, and feel as if you have lost all your religion. But you

feel indeed God is with you, when He speaks to you by that line of a hymn, through that sermon, or by a portion of Scripture; as here, "Fear thou not; I am in the midst of thee." How your heart burns within you! It is then you can kiss the rod, and then alone. Look at Job. The devil said, "Let me but touch him, and he will curse Thee." But what a blessing that Job was kept! "He will keep the feet of His saints" (1 Sam. ii. 9).

"He makes the believer,  
And gives him his crown."

"Fear thou not." Some fear they will never get to heaven. You will have thousands of fears of that; but God will fulfil His promise, and if He has begun His work, He will revive it in your soul again and again. How do you know your heart is wicked? God alone can teach the sinner this; and He has determined that His children shall learn, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9). By passing through trials and temptations, the fire of which causeth the waters of rebellion and corruption to boil, the scum rises to the surface, and we feel with Job, "I am vile." This is how I know mine is wicked.

"Let not thy hands be slack,"—hands of faith. Where has your faith all gone to? "Oh," say you, "I have none." Every atom of faith is the gift of God. He says, "Cast thy burden upon the Lord" (Ps. lv. 22). "Be careful for nothing" (Phil. iv. 6). When the Lord touches your heart and fills you with His presence and love, then you can trust Him and be careful for nothing. And it makes you say,

"How can I sink with such a prop  
That holds the world and all things up?"

If you get to heaven, you will here be a man of many changes. Sometimes you will love the Lord with all your heart, when He drops His love in; and sometimes you will feel just the opposite.

"Let not thy hands be slack. *The Lord thy God in the midst of thee*"—God lives in thee. After He first comes into the soul, He never goes out. The Lord liveth in all His saints; not in their carnal minds, but in their new nature; and the moment He enters the new-born soul, the world drops its hold. But God does not always *move* in us. "Thou



hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them " (Ps. lxxviii. 18). What a mercy—"for the rebellious also!" We get into very low places sometimes, dead places too ; at least I do. But God has promised to dwell in His people ; not in our carnal minds, as I have already said, but in our inner man. "The Lord thy God in the midst of thee *is mighty.*" "He is able also to save them to the uttermost that come unto God by Him" (Heb. vii. 25). I like that word "uttermost." And when you get my age, if you live to be as old as I am, you will be glad of that word. It is the Lord's word.

Yes, "*He will save.*" He is determined to save us ; He did not ask us whether we would be saved, did He ? And if you are one of His, you will have trouble upon trouble to come upon you, but He will fulfil His promise, and will make you know before you get to heaven, what the word *salvation* means ; that He will. We shall never get through the wilderness if He does not bring us through ; but, blessed be His name, He has promised to do so. "He will save" His people ; for "His ears are open unto their cry" (Ps. xxxiv. 15). "He will save them from their enemies, infernal, internal, and external. They think, when they get into trouble, "Oh, I shall be swamped in this, I shall never get through this." But they will be brought through ; the Lord has said so. He will save us from wearing our religion out. You will come to the end of it many times in your feelings ; but the Lord will appear again in His own time. He will save us from blasphemy and cursing God. "What!" say you, "I never feel that." Then you may feel it before you go to bed this evening. Child of God, left to your own nature, you would curse God, yea, swear at Him. But He has mercifully prevented you by binding those floods from overflowing. I have known what this is since I last stood here ; oh, how I have had to continually cry out, "O save me ! save me." The human heart is desperately wicked. I know what I am talking about. There will be these temptations and fiery trials all the way through the wilderness. They will like darts be shot in here and there ; and you may have them, perhaps for weeks and months, so that they almost swamp you. Why, our nature is infidel and atheistic to the very backbone. Your carnal mind and mine will side with the devil in anything that is wicked. We say some-

times in our hearts (perhaps not aloud), "There is no God." "The fool hath said in his heart, There is no God" (Ps. xiv. 1). We are the fools, you see. God will keep His people from self-destruction. "Oh," say you, "do you think so?" I am sure of it. I know it by God's Word. I knew a good man that was tempted to put an end to his life, but the Lord stopped him; he could not do it effectually. I am sure God will preserve His people from this; I do not mind who they are.

"He will save." You may wander away far from the fold, like the prodigal son, but He will fetch you back again; or you may be feeling half dead like the Jericho sinner, but He will come where you are. Oh, I like that—He always comes where we are; He does not wait for us to go to Him, for we should never go. Then, when He comes to us and says, "Return unto Me; thou art Mine," we come back directly, broken-hearted and filled with shame. He dries all our tears with the kisses of His love, and makes us feel He will never part with us. This is how He wins our affections. He will save us in the end; yes, He has sworn that He will. He will save thy soul, poor child. You may fall seventy times seven in your feelings, but you will rise again in the end, to seventy times seven; that you will. I am sure of it; for it is impossible for God to lie. Do you know anything of this? Where are you? Can you remember the place where Jesus spoke to you? For if you have once heard His voice in the whispers of His love, you will be brought through thick and thin. The oath and promise of God are given to save that man. The best is to come.

"*He will rejoice over thee with joy.*" How the angels rejoice over one sinner that repenteth, and how God rejoices over him! How He is looking forward to have us home! Yes, this is what He is looking forward to—to have the multitude of His saints with Him in glory. "*He will rest in His love, He will joy over thee with singing.*" He takes pleasure in us. His love has no changes; it is always the same. "There remaineth therefore a rest to the people of God" (Heb. iv. 9). They are objects of His love, He will not alter. "He is in one mind, and who can turn Him?" (Job. xxiii. 13). He will bring you to repentance; then make you feel the curse is removed, and you will cry out,

"See, yonder rolls the stream of blood  
That bears the curse away."

All your sins are gone, swept away in that flood. Oh, what a sweet resting-place you are in now! You are brought to feel that His love is everlasting; and now and then He comes, and gives you a sweet look of His favour.

"He will rest in His love." God has brought me to rest there, He brought me there long ago. I have called Him my own in ties of blood, and felt bound with the cords of everlasting love. Oh, what a mercy, a poor man like me to have this blessing bestowed upon him!

"To bear about this pledge below,  
This special grant of heaven."

Look at it. Look at this ring on my finger, a token of His everlasting love. There is no end to a ring, you know, of whatever size it is; neither is there any end to the love of God.

May the Lord add His blessing. Amen.

### CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM ROBERT TRAILL, A.M., ON JOHN XVII. 24.

AND this leads me to the point in hand, that the Lord Jesus Christ, God-Man, and our Mediator, is the only true Representative of God unto the Church. God only makes Himself savingly known to men in His Son Jesus Christ. Men that would know God savingly, worship God acceptably, and enjoy God for ever, they must seek and get all in and by Jesus Christ.

In handling of this, I would speak to two things. 1. The fitness of Christ to be God's Representative to His Church. 2. The glory of Christ in being so.

1. As to Christ's fitness to represent God unto men, it appears in three things.

(1) In the divine dignity of His Person. He is God's eternal Son, and God equal with the Father. I know that this Rock the Church of Christ is built upon is boldly struck at in these last and worst days. But we should know as well that "the gates of hell shall not prevail against it" (Matt. xvi. 18). I would only say now that that man or woman who owns the authority of the New Testament (though Christ's Godhead shines very brightly in the Old Testament), and shall read but three first chapters, John i., Col. i., and Heb. i.,

and can say that Christ is a mere man and creature, is under a judicial blindness. All that worship Christ and call on His name in prayer, and deny Him to be true God, are guilty of idolatry. A mere creature-image and representation of God used in worship is an idol. But the eternal Son of God, who is in His Person the Image of God and the character of the Father's Person, is fit unspeakably to declare God unto men (John i. 18). He alone doth it, and none else can.

(2) The Son's assuming man's nature unto His own divine Person, makes Him fit to represent God to men (John i. 1—18). His being God-man made Him fit to represent God to men, and to represent men to God. God is only to be savingly known by men as He is a God in Christ; and sinners are only accepted of God as they are in Christ. His human nature is a creature; but the Son of God who assumed and dwelleth personally in this nature, is a divine Person. It is not His nature as man, but His divine nature dwelling in that nature, which doth make Him the only right Representative and Image of the invisible God unto His Church.

(3). Christ's being installed in the office of Mediator makes Him fit to represent God unto men. He is the "one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5). Such as, on this account, talk of Christ's being a God *by* office, know neither God, nor Christ, nor His office. Our Lord Jesus Christ is God *in* office; and to be worshipped by His people as clothed with it. In this office, as Prophet He represents and revealeth the mind and will of God, to be known and believed by the Church, which is commanded by the Father to hear Him (Matt. xvii. 5). As King all judgment is "committed to the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him" (John v. 22, 23). And as Priest, as all in that office are "taken from among men," and "ordained for men in things pertaining to God," that they "may offer both gifts and sacrifices for sins" (Heb. v. 1); so the Son was consecrated for this office by an oath (Heb. vii. 28); and as Priest He must have somewhat also to offer (Heb. viii. 3); which offering was Himself, and this He hath offered (Heb. ix. 26, and x. 5—10). And after this offering He entered in (as Priest) into the holy place, "into heaven itself, now to appear in the presence of God for us" (Heb. ix. 12, 24). And there He remains, and

liveth for ever to make intercession for us (Heb. vii. 25), until He shall "appear the second time without sin unto salvation" (Heb. ix. 28). Now, in this office Christ represents His Church unto God; and in His prophetic and kingly office He represents God unto His Church. Both equally needful for our salvation, and both only performed by Jesus Christ as Mediator; who only can represent God unto us, that we may savingly know God; and represent us so to God, that we may be graciously received by Him.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii. 1). Consider how fit He is to do all God's business with us, and all our business with God, for our salvation, and His Father's and His own glory. He is clothed with a most honourable office of Mediator (the honour and work of which office no mere creature could bear and despatch), and furnished with all fulness for its discharge and management. This office He discharged when on earth in our nature as Man; and, in the same nature, is doing what remains to be done in that office, in heaven. And this high Officer, this Man Jesus Christ, is "over all, God blessed for ever" (Rom. ix. 5). So that His fitness for making a true and saving representation of God to His people is evident; but so great and glorious that we cannot fully apprehend it by faith. We have in our Lord Jesus Christ a Mediator between God and men, to take away the breach that sin has made between them, and to make an everlasting friendship; a Mediator so furnished for His office that any may trust Him in it. We have this Mediator in our own nature, a Partaker of flesh and blood, as we be (Heb. ii. 14, 17); in all things made like unto His brethren, that He might be the fitter for us, and that we might be the more familiar with Him. And this Mediator by His office, this real and true Man by the taking of our nature, is God, the Only-begotten of the Father. Can any make a doubt of this truth we are upon, that the Lord Jesus Christ, God-man, Mediator, is the true, real, and only Representative of God to His Church?

2. What is Christ's glory in being God's Representative to His Church? Herein He is exceedingly exalted. How greatly is it expressed, Eph. i. 20—23, and in Phil. ii. 6—11! and how hard to think suitably of them [it]! I shall only touch at three particulars in it.

(1) It is glory to Jesus Christ that all the saving discoveries of God are made to men in and by Him: "The light of the knowledge of the glory of God" shineth to men "in the face of Jesus Christ" (2 Cor. iv. 6). Till a man know Jesus Christ he knows not God; nay, he hath not a God, Eph. ii. 12. They that are without Christ are "without God in the world." "Ye were atheists," so is the Greek word; though the Ephesians, to whom he writes, had been great idolaters, and had gods and goddesses more than were worth having (Acts xix.)

(2) Great is Christ's glory in this, that all the worship that is given to God, if right and as it is commanded, is given to God in and by Jesus Christ; no coming to the Father, but by Him (John xiv. 6). If we believe in God, we must also believe in Him (John xiv. 1). Through Him we believe on God (1 Pet. i. 21). If we believe on Him, we believe not on Him (only, or alone), but on Him that sent Him. And he that seeth Him, seeth Him that sent Him (John xii. 44, 45). If we pray, we must do it in Christ's name (John xiv. 13, 14; xvi. 23, 24). Yea, whatsoever we do, whether in word or deed, must all be done "in the name of our Lord Jesus Christ, giving thanks to God and the Father by Him" (Col. iii. 17). All our gospel sacrifices are to be offered to God by Him (Heb. xiii. 15). Now, consider how great a Person this must be, as the apostle argues about his type, Melchisedec, in Heb. vii. 1—4. And he is there exalting that unknown man's priesthood above the Levitical, in this—that Abraham, Levi's great-grandfather, gave the tenth of the spoils to him. How much greater is Jesus Christ, of whom Melchisedec was but a type and shadow, to whom we must not only give a tenth, but all, of that worship and service we pay and owe to God!

(3) All the mercy, favour, and bounty of God to men comes to us in and by Jesus Christ. No spiritual blessings in heavenly things doth God bless us with, but in Jesus Christ (Eph. i. 3).

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The apprehension of God as *good* makes us desire Him. The more clearly we know His perfections, the more fervently we shall desire both to enjoy Him and imitate Him. How soon will such knowledge bud in desires, and blossom and flower in good affections.—*Charnock*.

## A LEGAL SPIRIT DETECTED.

A MORNING READING BY JAMES BOURNE.

SEPT. 29th, 1840.—Psalm lxxvii. 1 : “God be merciful unto us, and bless us, and cause His face to shine upon us.” Many say this, but I fear very few seek the substance of it. They do not stand in awe of God’s judgments, and commune with their own hearts. I know it by the tumultuousness of their spirits, hastiness, judging this and that. This is a legal spirit. There are much righteousness and a great deal of fervency, but all of the wrong sort. Publicans and harlots enter the kingdom before such. You may work yourself into ever so pious a frame, and then be as miserable as the devil, and as wicked as a mortal can be, pitying yourself, thinking it hard you should seek so long and find nothing; and you go on till you are bound hand and foot. But all your works to please God are an abomination in His sight. And how terrible it is to have no profit by the ministry! I am sure that there is some cause or other that has not been searched out. There is a legal spirit, which is lying lips and a deceitful tongue, not one word according to God’s truth. Now none but the Lord Jesus Christ can search this out, and enable us to deny it, put it off, and crucify it; not by our power, but His. And this He will do where there is one grain of His fear in the heart.

See Numbers vi. 24—27 : “The Lord bless thee, and keep thee,” you see it is all the Lord’s doing,—“the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.” This only will deliver you from a legal spirit. Get but a sight of Christ, and that will bring light and liberty. This comes through Christ’s intercession. If He lift up His countenance on us, we shall find all we want. Although the evils remain, we do not fear, being enabled to lay hold of His strength. Though the seas roar, and the billows toss themselves, “God is our Refuge and Strength, a very present Help in trouble” (Ps. xlvii. 1, 2). You may always know when you are in this legal spirit by disquiet, misery, and vexation, and a constant tumultuating and labouring that brings in no good. May He lead us to seek Him to appear and shine upon us—not a long while hence, but this day.

## GLEANINGS.

RELATING TO THE LATE MRS. ADCOCK, OF HITCHIN, AND SEVERAL MEMBERS OF HER FAMILY.

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IN attempting some account of the Lord's gracious dealings with the late Mrs. Ann Adcock, of Hitchin, it would seem improper to omit mention of some other members of the gracious family of which she was the last survivor.

Mrs. Adcock was the ninth and youngest child of Mr. John Whitteridge, of Manor Farm, Old Warden, Beds. He seceded from an Arminian congregation when about 40 years of age. He was baptised at Southill, by Mr. Tay; probably not in order to join the church at Southill, but with a view to the formation of a Strict Baptist church at Haynes; where he and his father, with others, were instrumental in erecting a chapel about the year 1830. Of that church Mr. W. was deacon to the time of his (as it seemed) premature death, in 1837, at the age of 50. He was greatly attached to his pastor, Mr. Solomon King; also to Mr. John Foreman, of London, and Mr. Murrell, of St. Neots, who for many years occasionally preached at Haynes, and were entertained by Mr. W. at his farm. He was a very sober-minded man, and a man of much prayer. His constant cry to God for his family was, that "not a hoof" might be left behind. He had a farm of about 200 acres, which was greatly infested with game, especially hares. It was a frequent occurrence for him to have to make two sowings of wheat to get a crop, the first being destroyed by hares; and once or twice, if not oftener, a third sowing had to be resorted to. As he had to bear all this loss himself, it required strong faith to undertake so much responsibility in connection with the chapel and the support of the ministry; but such was his choice. The chapel stands on the plot of ground where his mother first found him, as a lad, on his knees in prayer. He seems to have been rather a strict disciplinarian. One daughter thought it hard that she could not dress as well as other girls, "and all because her father kept doing so much at the chapel." But when she and her sisters had reached the age of 50 or 60, they always spoke of their father with the utmost reverence and affection. Having bought the truth dearly himself, he was very desirous that his children should stick closely to it.



The mother made no profession; but letters still in existence show that Mr. Murrell and others regarded her as a Christian. She, however, *lived* the gospel; and during the 35 years of her widowhood, her house and hand were ever open to the Lord's people.

Three children died in infancy. Of the others, Mary, the oldest, married Mr. William Wilson, who held Strict Baptist pastorates at Wooburn Green, Riseley, Billingborough, and Peterborough. The older son, William, made no profession; but gave evidence of a change of heart before his death at the age of 38. The younger, James, was a deacon at Haynes; but died in the same year as his brother; a terrible blow to the family, and a mysterious dispensation to the church. The following facts are gleaned concerning the four godly sisters who survived to riper years. Mrs. Wilson wrote:—

"I cannot say when the Spirit first convinced me that I was a sinner. I always believed that there was a heaven and a hell. How I was to get to heaven I could not imagine, but thought it must be by my good deeds; so I tried many times to improve my life. I knew not how to pray; so used to repeat the first part of Newton's hymn:

" 'I would, but cannot, sing;

I would, but cannot, pray,' &c.

I think I may say without exaggeration, I have repeated that thousands of times. At about 18 years of age, I went to a baptising service (at Southill). When I saw the candidates, I thought I would give all the world if I were one of those happy people; I looked on them as perfect beings. I thought I would go whenever there was a baptising; and so I did. I always was delighted to see them; and hoped one day I might be among them. When I was about 19 or 20, my dear father was baptised; and then he had family prayer. I think the Lord was pleased through him to bring me to His feet; and to feel myself the most miserable sinner in this world. I had a bad illness at the age of 20; and my dear husband (that now is) brought me a book to read. I read it, and thought if what was in it was true, there was hope for me. I may have lain perhaps an hour in this comfortable frame of mind for the first time, when my mother came upstairs, and said my father had heard a slanderous report about me; and he really seemed to lend an ear to it, though I was absolutely innocent. She went downstairs, and im-

mediately the devil rushed upon me. He said the best thing I could do was to drown myself in the horsepond, and at the farther end, for that was the deeper. He was permitted to follow me hard with that temptation for four long years. My distress at times was so great I fully expected a madhouse would be my end. I used to be afraid to stir by myself for years. I now come to the time when the Lord released our dear father from this world. I had always thought this would be more than I could bear; but I was supported under that stroke. I felt a blessed resignation to God's holy will."

Early in 1887 she married, and went to live at Hitchin, attending the only Baptist chapel there was then in that town (Tilehouse St.). Her depression increased; and was accentuated by a feeling that she ought to pray, and needed to pray, and yet nervousness prevented her *openly* doing so in her husband's presence. She proceeds:—

"Satan said I must be sent to hell, die when I would; so I might as well be as happy as I could while here. So off I went on the Sabbath evening in search of a little pleasure. I tried to be happy and comfortable; but I was always miserable. When I got home that evening I was worse than when I started; so I thought I must be miserable here and hereafter. I used to think my heart would break when I thought of my dear father. From the time I was married (March, 1887), to the first Sabbath in February, 1889, I do not recollect having a ray of hope but twice. I never said one word to anyone during this time. I now see I was all that time looking for perfection in the flesh. In 1888, while living in Sun St., Hitchin, the enemy said to me one day, 'Go and drown yourself; you cannot be in a worse state than now; you may as well know the worst.' He told me that the pond at the bottom of our street was very deep at the further end. I afterwards enquired which was the deepest part; and it appears the devil knew. I did not; for I had hardly noticed there was a pond. My poor husband says he shall never forget me one day. I was upstairs, standing at the bow window; and he says I hit the window-seat with my fist, and said, 'I am damned as sure as I am born.' On the day in February, 1889, mentioned, my husband went to chapel in the morning, leaving me in bed; as I fancied I was too ill to get up, or even to lift a cup to my mouth. As I lay in bed, alone in the house, it was as though someone said to me, 'This dis-

trous of mind has arisen from the neglect of prayer.' I immediately sprang up, dressed myself, knelt down, and tried to pray. I went to chapel in the evening. After service I took up the *Gospel Herald*. I was so full of grief I could hardly read. On retiring, William asked me if I wanted him to pray. I did not reply, I fell on my knees; and the Lord then poured on me such a spirit of prayer as I had never before known. I feared no husband; and if all the world had been before me, I could not have refrained. How long I was in prayer I cannot say, but I think not less than half an hour.

"A few days afterwards, I was in prayer upstairs in the middle of the morning; when, by the eye of faith, I saw my Saviour bleeding and dying for me. When I knelt down, I felt as though all the weight of the universe was upon me; and that I was bound down with such cords as could never be broken; but it was as though they were all broken in a moment. What I enjoyed for two years I cannot tell. I could not hold my peace. I could say, 'Come and hear, all ye that fear God, and I will declare what He hath done for my soul.'"

She was baptised at Hitchin in 1839; and maintained an honourable profession for nearly 56 years. Her last removal was in 1884, to Shefford, Beds., her husband having occasional pulpit engagements at Clifton, hard by. At that time she had on her mind the following verse:

"Only uphold me in the fire,  
My fainting spirit cheer;  
And I Thy mercy will admire  
When most Thou seem'st severe."

She says, "I very much feared I should fall short in the last two lines, which I find I have done. I desire to thank the Lord for some little relief under my severe trouble (alluding to clouds on her spiritual horizon). I trust He may deliver me altogether. I trust I have had a little reviving in my bondage. I have roared by reason of my trouble. It is my mercy that the Lord hears the groaning of His prisoners."

In her closing years she now and then drove to Southill, where Mr. Warburton's savoury ministry was drawing to its close. There she generally obtained the strong meat which she craved. The last year or two of her life she seemed calmer and brighter; and gently passed away in her sleep in April, 1895, aged 80 years; and with that of her husband,

her dust awaits, in the Tilehouse St. chapel graveyard, Hitchin, the daybreak.

It is regrettable that of the second and third daughters, Martha, who died in May, 1894, aged 76, and Ellen, afterwards Mrs. Daniel, who died in Nov., 1890, aged 67, but few particulars are available. Their pastor, Mr. Fox, would gladly have received them into church fellowship; but they could never see their way to join. They were very warm-hearted lovers of God's truth and people. As Mrs. Daniel lay dying, after she became unconscious of all around, those by her side were surprised to hear her begin to sing. Listening, they caught a few words of "Vital Spark."

The last survivor of this gracious family was the ninth and youngest daughter, Ann, afterwards Mrs. Adcock; from whose letters I cull the following particulars:—

"At times in my childish days I have felt my heart and soul going out in prayer to God. I loved the people of God; but my grief was because I was not like them; and so I have gone sighing and groaning along for some years. I remember a particular passage of Scripture being impressed on my mind; and since that time I have had spiritual desires; but how long before, I will not attempt to say. One morning, when I was ten or eleven years old, as I was going to school, I felt as though I must weep; yet I knew not why. Soon after I was in school, these words rushed into my mind: 'Look upon Zion, the city of *our* solemnities.' The word 'our' puzzled me, for I thought it took me in. I have wished at times I could forget all thought of religion. But no sooner was my mind made up to give it all up than I used to meet with something to encourage me a little.

"At the end of last December (1850), I begged that the Lord would appear for me, that I might know whether I had ever prayed or not. I begged that He would show me a sign in the heavens, that I might know that He had heard my prayers. What I prayed for was a ring round the moon, that I might know that my Maker was my Husband, and that His love for me would be without end, by His showing me the ring for my finger. This petition I could not give up. I watched for several weeks in vain. One evening, going downstairs with my head hanging down, when I reached the staircase window I thought, 'It is of no use to look;' yet I could not pass the window without just giving one look. I

lifted up my eyes, when to my surprise there was the very thing I had been praying for, in colours as bright as the rainbow. I cannot express my feelings; I trembled and rejoiced. My sisters and brother said they had never seen such a circle round the moon before. None of them had any idea of what I had prayed for, or what that circle signified to me."

She was baptised the same year, 1851, and continued a member at Haynes for the long space of 60 years. At that time she was occasionally asked to go to assist her cousin who was housekeeper at the Squire's, or to take her place when she was away. As she became pressed to live at the mansion, she felt it a keen trial to refuse, and wrote respecting it:

"Nothing would or could persuade me to leave the Haynes meeting, where I had just been baptised. I expected thoroughly to offend the Squire, as he promised to treat me as one of the family, and was a man of his word. I felt sure my brother James would be turned out of his farm if I did not comply with their wishes; but I felt I must not yield; as, though the Squire and his wife were always most kind to me, the company of some of their guests at times jarred on my spirit. The morning that was fixed for me to go and let them know my decision, I opened my hymnbook (Rippon's) on that valuable hymn:

'Give to the winds thy fears,' &c.

I walked to the mansion not knowing how I should bear up; but not one unkind word was spoken, and every consideration was shown me. I have never forgotten that hymn; I should like it printed in letters of gold."

"In December, 1851, I was helping at the mansion, and it seemed as if I should almost have to live there. I knew not how to endure it. I used to beg that the Lord would open a way for me to get out of that place. I felt any trouble would be preferable to living there. One night I lay weeping, and begging Him to deliver me, when the thought came, 'Perhaps your mother will be taken away by death, and you will all be scattered.' I thought I could bear even that, rather than to be there. On Christmas eve the rain prevented my going home as intended. The next morning I started off before breakfast. On the road I met my brother going to fetch the doctor, as my mother was taken ill in the night. One attack followed another, until she was sunk so low that it seemed impossible she could be restored. One morning I was pray-

ing the Lord to spare her life, when these words darted into my mind: 'I will add unto her days fifteen years.' They brought such sweetness and calm with them that I thought it must be the Lord's voice. All the months she was so ill I could not forget the words; but you may imagine how I felt, to see her apparently sinking daily into the arms of death." The mother fell asleep on Nov. 10th, 1871.

Mrs. Adcock survived her first pastor, Mr. King, and two others, as well as her husband, and was much grieved in recent years at the low estate of the church. She wrote: "*Jan. 27th, 1889.* Went to Southill in the morning. Heard Mr. Warburton from, 'Lord, all my desire is before Thee; and my groaning is not hid from Thee.' May the sweetness of this sermon abide with me many days! *Aug. 31st, 1890.* Mr. Sewing preached at Haynes from Isa. xli. 14—16. A word in season, how good it is! It is like apples of gold in pictures of silver." In the year 1895, she stayed several weeks at Eastbourne, and profited much under the preaching of Mr. Baxter, who was led time after time to speak in a way most suited to her needs.

Writing on *Dec. 31st, 1908*, in reference to a recent illness, she said, "The Lord bringeth down to the grave, and He raiseth up. Truly I was brought very low, but here I am, and may say He is a promise-performing God. He said to me forty or fifty years ago,

" ' In fiery trials thou shalt see  
That as thy day, thy strength shall be.' "

Though all her lifetime subject to bondage through the fear of death, and at times to doubt regarding her own standing, I never knew her to once waver in her creed. She could speak of things "most surely believed." She lingered in much weakness and weariness until the end, Aug. 19th, 1911. During the last few days she frequently held up both hands in a very impressive manner; but sustained conversation was impossible. The enemy tormented her almost to the last with the fear that she would choke; which was falsified. She sank into a quiet sleep, and so passed away, at the age of 84.

ONE WHO KNEW AND LOVED THE DEPARTED.

No grace can be without the knowledge of God. Some knowledge of God may be without grace.—*Charnock.*

## EXTRACTS OF LETTERS.

BY THE LATE ALFRED TOOP, A DEACON AT ZOAR CHAPEL, LONDON.\*

*New Cross, Aug. 31st, 1887.*—Many times I have begged to have a good day on Sunday, as a means to fortify the soul in its perplexities of the coming week; for I have felt lately something of what Mr. Vine said when he was here last, that when he awoke in the morning, he wondered what would befall him during the day; i.e., he looked out for trouble. And whether we do or not, we are sure to have it; and I trust I can say honestly that I would rather go through anything than be left to myself for five minutes, knowing what I am. God's keeping power is little esteemed. I do trust He will make me truly grateful for His longsuffering to me; and may our souls be much exercised for the honour and glory of God and the good of His church and people. I seem to be so harassed by the thoughts that I am an awful hypocrite; but if I am, I do hope the Lord will mercifully undeceive me. I long for a clearing-up time in my soul, to get that solid decision in my own soul that I am right for eternity. I often think I know what sin is, shall I ever be delivered from the curse and power of it?

*March 6th, 1893.*—I have been walking in a dark and lonely path for the last two months in particular, and have wondered time after time even up to this day, where the scene will end. The Lord hid His face, and I have verily felt and feared the end would be an asylum. When I have looked at the children and my surroundings, I have been overwhelmed. I had these lines about six weeks ago when I was very low, and they came with much solemnity, especially the last line:

“He'll ne'er thee forsake, but surely perform  
His word, tho' He take His way in the storm;  
Yea, oft in the clouds of dejection He'll ride,  
Because He's determined His grace shall be tried;”

and truly it has been fulfilled. I seemed like a wreck driven with the wind and tossed. I have lost my rest, and, what with extreme anxiety in the business, I am a wonder to myself. Yesterday week morning, this verse came sweetly to my relief,

\* An Obituary of Mr. Toop is in the April No., 1909.

“As gold from the flame, He'll bring thee at last  
 To praise Him for all through which thou hast pass'd ;  
 Then love everlasting thy grief will repay,  
 And God from thine eyes wipe all sorrows away.”

I have just been held on by this strong consolation. I have heard since Christmas remarkably well several times. Last Thursday evening was very helpful. I felt such a sweet and solemn decision I was on the Lord's side, and that I was interested in the text, “I know thy works, and tribulation, and poverty ; but thou art rich.” However,

“Every day brings something new,  
 Zion's troubles to renew.”

I felt very ill on Saturday evening, and did not get sensible bodily relief till tea-time on Sunday. But the verses at the beginning of Isa. xliii. rd, especially the 2nd verse, were like a cordial to me on Sunday morning ; and this verse was with it, and gave me a good lift :

“Fear not ; I am with thee, O be not dismay'd,  
 I, I am thy God, and will still give thee aid ;  
 I'll strengthen thee, help thee, and cause thee to stand,  
 Upheld by My righteous, omnipotent hand.”

“The fire shall try every man's work, of what sort it is ;” and I have feared it would consume me. I can honestly say I have waited and longed for the salvation of God ; and this was also comforting to my mind,—to find the Lord also waited to be gracious. Read Isa. xxx. 18. I felt a little better this morning, and went to business, but felt compelled to give up and come home about 3 o'clock.

Dec. 15th, 1902.—Through great mercy Mrs. Toop has been borne up, although feeling afraid of herself. I do not want this affliction to come and go without any manifest profit to my soul. Hart says, and I felt it a little,

“Whatsoe'er afflictions seize us,  
 They shall profit, if not please.”

I have had spiritual pain ; and this came yesterday, “Shall I bring to the birth, and not cause to bring forth ?” This with other things makes me hope it is in mercy, though I have done all I could to ward it off. The cold struck into me afresh going home to dinner yesterday week, and on Monday I had to give in and come home early, and got worse on Thursday and two following days. The last cold will come, and who can stand before it ?

“In that dread moment, O to hide  
 Beneath His shelt'ring blood !



'Twill Jordan's icy waves divide,  
And land my soul with God.'

I shrink from my own desires at times, fearing they are only from truths received in the judgment; as Hart says,

"Much we talk of Jesus' blood,  
But how little's understood," &c.

May we have the inward testimony wrought in our souls by the power and revelation of the Lord Jesus Christ, that like Job we may say in confidence, "I know that my Redeemer liveth."

Nov. 10th, 1903.—It will be a great mercy if we are ever able to say with Paul, "*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." These strokes, first upon one and then on another, keep putting us in mind that time is short with us; and when our hearts are softened by His love and goodness, we can lisp out with the poet,

"Hail, blessed time! Lord, bid me come,  
And enter my celestial home,  
And drown the sorrows of my breast  
In seas of unmolested rest."

We need time to consider, and are exhorted to do so in the day of adversity. May we be enabled to do so by the blessed Spirit, and find it profitable to our souls!

Jan. 12th, 1904.—I believe the Lord answers the prayers He indites; and we are made conscious of the dross and tin we carry about, and desire Him to consume it; but

"Timorous and weak, we shrink and say,  
Lord, keep Thy chastening hand away."

I dread affliction, and yet daily feel the burden of it. I cannot walk fast, and don't dare run to catch a tram or train. If I hurry a few yards, I am wondering whether my breath will stop for ever. Yet I sensibly feel I need much ballast to keep me at all steady, and the Lord chooses the cross for each one. In these things we have fellowship with Him in His sufferings, when we are made to feel with the poet:

"How very foul and dim are we,  
And God how pure and bright!"

I hope there has been a little humbling in my soul before the Lord, and awe on my spirit. In our right minds we do not want these strokes to pass off unsanctified. I feel

“ His strokes are fewer than my crimes,  
And lighter than my guilt.”

I felt much union of spirit with a Review of James Lewis, of Chichester, in the “G.S.,” 1852; and a piece of J. Kay’s, on “Judgment,” in the same year. They threw much light on my path.

*Aug. 23rd, 1904.*—What a mercy it will be to come to our end in peace! The Lord has made great breaches these last few months amongst His own people. Oh that it lay with more concern upon our hearts and consciences! How true the words of the prophet are, “The righteous perisheth, and no man layeth it to heart.”

“ Who, except Jesus smile within,  
Can look the monster in the face? ”

I felt for a time (some nine years ago) how easy it seemed to die, when the Lord Jesus drew near, and I could embrace Him in the arms of my faith. These two hymns were then sweet to me, feeling I could adopt them:

“ In heaven my choicest treasure lies,”

and,

“ Emptied of earth I fain would be.”

But we cannot get back into those places unless the Lord bring us there. The world, Satan, and our sinful hearts drag us down again, and we grovel in the earth. Oh for another glance of heavenly day!

*Alloa, Sep. 21st, 1904.*—To be separated even for so short a time makes the communion of saints more valuable. I am glad to say I had a very comfortable day on Sunday. It was the communion Sunday at the place I attended, and the minister is thought lightly of. The friends we are staying with cannot make out our taste at all.

The sermon was from, “That I may know Him, and the power of His resurrection,” &c., and was very good, but the address at the Lord’s table was the best I ever heard. It enrapt my attention and affections, and I could have heartily shaken hands with the minister. He based his remarks on the words in Gal. vi. 17: “Henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.” After stating that Paul bore literally the marks of the Lord Jesus, he went on to say it was a being branded for Christ, branded with faith, knowledge, and love; and he entered into these heads so forcibly and sweetly that the effects abode

with me for some time. This hearing has been the sweetest part of my holiday.

*Feb. 22nd, 1908.*—I went out yesterday for half-an-hour, but this morning did not seem to have half the ability I had yesterday. I know in myself another week's rest is needed; but it is not easy to be still, when I know what awaits me. The Lord only can create quietness, and help me to be still.

These words were brought to my mind when I awoke one morning this week, rather nicely, "Rest in the Lord, and wait patiently for Him." The margin is, "Be silent to the Lord," which seems to partner with an old word which has been helpful many times: "*It is good that a man should both hope and quietly wait for the salvation of the Lord.*"

But our grief is, we sinful mortals have to be in, and do with, a sinful world; which makes me dread to return to it.

### "HE BEING DEAD, YET SPEAKETH."

My dear Joseph,—On Saturday, when in a bath chair, I crossed and recrossed the Common, also looking over to the little Inn (I think called the Castle) where you and I stayed on the occasion when we were favoured with that memorable evening walk, when I do trust our hearts burned within us a little, as we walked and talked of Him whom we loved then, and through grace love still. To Him all praise is due, for "we love Him, because He first loved us." How has this been revealed to us in all the path wherein He has led us! I am slow to learn this: "As many as I love I rebuke and chasten." Yet this is surely true, and as one looks back on the many strokes my folly has called for, I would desire to be greatly humbled, and acknowledge the needs-be, and yet would in all say, "His mercy endureth for ever." I thought of you, too, at "Salem," yesterday. Mr. Feltham, of Devizes, preached—Psa. iii. 1. Salvation is a joyful sound and a large theme, especially the salvation of God. I was very poorly last week, but found some help in the words, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave Himself for us, that He might redeem us from all iniquity" (Tit. ii. 13). On turning to the portion I found in the three short chapters of Titus, our Saviour five [should be six] times mentioned, whereas in the

ten chapters of Timothy, "Christ Jesus," or "Jesus Christ" is more named, and "Saviour" less frequently. There is no doubt a reason for this. But anyway there is music in the Saviour's name, by whatever title expressed. Dear Miss Steele wrote,

"Jesus, the Spring of joys divine,  
Whence all our hopes and comforts flow ;  
Jesus, no other name but Thine  
Can save us from eternal woe."

The Lord bless thee and thine. With love, I remain,  
Yours affectionately,  
Southsea, Sept. 26th, 1910. DAVID SMITH.

## Obituary.

On Sept. 23rd, 1912, FANNY COLLETT, formerly a member at Rahoboth, Swindon, latterly at The Halva, Trowbridge, aged 56 years.

In July she visited her sister for the benefit of her health. While there, she consulted a doctor, who gave no hopes of her recovery. She said she felt like Hezekiah; she must return home, and set her house in order. The following Sunday she was repeating Rutherford's words,

"The sands of time are sinking,  
The dawn of heaven breaks."

Also,

"We shall sleep, but not for ever ;  
There will be a glorious dawn."

A friend writes: "On August 25th, Sunday morning, being much weaker, she was unable to leave her bed. She had anticipated hearing Mr. Popham once more, and burst into tears, exclaiming, 'I am done now.' But later she said, 'It is all right; God is too wise to err.' A few days after, she was heard saying, 'My thirst, my thirst!' On being given water, she said, 'No, I want the water of the Well of Bethlehem; no water is like it.' About this time her medical attendant told her the time would not be long. I asked her how she felt about it. She replied, 'I am willing for the Lord to do what He thinks best with me, if He will only give me patience to bear it. He has given me a promise, that as my days my strength shall be.' On the Sunday previous to her death,

she asked to have hymn 471 sung, and joined in singing the last verse as loudly as her strength would let her,

“ ‘ Let me attest Thy power,’ ” &c.

She was sometimes very bright, and at times very low. Her pain was very great at times. On my reading to her a sermon by Mr. Dickens on Psalm cxlv. 16: “Thou openest Thine hand,” &c., she said, ‘I am tasting the Lord’s goodness.

“ ‘ I feel this mud-wall’d cottage shake,  
And long to see it fall,  
That I my willing flight may take  
To Him who is my All.’ ”

On the next day she said, ‘I am in a low place; do you think the Lord will appear again?’ She grew much weaker, and was often heard during the night to say,

“ ‘ Do not turn away Thy face;  
Mine’s an urgent, pressing case.’ ”

The last night she was upon earth, she looked up and smiled. I said, ‘You are passing through the valley of the shadow of death; do you feel, like the psalmist, no evil?’ She said, ‘Yes, I hope I do.’ After a pause she spoke for the last time, ‘Nearly through.’ I said, ‘What a change, to be for ever free from pain after so many years of suffering!’ She smiled. Thus she passed very quietly away, to be ‘absent from the body, and to be present with the Lord.’” W. C.

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MARTHA FLOWER, for many years a consistent member of the church at Bournemouth, entered into her eternal rest on Sept. 7th, 1912, in her 71st year. It can be truly said respecting her,

“ A rough and thorny path she trod,  
That led her to the mount of God.”

She was born in the village of Downton, Wilts, and taken when very young to Rehoboth chapel. In process of time she went into service in London, where she gave evidence of being among the fallen children of Adam; and in evil long she took delight, till the Lord saw fit to lay His afflicting hand upon her. Guilt was charged home upon her conscience, and she felt the arrow of distress; so that she was brought very low in her mind, and could not go about by herself for two years. Eventually she was married to a fellow servant, and in the providence of God brought to Bournemouth. She met with a few friends that used to meet together in a small

private house; when the late Mr. Barnard came amongst them, and spoke one Sunday from the words, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High" (Ps. xlv. 4). That was the time to favour her soul. She said she "drank in, as it were, every word." This time quite spoiled her for hearing what she had been hearing before. She was ever wanting a like feast. Especially of late years, when referring to past favours and sweet visits she had had from her best Friend, she would say,

"Oh Christ, He is the Fountain,  
The deep sweet Well of love!  
The streams on earth I've tasted,  
More deep I'll drink above.  
There to an ocean fulness  
His mercy doth expand;  
And glory, glory dwelleth  
In Emmanuel's land."

She was baptised, and joined the church which was formed at that time and now meets at the Digby. The dear one would often relate the trials she had passed through, and how the Lord had appeared for her. The many answers of prayer, and the deliverances the Lord had wrought for her, it was good to listen to. She was a woman of a meek and quiet spirit, one who always thought she was unworthy that any notice should be taken of her. For many years the prayer-meetings were held in her house. She loved the services of God's house, and esteemed His servants very highly in love for their work's sake.

I will now come to her last illness, which was of a very painful nature and long duration. She bore it with that patience which highly commended itself. She was quite unable to do anything for herself, and had to be waited upon like a child. But though her affliction was so painful, it was not her greatest trial. She was greatly concerned about her latter end, how it would be with her. She had many sweet visits from the Lord, and experienced many hidings of His face, which caused her to call into question whether anything was real with her. It was with her,

"Am I made a real Christian,  
Wash'd in the Redeemer's blood?"

In the year 1909, the Lord laid His afflicting hand upon her husband (her breadwinner and nurse). Oh, what a sore trial

that was to them! What would they do now? The Lord was above all her fears, raising up many kind friends to help; and with that, and the "Gospel Standard," the "Aged Pilgrims," and Old Age pensions, they did not lack, and would at times say,

"Not more than others I deserve,  
But Thou hast given me more."

The following notes were found in her diary:—

"*May 26th, 1910.*—I felt a little like David [or Hart] did, when he broke out with the cry,

" 'I can do nothing without Thee,  
Make haste, my God, make haste.'

And when reading the 68th Psalm, these words gave me a little encouragement to hope in His mercy: 'Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.' How good when the Lord favours us with a little hope! The words, 'Yet shall ye be,' were nice to me. *28th.*—'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head.' How broken down I felt, so broken down that I had a large place in my heart for Him to come and make His abode there, and rule and reign in righteousness, turn out all the buyers and sellers, and let it be a place for prayer."

In Aug., 1911, she had to go without any warning to the hospital to undergo a serious operation, and to all human reasoning could not expect to come home again, considering the nature of her affliction. She had to be carried to the hospital in her chair, and the doctor could not get her on the table, so had to operate on the bed. The means were blessed, and to the astonishment of all, she was brought home again in a month. And when brought in, she desired her daughter to play the lines, "Praise God from whom all blessings flow," &c.

Last August she had an attack of dry pleurisy, from which she did not recover, but passed away in her sleep at 8.40 a.m. on Sept. 7th, to be for ever with the Lord. G. H.

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MYRA BRETTE, a member at Ebenezer, Old Hill, entered her eternal rest, Aug. 9th, 1912, aged 77 years.

She was brought to a knowledge of the truth in early life, and was mercifully preserved through a long pilgrimage to

adorn her profession by a humble, peaceful, and loving walk before God and His people. Her path was often hard and rugged; but she patiently endured, as seeing Him who is invisible. She had tasted the good old wine of the country, which enabled her to bear quietly many sorrows, and at times persecutions. Her tenderness of heart brought forth a humble and savoury conversation, while her feet made straight paths by living separately from the world.

For two years before her death she was sorely afflicted, which prevented her from going to chapel for a season. Through mercy she regained a little strength, and was brought to chapel in a bath chair several times, which greatly rejoiced her heart. Her poor tabernacle was gently taken down. She longed to be with Christ, "which is far better," and as a shock of corn fully ripe, waited her Maker's nod to enter into everlasting rest.

JAS. CALCOTT, *Pastor.*

The body of Christ is the tabernacle of God, and so that in which God dwells; for the fulness of the Godhead dwells in Him bodily. Therefore, as has also been hinted before, Christ Jesus is the Throne of grace. Now since His flesh is called the veil, it is evident that the glory that dwells within Him, to wit, God resting in Him, cannot be understood but by them who by faith can look through, or enter through, His flesh to that glory. For the glory is within the veil; there is the mercy seat, or Throne of grace; there sitteth God as delighted, as at rest, in and with sinners that come to Him by and through that flesh, and the offering of it for sin without the gate.—*Bunyan.*

"He is able also to save them to the uttermost" (Heb. vii. 25). By this word "able" is suggested to us the sufficiency of His merit; for as Intercessor He sticks fast by His merit. All His petitions, prayers, or supplications are grounded upon the worthiness of His Person as Mediator, and on the validity of His offering as Priest.—*Bunyan.*

How can it be expected any can have a heave of affection to Christ who understand nothing of those treasures of knowledge, grace, and wisdom wherewith He is replenished; who know nothing spiritually and feelingly of the design of His coming, His low condescension, His yearning compassion, His full goodness, and His sincere affection?—*Charnock.*



## NOTICES OF DEATHS.

EMMA JANE HOLBROW, wife of our deacon, William Holbrow, of Alderton, passed away on May 27th, 1912. Our dear friend was afflicted for many years, and was not able to walk for some years. Then there appeared a hard substance in her right side, which proved to be cancer. As that grew she became deeply concerned about her never-dying soul. I visited her on several occasions. She said, "Hell must be awful; I hope I shall not go there; I hope you will pray for me." The former part of her affliction she was very impatient, but the last few months she was more patient and very much exercised upon the worth of her immortal soul. The last few months of her illness she passed through great sorrow. She told me on one visit that Satan came into her poor soul with such blasphemous thoughts, she was afraid it was the sin against the Holy Ghost, and she said, "There is no forgiveness for that." She seemed afraid to pray. I said to her,

"Prayer's a weapon for the feeble,  
Weakest souls can wield it best."

The next time I went I read in the April number of the "Gospel Standard," "Prayer, the Fruit of Meditation," which was made a great blessing to her.

A FRIEND.

ROBERT SWAN, of Erith, passed away on Oct. 4th, 1912, aged 62. He was deacon at Zion, Dartford. Further particulars may (G.w.) follow.

B. T. W.

WILLIAM BERRY, late of Cheetham Hill, Manchester, passed peacefully away, Nov. 15th, 1912. He was a tried and exercised man, of a quiet spirit and of few words. He loved a choice, spiritual ministry, and was a constant attendant up to the last at the house of God. He was a member of Rochdale Road church for nineteen years, under the late A. B. Taylor, and for years afterwards. The Lord spoke the following words to him fourteen years ago, and again during his last illness, with sweetness, "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. xiii. 13). And he repeated them several times during his illness to friends. And a few days before his death the 707th hymn (Gadsby's), putting special stress upon the last three verses. Hymn 103 was his favourite, and he repeated it several times,

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these array'd,  
With joy shall I lift up my head;"

with portions of the Word of God, in a solemn manner. He was dark in mind several days, and longed for the Lord to again appear, which He was pleased to do. And he then said to several friends three times in succession, "Good hope through grace." A few days before his end, I asked how he felt; he said, "Waiting the Lord's will," and repeated, "Come, Lord Jesus, come quickly." As was his custom each night, he, though very weak in body, three days before death, called his two daughters and a friend to his bedside, then read a portion of the Word of God, and prayed for the church of God, ministers, children, and friends. At eight p.m. he entered into the joy of his Lord, HENRY SHAW.

# THE GOSPEL STANDARD.

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FEBRUARY, 1913.

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

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## THE MARKED PEOPLE.

THE SUBSTANCE OF A SERMON PREACHED BY MR. FREMLIN ON LORD'S  
DAY EVENING AT THE ODDFELLOW'S TEMPLE, ELIZABETH  
STREET, SYDNEY, N.S. WALES, JULY 28TH, 1912.

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IN the ixth chapter of Ezekiel, God helping me, I will refer you to the 4th, 5th, and 6th verses :

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark: and begin at My sanctuary. Then they began at the ancient men that were before the house."

What an awfully solemn picture we have of these ministers of His, going through the city to smite and slay! Though called "men" (v. 2), no doubt they were angels; and by comparing scripture with scripture it will be seen. In Daniel ix. 21, we read: "Yea, whiles I was speaking in prayer, even the *man Gabriel*, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." They are frequently called "men," the Lord's angelic servants, chosen of Him to execute His righteous judgments. The apostle says in Heb. i. when speaking of angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Just one more reference, in Gen. xviii. 2: "And he (that is, Abraham) lift up his eyes and looked, and, lo, three men stood by him." Who were they? Doubtless one was the Angel of the everlasting covenant, and the other two as attendant angels, waiting to do His will. But they

each had assumed a human nature, and actually partook of the patriarch's hospitality. What mysteries there are in God's Word and ways! Now we know when our Jesus yielded Himself a prisoner in the garden, Peter wanted to smite His captors. Then said Christ unto him, "Put up again thy sword into his place. . . . Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" (Matt. xxvi. 52). That is equal to seventy-two thousand of these powerful servants. Why, only one smote one hundred and eighty-five thousand of Sennacherib's army in a night; for the Lord sent an angel which cut off all this vain-glorious king's mighty men of valour (2 Kings xix. 35). We read how often He has delivered His servants when overwhelmed in trouble; as in the case of Peter when in prison, bound with chains, and guarded by keepers; yet an angel took off his chains, and the prison doors were opened to let the man of God go free (Acts xii. 7—10; v. 19). And the Lord's tried saints are often in fetters in soul and great difficulties in providence, fearing the stormy waves, hope almost gone, faith nearly shipwrecked; yet at these dark times He comes Himself, or sends one of these who "hearken unto the voice of His word," and proves once again their strong Deliverer, "mighty to save." I think when Jesus told His disciples that He could obtain thousands of angels, if need be, it was done to strengthen their faith in the infinite resources of their Master; that "all power was given to Him in heaven and on earth" (Matt. xxviii. 18). How we poor, weak believers forget the unbounded mercy and majesty of the mighty God of Jacob! Some of the ancient saints saw with their natural eyes the Person of their Deliverer in an assumed human form. Though *He* is the same, it is only by the eye of faith we see Him who is invisible. Yet I fully apprehend that if our eyes were opened, we should behold many wonders that are now hidden. In Acts xxiii. 9, when Paul was set upon by the Sadducees and likely to be pulled in pieces, the Pharisees took sides with him, saying, "We find no evil in this man, but if a spirit or an angel hath spoken to him, let us not fight against God." Now the night following the Lord stood by him, the same Jesus Paul perceived stood by him, and said, "Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at

Rome." God can send forth His angels to do His judgments now; and in spite of all the Dreadnoughts and armies of the world, He can rescue His own people by the power of one of His angels. What wonders they could effect, what awful evils they could overthrow, and deliver His own and any nations that acknowledge or serve Him!

But to get back to the text; "And the Lord said unto him" (the man with the inkhorn). It was the voice of God Himself in the command given: "Go through the midst of the city, and set a mark." Please note it took five to slay, the number was so great; their swords were to be bathed in the blood of His enemies. But there needed only *one* to record the men who had the mark. How this harmonises with Christ's own words: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii. 14); but the broad way is crowded with the "many." These angels held their commissions direct from the Lord of hosts, to slay without sparing; to show no pity to the unmarked inhabitants. Do not we feel sometimes anxious to know, by renewed evidences, that the heavenly inkhorn man has recorded our name as having the the Father's mark? "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" (Deut. xxxiii. 20). In our reading this evening, 1 Pet. iv., the apostle says, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Ezekiel heard the instructions given to the messengers of God to fulfil His righteous judgments, and to begin at His sanctuary. Cannot we see a likeness to this command given to the prophet, in the very words of the apostle—"Judgment must begin at the house of God"? Not only so, but does it not cut down the old professors, those who call themselves by the name of Jacob, and yet never knew Jacob's God? Are not these cutting words to some of us ancient ones? Yet if the Lord has given us grace to admit the justice of the stroke, is not that a good mark for us, kindling a hope that our profession is not altogether vain? Are not the God-sent ministers in England becoming alarmed and grieved at what is going on in the world and in the professed church? In the world "wars and rumours of wars." Men have ignored God as the only Sovereign. Strife is everywhere, and the latter-day.

devil of Socialism is putting forth mighty efforts to enslave mankind. In the churches the love of many waxing cold, an absence of vitality in spiritual things, little unction in preaching, and like the Athenians in Paul's time, some always telling or hearing some new thing. The old paths are forsaken, "truth is fallen in the streets," and there is a passing away of that power so manifest forty or fifty years ago. The five men with the sword will have their work increased, and the solitary inkhorn man's labours will be less and less. "When the Son of man cometh, shall He find faith on the earth?" (Lu. xviii. 8). Yes, He will; for He will have His few watching for His return; and with all our lamentations at the state of Zion and her low condition, this brings joy to the believer, that His Word is being fulfilled in all that is transpiring. And we know that Christ's sheep shall never perish, and of all that the Father hath given Him, not one shall be lost (Jno. x. 28).

"And the Lord said to him (the man with the inkhorn), Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in the midst thereof." Well, God's people in all ages have sighed and cried because of their own sins, and the iniquities of the people. We sigh and cry because of the powerful influence of Satan's agency, and the outcome of abounding iniquity; and we stand in the same relative position to-day towards God, as those in Jerusalem did then. Do not we sigh and cry to hear His word so blasphemed, His holy name so dishonoured, Christ driven away by designing men, and the world going at break-neck pace to eternal destruction? Satan is making his final effort to dethrone God. But, bless the Lord, we know his doom; for the "Word of God, which liveth and abideth for ever" (1 Pet. i. 23), hath declared it. I believe the sword is now drawn from the scabbard, the angels have now buckled on this weapon of the Lord; but they will not dare to smite the men who have been marked—those who cry day and night unto Him. Shall He not avenge His own elect who are thus constantly calling on Him? (Lu. xviii. 7). "Go through, ye swordsmen, the Lord's avengers, slay old and young, women and children; but come not near the one who has the mark, the seal of God's love. You shall know them; for the light I gave them, shineth upon them." God

has put the mark upon the foreheads of His people, the Father's seal. The shepherd of to-day marks his sheep. Christ says, "I know My sheep, and am known of Mine" (Jno. x. 14). Yes, and Satan knows them, and

". . . trembles when he sees  
The weakest saint upon his knees."

Christ cannot be hid. The world know the men of the mark, and hate them; the Pharisee hates them, the formalist and the legalist hate them; but they cannot obliterate the mark. It has been branded by God Himself, and is indelible. My brother, you cannot see the mark on your own forehead, but I can; your brothers and sisters can. At times you can hardly credit they see correctly. My dear sister in Jesus, your fellows in God's family can plainly see the mark in your forehead; and though you feel yourself only a smoking flax, the fire shall never go out, the mark shall always show up. And when standing as a sheep on the right hand of the Chief Shepherd, He will recognise His own brand, and pass you into His everlasting fold.

That must have been an alarming time for Jerusalem when the men began to slay. The Lord's patience was at last exhausted, and His ministers became His executioners. With the cities of the plain He displayed His vengeance against sin. Lot was the only man who had the mark; the fire and brimstone could not consume him. Again, when the flood overflowed the earth and drowned all the inhabitants of the world, was it not their awful sinfulness that called forth the vengeance of an offended Lord? About fifteen hundred years after Adam and Eve were created, millions of human beings peopled this globe, which was filled with violence, cruelty, murder, and lust, and called for God's wrath. Such was poured out to the full; yet there was one man who had the mark, and the water could not drown him. "Noah found grace in the eyes of the Lord" (Gen. vi. 8). There was no sighing and crying among the people and no repentance, though God gave them one hundred and twenty years to turn from their evil ways (v. 3). There is a moral righteousness that exalteth a nation, and national repentance will avert God's anger. Jehovah works in various ways in manifesting His salvation to His marked men, and He takes different ways in dealing with the unmarked ones; some by fire and some by flood, some by sword and some by plague.

He has put His bow in the clouds now as a covenant of no more destruction by water. The next time, in the end of the world, fire will be His servant, when the earth and all that is therein shall be burned up. And who shall stand when the great day of His wrath shall come? Answer, only those on whom is the mark. God had in Jerusalem His "remnant according to the election of grace" (Rom. xi. 5); and the marks of their election were that they sighed and cried for all the abominations done in the city, and like the psalmist, cried day and night unto Him continually (lxxxviii. 1). At night he cried, seeking Him whom his soul loved, and in the day-time he cried; and you who have His mark, if grace is in exercise, your hearts can go out to Him in business or in the streets or in your homes. God knows His people could not live near an evil neighbour without feeling for, and grieving over his wickedness. We are commanded to love our neighbour as ourselves. This love will never come from legal obedience, but out of love to Him. And who hath made us to differ? When God has marked His people, do not the angels know it? And when the inkhorn man came across one who sighed and cried for his own sins and the sins of the city, down went his name in the book he carried; and that was typical of his name being written in the Lamb's book of life.

Now judgment must begin at the house of God; and you know well, when God's chastisement has rested on you, that sin has been the procuring cause; and if we are taught of His Spirit, we shall be free to confess it. Have you not felt the justice of the sword? That sword never departed from David's house because of his vile transgressions; thus confirming God's truth, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities" (Amos iii. 2). I will repeat what I have sometimes said, that when the beloved apostle Paul was stoned, he remembered then with anguish of soul that he consented to the stoning of Stephen; and when he had to endure the scourge and imprisonment, he was made to remember that he had served God's saints likewise; bonds and affliction they suffered at his hands, and he had to partake of the same. If we examine the particulars in God's dealing with us, we shall, or generally so, discover that the parent and offspring of our transgressions have a family likeness. In the history

of God's saints, as we learn in the Bible, the reward was according to their deserts; they reaped as they sowed. Many a time have I had to acknowledge the fulfilment of His Word; and yet He has not rewarded us according to our wickedness, because He delighteth in mercy, and passeth by the transgressions of His elect remnant (Mic. vii. 18). We serve a God of unbounded mercy and of unlimited love; and in the unspeakable gift of His own Son, a way has been made in His divine wisdom, whereby poor sinners can be cleansed from all sin in the precious blood of Jesus.

May I ask you all and each, what is the mark set upon you? When God marks His people, there are indications in their lives to show He has done this all-important work; and one of the blessed evidences is, that *they sigh and cry over their own iniquities*. They know the bitterness of their besetting sins. How many times do we turn again to folly! and when we would do good, evil is present with us. We are betrayed in word, in thought, and in deed, making us at times hang our heads like a bulrush. But the Lord in His mercy for His marked men, has even here a balm for the wounded soul. "Only acknowledge thine iniquity; and, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (Jer. iii. 13; 1 Jno. i. 9. Daniel's expressions in the ixth chapter are very excellent; for he was one of the excellent of the earth. This is an especial mark of God's grace,—to fall at His feet for mercy; this is fruit in the branches of the true Vine, these are the marks on Christ's sheep.

Another mark of the gracious soul is, not only to acknowledge and confess his sins, but *to accept of the punishment of his iniquity*. Lev. xxvi. 43: "The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because, even because they despised My judgments, and because their soul abhorred My statutes." And, like Nehemiah, to say from the heart, "Howbeit Thou art just in all that is brought upon us; for Thou hast done right, but we have done wickedly" (ix. 33). These Old Testament saints showed forth in their lives they belonged to God, while sighing and crying for their abominations.

Another mark of divine grace is *self-abasement*. Job said he abhorred himself; also, "Behold, I am vile" (xl. 4). Ezekiel



in the 6th, 20th, and 36th chapters sets forth this self-loathing, especially in the 20th chapter, 43rd verse: "And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed." The psalmist says, "O remember not against us former iniquities" (lxxix. 8). It is a mark of divine favour if He makes us remember them and repent of them. Repentance is a life-long exercise; for the new man a bitter-sweet. The recollection of our countless transgressions produces contrition of soul; and we have to acknowledge our baseness, and then to hear the word sounding in our ears: "God hath chosen the base things of this world"—what for, but to manifest this mercy and forgiveness to the very chief of sinners?

Another distinctive mark of the Lord's people is *in their choice of companions*. Can we say with the hymn, in thinking of the sanctuary,

"There my best friends, my kindred dwell,  
There God my Saviour reigns"?

I believe there is no more blessed evidence of being marked by God's grace than *to hate worldly society*. If you are at home in the company of unmarked men, there is little proof of your having any mark of grace. But to get among those who love the Lord, and *to love them as brethren*, I say most emphatically this is a very gracious mark. We can hate the society of the worldling without hating his person, and would do him good, if able. To love the Lord's family has the mark of life. "We know that we have passed from death unto life, because we love the brethren" (1 Jno. iii. 14).

Then there is another mark God puts upon His people; that is, *a desire to hold intercourse with Him*. Can we go on from month to month, and have no communion with Him? I say, one of the sweetest proofs of having His mark upon us is, to long for converse with Him, to go to the mercy-seat, and humbly remind Him of His promise. I hope I do this sometimes in all sincerity. "Hast Thou not said, O Father of mercies, that 'there I will meet with thee, and commune with thee above the mercy-seat'?" We cannot always hear His voice; but if He *calls up* your prayers unto Him, that is communing with Him. One good brother said to another (only young in the way), when talking about his experience, "Does the Lord beckon up your prayers, when you come

before Him through the great Intercessor"? We know we often feel like Jeremiah, "He shutteth out my prayer" (Lam. iii. 8). Sometimes, too, they do not seem to go beyond the ceiling, and as the spouse said, "I called Him, but He gave me no answer" (Song v. 6). God may not give you an answer in words, but if He shows He has heard by keeping and delivering you from evil, rest assured, my brother, you are a marked man. Another said, "By terrible things in righteousness wilt Thou answer us, O God" (Ps. lxxv. 5). But even this certifies the mark. David had been deep down in the depth of his fallen nature; he had also soared into some of the heights of God's remarkable mercy. Go, read the Psalms. The 51st and 103rd prove him to have been a most blessedly marked man. He poured out his soul in agonising sorrow for all the evils he had done; they were never out of his mind night nor day. When he lay awake in the night, they rose like ghosts before his eyes. Now though God has promised to remember His people's sins no more, yet He makes us remember them; as David said, "My sin is ever before me" (li. 3). But if God pardons or cleanses, it is an everlasting mercy; and what He does He does for ever. "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job xvii. 9). Repentance is a work wrought in us, and a tasting of His love calls forth *gratitude*; and this is another sure mark of divine grace. Do we, then, know by experience these precious evidences of being a peculiar people—having this seal as being known of God?

Then there is another mark put on the Lord's men, that the angels know when they see a repenting sinner coming to God for mercy. "There is joy in the presence of the angels of God over one sinner that repenteth." *Repentance towards God and faith towards Jesus Christ* are the true marks of a saved sinner.

One other precious mark of a man of God is *prayer*,—no longer the prattling of a hypocrite, but real supplication. Merely saying prayers is the mark of an unregenerated soul. Real prayer commences in substance with, "God be merciful to me a sinner," and will continue in sighs and groans and tears. The new man of grace must first find vent for the sorrow of the conflict with the old man of sin. When the devout servant Ananias was sent by God to Paul, he told the Lord he was afraid of him, because he had been such a cruel

persecutor. This man's fears were soon allayed by these words: "He is a chosen vessel unto Me. Behold, he prayeth"—this was the new mark (Acts ix. 11, 15). We need not fear a praying man.

Yet another mark of grace—when the Spirit of God *removes the hardness of our stony hearts*. What a sore plague is a flinty heart! Is there anything more joyous to the new man of grace than to be melted at God's footstool under a feeling sense of His goodness? to know, with all our sad forgetfulness of Him, He has not forgotten us? He pronounces the acceptable sacrifice to be a broken and contrite heart. O for more of this mercy! The men with the sword cannot slay a poor outcast of this ilk. The sword of God's justice slew His own beloved Son, that His people might go free. O marvellous mystery of everlasting love! Who can fathom it or measure its length, its breadth, or height? And if we have once tasted its power, and felt the holy influence on our souls, fear not; the mark is on us, and "we love Him because," as this proves, "He first loved us." Then when we trace His brand on the foreheads of His saints, how our love goes out to them, visiting them when sick or in captivity, becoming a partaker with them in their afflictions! This is manifested in our interest in their temporal and eternal welfare, and loving sympathy in all their trouble. If we love a brother or a sister for Christ's sake, then we have the Great Shepherd's mark on us. He was smitten by the Father to set free the sons and daughters of the Lord God Almighty. "Smite the Shepherd, and the sheep shall be scattered" (Zec. xiii. 7). And is it not a scattered flock? But I must hasten to a close.

Perhaps I have left the most important mark to the last illustration. When the Israelites were rescued from Egypt's bondage, they were delivered *by blood*. The fathers of the families slew everyone the lamb; and with the blood of the innocent victim, *marked* the dwellings of the Israelites, so that the angel of death passed over them. He saw the mark. Yet in the homes of the unmarked Egyptians, not one house but had its slain inmates; and while wailing and crying and agony were their portion, every blood-stained, marked home was passed over. And if the Spirit of God has applied the blood of the slain Lamb to your hearts and consciences, He knows His own precious mark. The blood has saved you, redeemed

you, and cleansed you ; the blood is on you, delivering from the wrath to come. Other marks I must omit ; but to have *the love of God shed abroad in the heart*, does it not cover up a multitude of sins ?

Just a final repetition of God's command to the men of the sword. "He said to them in mine hearing, Go ye after him (the inkhorn angel) through the city, and smite. Let not your eye spare, neither have ye pity." I did rejoice to-night in reading Ezekiel's record, that the same Holy Ghost taught Peter to write that "judgment must begin at the house of God." If we knew nothing of what is due to us as sinners, what should we ever know of His mercy ? When you were convinced of sin, mercy came to you ; and being saved from the consequences of those sins by Christ Jesus, this is God's blessed plan of manifesting His love. His are marked with salvation. Better to taste His wrath here, than to have it rest on us eternally. By this tasting of the cup we know (in a measure) what Jesus suffered by draining it to the very dregs. May we by grace learn that though judgment began at us, it was only God's way of preparing us for mercy, and for joy that shall never end. May God bless His word, for Christ's sake. Amen.

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### THE REMARKABLE CONVERSION OF A FREETHINKER.

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THE subject of this memoir, Charles Joseph Kine, was the son of godly parents living at Wadhurst, Sussex. As he grew up he fell into the terrible snare of Free-thinking, and at length cast aside the Scriptures altogether, and denied their Author. But he could not divest himself of fearful thoughts and racking uncertainty. During the last two and a quarter years of his life, unknown to his relatives till near the end, the Lord worked mercifully and powerfully in his heart ; so that in time he had no rest till he openly acknowledged his faith in "the great and terrible God," and in His great salvation through the Lord Jesus. The thing was known by its fruits ; it carried its own influence, which others could feel. He was brought to the grave at the age of 26, after a most trying illness of seventeen weeks, which he bore with surprising patience. Looking back upon it, his mother could perceive

this language throughout, "I will bear the indignation of the Lord, because I have sinned against Him."

Near the commencement of the illness, a circumstance occurred which led his mother to read to him a portion of Scripture. No comment was made on either side, but the next night he asked her if she was not going to read to him. This request very much surprised her—that he should ask for his Bible which he dashed away five years previously, on his going to Brentwood to live. At the same instant this word dropped into her heart, and caused her to hope, "This beginning of miracles did Jesus in Cana of Galilee." She felt indeed it was a miracle, and that none but God could have inclined her son to ask for his Bible.

In the week before Christmas, 1898, he was in a sweet submissive frame of mind, quite willing to die, and said he could adopt that language as his own: "Not my will, but Thine be done." His time was spent in searching the Scriptures and being read to, as far as his strength would admit, which he seemed much to enjoy. But on the morning after Christmas day, his mother noticed a sad change in his countenance; all his peace and submission had fled. He remarked to his mother how very different he felt. He again manifested a most painful clinging to life, and asked if there was any hope of his recovery; and clasping his hands exclaimed, "O if I but might be allowed to get better!" His whole mind for a day or two seemed bent on living; but about the third morning, his mother again noticed a change in his countenance, and this time it was a change from anguish to the sweetest peace. And he said, "How different I feel to-day! Nurse has shown me recovery is impossible, and I feel quite resigned and submissive." His mother replied, "Then you find, Charles, that you have only submission as the God of all submission is pleased to work it in you?" "Yes, Mother," he answered; "I have found it just so." As his illness progressed, it was evident he was greatly burdened and pressed to speak to her. His mother relates how this took place, only thirteen days before he passed away:

"One Saturday morning [Jan. 16th, 1899], he seemed very restless, but said nothing. At 2 p.m. I left him for some occupation in the house. At 2.30 he sent for me. I found him crying bitterly. He begged me not to leave him, he felt 'so lonely.' I tried to soothe him, and said, 'None but Jesus

can reach your case ;' to which he nodded assent. When more composed he said, 'I wanted to say something'—but here his weakness overcame him, and he fell asleep. I had my tea by his bedside at 7 p.m. It was evident he was still struggling with himself, that he might speak. He then asked me to read the hymn in the Prayer-book,

“ ‘Lead, kindly Light, amid the encircling gloom’ ;

adding, ‘That is my experience.’ I said, ‘Can you tell me anything more?’ He said, ‘I want to.’ Here again he burst into tears, and said, ‘You wait; I shall presently.’ After taking a little soda and brandy, he revived, and told me the following in broken sentences as nearly as I can repeat it:

“ ‘When I was about fifteen, at the time I was going to Tunbridge Wells to school, I began to question whether there was any hereafter, and at length doubted the very existence of God. When I left school and was apprenticed at Sidcup I further indulged in this, till I openly became a Free-thinker, and did openly laugh and make jest of the supposition that there was a God; although all this time I had some misgivings which I tried to stifle. I continually strove to harden myself against the convictions that would at times make themselves heard. About this time I left Sidcup, and soon after went to Maidstone. Here I found no one to favour those Free-thinking views. On the contrary I found a friend who tried to convince me of my error.’ (After a few months’ stay at Maidstone he went to Brentwood.) ‘During the first two years at Brentwood,’ he said, ‘this fearful temptation was burning within me. Sometimes I yielded to the belief there was a God, and then to the contrary. I had never any peace when not employed in business. This went on until Sept., 1896.’ Then he came home for his holiday. One evening after singing and mirth making, he said he should have an hour’s reading after we went to bed. So when the household retired, he said, ‘I took a chair, my pipe, and one of Lytton’s novels, and seated myself back to the lamp, facing the fire. I had no sooner got quiet and begun to read than the old question crossed my mind powerfully, “*Is there a God?*” The very question seemed to paralyse me; and a voice answered, “**THERE IS A GOD, AND I AM HERE.**” Immediately the whole room filled with light, *filled right up*. The most fearful terror seized me. I do not know what further happened, unless I

swooned. I knew nothing until you roused me by calling at the top of the stairs that it was past midnight.' (He then went up to bed. His holiday had almost expired, and he soon returned to Brentwood. He continued his narrative by saying): 'I passed through a most fearful autumn, no longer doubting the existence of a God, but constantly pursued by that light. I strove by everything in my power to get away from it—went into society, joined the ancient Order of Buffaloes, sang songs nightly. Sometimes I was in the highest animal spirits; then in an instant fell into the deepest despondency.' Here I asked him if it was this that caused those heartrending sighs after singing songs, that I had often noticed, 'Yes,' he said, '*always this.*' Later I asked him if he believed God had pardoned his sins. Without hesitation he said, 'I think I have had pardon spoken to me twice, since the bed is turned to where it is now.' Later on he said, 'My reason for not wanting to see anyone to talk to me has been, I was determined not to have other people's religion fostered on to me, or to be vamped up by any man.'

"After he had relieved his mind, he seemed sweetly at rest, and continued so throughout the night and the next day. The second morning he was not so well. I spent some hours reading the Scriptures to him when he was able to bear it; it was not unusual for me to be thus engaged after midnight. He called the 53rd of Isaiah and the 25th of Matthew his; also the 14th Psalm."

At one time he spoke of having heard Mr. Crittall give out frequently the hymn ending,

"Though filthy as Mary, Manasseh, or I;"

and wished his mother to read to him everything she could find in the Scriptures written of Manasseh. This he found very encouraging. He gave good advice to his younger brothers, and requested that the youngest should study the last chapter of Ecclesiastes, and let the first verse influence his life; adding he hoped none of them would run astray as he had done.

He often expressed great anxiety respecting the heavy expenses attending his long illness, asking, "How is this to be paid?" and, "How that?" At such times his mother would remind him of the word "*Jehovah Jireh,*" which was spoken into his heart with melting power. When he heard of the needed brandy being unexpectedly sent, he appeared to have

such firm hold of the promise that it invariably quieted his anxious fears to hear her say,

“This answers all questions—  
‘*The Lord will provide.*’”

His mother continues :

“At 2 p.m. on Jan. 24th, he said good-bye to each ; to myself saying distinctly, after placing both hands in mine, ‘Good-bye, Mother, in case I do not rouse again ; good-bye, I am happy.’ As his father entered the room and was seated, in taking leave of him the dear one asked me to read the first three verses of the hymn :

“ ‘ O God, our Help in ages past,  
Our Hope for years to come,  
Our Shelter from the stormy blast,  
And our eternal Home.  
  
Beneath the shadow of Thy throne,  
Thy saints have dwelt secure ;  
Sufficient is Thy Arm alone,  
And our defence is sure.  
  
Before the hills in order stood  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.’

To me it was a most sublime committing of the whole family to that eternal God whom he had once denied. Soon after midnight he said to me, ‘The state of my mind is beautiful, beautiful. I have had nothing like it since my illness.’ He paused, and being asked to say something about it—‘Oh, don’t ask any questions about it, you will spoil it.’ He took his poor, benumbed left hand in his right, and waved both over his head. Later he said, ‘That was something more than morphia.’ Half an hour later he tried to describe what he had seen, but could not. I gathered these broken sentences : ‘The Light came between the cupboard and the windows—Robes—Carved work.’

“On Jan. 28th we were passing through scenes the most painful, the most blessed. For the greater part Charles remained conscious. His mind wandered a good deal in the morning ; but towards night it was evident he recognised each. He said it was his *last day*, having first asked the time, 10 p.m. A little before midnight I was powerfully arrested by this : ‘Behold, the Bridegroom cometh !’ and to my apprehension the room was filled with the presence of the



Lord in an indescribable manner. The face of the dying saint being lit with love, and appearing in raptures of joy, he was heard to say, 'Am I dead?' as though the heavens were so opened upon him that he scarcely knew whether he was in the body or not. I thought this would have been the closing scene, but the heavenly vision was withdrawn. About midnight he again asked the time. A little later he noticed his father's attempting to leave the room, and asked if he was going to bed. Receiving an answer to that effect, he said, 'That's right,' and held out his hand to say, 'Good night.' His father then asked him if he remained happy in mind. To this he replied, 'Yes.' Later he asked where his mother was. I had left to get some refreshment. On my return he smiled his recognition. During the night we heard him ejaculate, 'O Lord! Glory, glory, glory!' Later he appeared to have some buffetings; he shook his head angrily and said, 'Go away, go away.' An hour later he was in perfect peace. I asked him if he was happy. With the sweetest smile he answered, 'Yes, talk to me.' I said,

'Yes, I shall soon be landed  
On yonder shores of bliss,' etc.

I then asked the nurse to ask him if he longed to be gone. He did not give her time to speak, but said, 'Yes.' Later we heard, 'Saints in glory—church.' He lingered on evidently in sweet peace until the morning, Sunday. At 10 a.m., after taking a little tea, I asked if he knew me. He again smiled his recognition, and nodded. From this time his breathing became shorter and shorter until it quietly ceased at 10.30 a.m.

" 'No guilty pangs becloud his face,  
No horrors make him weep;  
Upheld and cheer'd by Jesus' grace,  
He sweetly falls asleep.' "

C. LONGHURST.

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Remember that thy Advocate pleads by the new covenant, and thine adversary accuses by the old. . . . He pleads for us by the new law, with which Satan hath nothing to do; nor can he by it bring in a plea against us, because that law, in the very body of it, consists in free promises of giving grace unto us, and of an everlasting forgiveness of our sin (Jer. xxxi. 29—34; Ezek. xxxvi. 25—30).—*Bunyan*.

## MARKS AND FRUITS OF FORGIVENESS.

“ But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath.”—Ps. lxxviii. 38.

If in a black and dark night the sun should suddenly break forth and shine in his meridian blaze, it would not be such a wonder as are these words cast into the very centre of this Psalm, which records the black and dark night of the nation's sin and guilt. Sins repeated, transgressions repeated times without number, wilfulness, perverseness, deceitfulness, hypocrisy, wanderings, hardness, high-mindedness, O what a catalogue of sins we have in this Psalm! These charges are not made at random by somebody, a mere historian, who had looked up the sins of the nation; but they are brought by the lips of divine Truth, written with an infallible pen. And they have relation to the children of God now. Were God to shine on our hearts and on our past, on our lives since He called us by grace (as many as are called), we should not be able to lift up our heads and say, “ This is not true and that ”; but all, every word, every syllable would stand true, though in circumstances quite different. And out of such conviction would come confession. We should be graciously obliged, and willing too, to confess all. It is written, “ If we confess our sins ”—and the Lord does give a power, a willingness to confess them,—“ He is faithful and just to forgive us our sins ” (1 Jno. i. 9). David says, “ I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin ” (Ps. xxxii. 5). Do you, people of God, as looking at yourselves, at your lives, your inward conduct, if not external, say in a way of painful, wondering questioning, “ Can it be possible that any who have acted so foolishly, so hypocritically in spirit, and with such hardness of heart, unbelief, and deceitfulness,—possible for them to have had the life and fear of God within? ” It is marvellous that the Lord God should have given us by His inspired servant this Psalm, and dropped into the very middle of it such a word as this; that poor, guilty, afflicted, pained creatures, whose eyes are pained with a backlook at offences and whose hearts are sinking under a sense of evil, should find this word dropped for them here. May He drop it into our hearts by His great love! Then should we know what Christ says, “ The words that I

“speak unto you, they are spirit, and they are life” (Jno. vi. 63).

“But He, *being full of compassion*, forgave their iniquity, and destroyed them not.” It seems much like a word in Jeremiah, where the Lord, having first charged sin on His people, telling them, because their sins were increased, He had wounded them with the wound of an enemy and the chastisement of a cruel one, turns round and says, “Therefore all they that devour thee shall be devoured”; while of these He says, “For I will restore health unto thee, and I will heal thee of thy wounds” (xxx. 12—17). O what a God some of us have to do with! And what a God has had to do with us! a God of compassion, of love! His mercies and compassions fail not; therefore we are not consumed. Compassion is tenderness, yearning, pity; called the troubling of His bowels; as He says of Ephraim: “My bowels are troubled for him; I will surely have mercy on him” (Jer. xxxi. 20); it is a pitying, tender look on people in an evil case; and this compassion God is full of: “He, *being full of compassion*.” What does it mean? It means His compassion is infinite—what an amazing thing! infinite pity, a yearning in God! not for innocent people in trouble and danger, but for guilty, perverse people who have gone against Him, and done evil with both hands earnestly, sinned as it were with a cart rope; who have said, “I will go after my lovers . . . for then was it better with me than now” (Hos. ii. 5, 7); and whose perverseness made it necessary for Him to hedge up their way with hewn stone. It is for these people He has this tender feeling, this yearning, moving of heart; and He is full of it. By such of His ways recorded, and by the power of the Spirit, His people are able to believe that since in love He took them in, He will not cast them away.

“Rebellious thou hast been,  
And art rebellious still;  
But since in love I took thee in,  
My promise I'll fulfil.”

Do we feel to need this—this infinite tenderness of the Redeemer?

How did He first show His compassion? By coming to be the Redeemer of His chosen people, their Daysman, assuming their nature, taking their debts, bearing their guilt, receiving into His soul the punishment due to them, receiving the curse of the law for them, and making an end of sin. “He,

being full of compassion," would not leave them to perish in their sins. He knew they would, without His coming; and He would not suffer it, but came—a Man was made, that He might make poor men the sons of God. And since they have been called, and proved themselves perverse and wicked, how does He show His compassion? In this way,—He forgives their iniquity, and destroys them not. Some of us have often feared He would destroy us for our sins. It has been my feeling many times, "How has God borne with such a person!" It is not a dreadful thing to see our sins, though it is so to have done them; it is not a dreadful thing to see, mourn over, and confess them; it is gracious.

"But He, being full of compassion, forgave their iniquity, and destroyed them not." I shall give *certain marks of the Lord's blessed way of dealing with sinners when He forgives their iniquity*; whereby it may be known whether He has forgiven our sins.

First of all, if He has forgiven our iniquity, *we shall be made nigh to Him by the blood of Christ*. That is one of the most certain marks of forgiveness. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13). "In whom we have boldness and access with confidence by the faith of Him" (iii. 12); access in the blood of the everlasting covenant. This access is very wonderful; when we are made nigh, we see something. When we are made nigh to God the Father, we get a sight of His love; and when through the glass of the gospel, we look at the glory of Christ, we get and feel the power of that glory on our spirits; and when the Holy Ghost is operating powerfully on our souls, we get some inklings of His Majesty, some hints of His presence, so that the power of it overcomes us. We cannot be nigh, and be ignorant of these things. There is a forgiveness never to be repeated, not done many times—that one removal of the sins of the church once and for ever when Christ died. But the experience of forgiveness is repeated again and again: "*Many a time turned He His anger away*;" and this is the way we shall know it, by being brought nigh. Just as when God convinces us of our backslidings, He holds us at a distance for a time; and though He may not withhold the Spirit of prayer, but may enable us to pray fervently in the Holy Ghost, yet we do not get near. But when He takes the veil away, ceases all controversy with us, and forgives our iniquity,

then we are made nigh by the blood of Christ. This experience is inexpressible. If any one is able to speak of it by the Holy Ghost, yet whatever is said will fall immeasurably short of the great and glorious reality felt in the soul. We may one moment be feeling at an infinite distance, be in an agony of prayer, groaning, and crying to the Lord, "Bring me to Thy feet"; we may see on His face a frown, and say, "Lord, smile on me"; but He does not for a time, we are far off. But perhaps suddenly, in a moment, with or without a word, the infinite distance we felt, and feared would be for ever, is taken away, and we are near—no guilt, no controversy, no accusation, no pointing out that we did this, we went astray there, that then and there we set an idol up. All accusations are gone. Forgiveness brings us near, *very near*. There is always this singular beauty and sweetness in God's forgiveness,—that when He forgives He does not stand far off from the forgiven sinner nor withhold the communications of His love; He does not try him with His eyelids, seal His lips, or shut His hand; but opens to the sinner His goodness, kisses him with a kiss that reconciles him to Himself, and so draws near to him that for the time there is no bar. That is one mark we shall certainly get in our souls' experience, if the Lord, having charged us with backslidings and the sins mentioned here, puts them away and forgives us.

Another mark is this: there will be a *conformity to Christ, the image of the Lord Jesus impressed on the soul*. "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). That is an experience in the church on earth. O sinner, when you get to heaven, you will not have that glass to look through; it is here below the Lord lets us look through it. This glass is not a mirror that reflects our own faces, but we look as through a medium, and get a view of the glory of God in the face of Jesus Christ. We see not ourselves, but get a view of Him; such a view of His glory that His shining light imprints an image of truth, grace, meekness, and glory on our hearts. We are put into the very image of Him on whom we are looking. Defilement cuts this view off, backsliding hides it; forgiveness renews it. When our face is foul with weeping, is it not wonderful that God should wipe our tears away? and yet we weep still more, only they are different tears.

“Dissolved by His goodness we fall to the ground,  
And weep to the praise of the mercy we've found.”

Then we can say we never saw a bigger sinner than ourselves; and if we read of Israel's sins, we must say, “I surpass them in this or that evil;” and we feel God was never likely to be more glorified in forgiving any sinner than in forgiving us. I could wish it were given me every day to be seeing that glory of Christ, that its image might be imprinted on my soul. They said in Isaiah they knew their iniquities, they were with them; that is painful. “Our transgressions are with us; as for our iniquities, we know them” (lix. 12). Job said, “Thou writest bitter things against me, and makest me to possess the iniquities of my youth” (xiii. 26). Ezra, “Behold, we are before Thee in our trespasses: for we cannot stand before Thee because of this” (ix. 15),—because of that state he found they were in. We may be in such a state now, the sight pains us, and we enter into this,

“Past offences pain our eyes”—

and we add—“and our hearts too.” But when we realise the compassion of God in forgiving our sins, when we see how full of compassion He is, and that He is now letting it out in new pardons to our souls, then we enter into this word: “The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve” (Jer. i. 20). They are cast into the depths of the sea. God hides His face from them, as the psalmist prayed, “Hide Thy face from my sins;” and in a sense He will not let us see them. In a sense—I may well say that; for there is not a child of God on earth who does not see and feel his sins more after forgiveness than when under conviction. But in the sense of condemnation or of having them defiling him so as to cut him off from communion or hide the face of God, they are not seen, are not between him and God. This is the great blessing of the gospel; and the marvellous thing is that a creature who has behaved himself so basely toward the Lord, dealt so treacherously with Him, been so hypocritical, and felt, “How canst Thou have let me live? how canst Thou have borne with me?”—that he should get such a blessing. I am not ashamed to say that the mercy of looking at their sins is given to some, and their hearts' feeling is, “How canst Thou have borne with such a one? Can such a creature get to

heaven, and get near the Lord again, and again have mercy shown and forgiveness?" Well, compassions make their way in, sweet pardons flow in. This is the thing—that when we get the forgiveness, we shall get this second sign of it—that the Lord will not allow His glory to be obscured by our guilt being before our eyes and hearts; but we shall look on Him, and be changed into His image.

The third mark is, that when He forgives our iniquity, *He will speak to us, commend us, hold fellowship with us.* He will say to us, "Take, eat; eat abundantly, O beloved." And He will say of us to His Father, "I have given them Thy word" (Jno. xvii. 14)—the word of the gospel, of love, of commendation. Some may think I ought not to say so, it could not be possible in their cases. But it can be, and will be, in this way—His own comeliness being put upon them. It is expressed in the hymn,

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

Christ says, "Thou art all fair, My love; there is no spot in thee." That is how the Lord can commend, and does, the worst of men—the *worst of men*. There is not an enlightened child of God who can look on the worst character and say, "I am far beneath that man in sinfulness." I speak not of external sinfulness; but he who gets divine light shining on his nature and on the awfulness of a foolish thought, will see himself worse than others. O the power, the amazing nature of the word of God when received into the heart! All that is wanted is for the Lord to speak it, and we shall believe it. Though we melt with astonishment, and however we may object, yet if He say, "Thou art all fair, My love; there is no spot in thee," we must believe it. It is not humility to put it aside; it is true humility to receive the highest commendation God gives us, while owning we deserve the deepest shame and hell.

Has, then, divine compassion gone as far as this with us, to give us a word of commendation? Has He stamped the image of Christ on our hearts, and drawn us nigh to Himself? Then "He, being full of compassion," has forgiven our iniquity. Let these three marks of forgiveness suffice on this point.

He "forgave their iniquity, and destroyed them not." Some may say, "We are not destroyed." No, but it does not mean simply that our lives are spared. He has not destroyed the hope of our souls. It is said, "The hypocrite's hope shall perish" (Job. viii. 13). But look at the child of God: "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them" (Isa. xxvi. 16). Has He destroyed the spirit of prayer in us? We have done what we could to destroy it, but He has not suffered it. He has given us at times cleanness of teeth; and though the olive has failed and the vine not yielded her fruit, yet He has not utterly destroyed our fruit and food. What, then, has He given us? It is said, "Man did eat angels' food" (Ps. lxxviii. 25); but there is a better food for sinners—the flesh of Jesus Christ; and He gives this to His saints. A little of it they get; and though they may think they have not had it, yet God does give it them, or they would not live. He "destroyed them not." That food is the root of their life, and of their perseverance; He preserves the life. That is the reason of their strength being preserved, and their life renewed. The Bread and Water of life are given; therefore we are not destroyed in these inward things.

Nor has He taken away the mercies and privileges given us from time to time; as the privilege of prayer. He has not destroyed us in respect of prayer. I have been much troubled all my days about prayer. I did not think that when I became old I should be troubled with a prayerless spirit; I did not expect to be what I am. I can truly say I am often grievously distressed because I do not pray more than I do. But this privilege is not denied me; it is not destroyed. We must own it, that God gives us prayer, opens His ear to us, bows down His ear, and hears us in great mercy. And when we look on the ungodly, and see how they live without prayer, we say, "I do not think I could live, if the throne of grace were closed to me." That is true of every child of God more or less. Take away that privilege, kill that exercise of the soul, remove the prostration of the sinner from him before his God, shut his mouth,—and you destroy him. He "destroyed them not." He ordained sacrifices for Israel, gave them His sabbaths, gave His good Spirit to instruct them; and though "they rebelled and vexed His Holy Spirit," yet He remembered them and said, "Where is He that brought them



up out of the sea with the shepherd of His flock? where is He that put His Holy Spirit within him?" (Isa. lxiii. 10, 11). So also He gives again and again to His people the Spirit of grace and supplication, and has never yet destroyed them in that respect. The church has at times been very low. Before the Reformation what death was on her, and since then she has had her ups and downs, her seasons of summer and winter, days and nights; for "as the days of a tree are the days of My people" (Isa. lxv. 22). Yet He looks on them with infinite desire—with *infinite desire*. We may not think that can be true of ourselves; that it is true of others we can believe, but say, "It cannot be said of me; look at my heart, at my ways." Yes, but look at God's grace, His *infinite* goodness, His bowels of compassion; look at His promises, at the merits and righteousness of Christ, at the Holy Ghost and His love. Which shall overcome,—sin, or grace? He "destroyed them not."

"*Yea, many a time turned He His anger away.*" And how shall we know He has done so towards us? This is a surprise to us; we have felt His anger in our consciences, perhaps too in our bodies, in our circumstances, and we have thought He would make a full end, affliction would not rise up a second time (Nahum i. 9); that it would do all its business in that once. And how shall we know He has turned it away? It is sometimes difficult to express such things; but I can say this. We shall know it by the softening, humbling, repenting feeling that will come into our souls; by our being enabled to accept with all our hearts the punishment of our sins, and to say feelingly, "Thou our God hast punished us less than our iniquities deserve" (Ezra. ix. 13); by the very laying of our souls bare before Him, and entreating Him to glorify Himself in that way He says He will—by forgiving the sins whereby we have sinned and whereby we have transgressed against Him (Jer. xxxiii. 8). And we shall know it when He turns round after having chastised us with the chastisement of a cruel one, having spoken against us and sent His word of rebuke into our very souls, convincing us He was almighty in His wrath; when He turns round and says, "Is Ephraim My dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still: therefore My bowels are troubled for him" (Jer. xxxi. 20). "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how

shall I make thee as Admah ? how shall I set thee as Zeboim ? Mine heart is turned within Me, My repentings are kindled together. I will not execute the fierceness of Mine anger " (Hos. xi. 8, 9). And now He touches us and says, " Take with you words, O fallen Israel, fallen by thine iniquity, take with you words, and say unto Him, Take away all iniquity, receive us graciously ; so will we render the calves of our lips. Asshur shall not save us ; we will not ride upon horses ; neither will we say any more to the work of our hands, Ye are our gods : for in Thee the fatherless findeth mercy." And when we have said this under divine instruction, then He begins to speak and say, " I will heal their backsliding, I will love them freely : for Mine anger is turned away from him " (xiv. 1—4).

" Many a time turned He His anger away, and did not stir up all His wrath." Ah, a child in Christ does not know this, little children do not. The Lord keep you who are such in the simplicity of children, keep you following Him as children and walking in gospel obedience ; keep you from the backslidings some of us have been guilty of. I think sometimes, how happy are they who have been called by grace and quickly taken to heaven. But the Lord does magnify His grace, He will do it. While children do not know it, young men have inklings of it ; but above all, fathers know it when they have lived forty years in the wilderness ; when they have had years of backsliding and restoration many a time, and still are preserved. At the end we know it when we get glimpses of Christ, hints of His love, and He lets out such kindness that we feel after all we have done, He has borne with us, and we are not far from His blessed heaven. Then we say, " How often has He turned away His anger from us ! "

Is not this religion a most beautiful one ? Are not divine compassions most melting and touching when felt ? Though we have tried the Lord, we have never dried up His love so that there is no compassion left. What a God we have to do with ! " Yea, many a time turned He His anger away, and did not stir up all His wrath." He let some of it out, lest we should grow stiff and hard-hearted beyond measure ; but if He should let out all, that would mean hell, would mean there was no remedy. But a child of God when chastened has not a full end made of him—" I will not make a full end of thee "—for his God comes to him, and forgives him. We

live to prove He "did not stir up all His wrath," but set His tabernacle among us. He "chose the tribe of Judah, the mount Zion which He loved, and He built His sanctuary like high palaces" (Ps. lxxviii. 68, 69). O what a tabernacle He has! and there He dwells and shows His glory—in the Man Christ Jesus. He sets Him up like high palaces, so that we shall go to Him, and enquire at His blessed mouth; at His mouth ask counsel, at His hands obtain mercy. He prefers that place to heaven and earth.

May the Lord make this out to us, and show us that we are interested in this forgiveness by giving us such evidences of it and tokens of His love. J. K. P.

"BEHOLD THE LAMB OF GOD."

Lamb of God! Rest for the weary!  
 Weary, fainting, now I come;  
 Yes, would quit a world so dreary,  
 To enjoy Thy peaceful home;  
 Quit this world to dwell with Thee,  
 Quit what's term'd mortality.

Lamb of God, is not Thy presence  
 Heaven's ecstatic fullest joy?  
 Constitutes it not the essence  
 Of delight, without alloy,  
 Ceaseless bliss, felicity,  
 Such as can but flow from Thee?

Lamb of God! I come dejected,  
 Groaning, hoping, yet dismay'd;  
 Foes of strength, oft unsuspected,  
 Wait in sunshine and in shade:—  
 Lamb of God, what arm but Thine  
 Can repel such foes as mine!

Lamb of God! as chief of sinners,  
 Well deserving wrath, I come!  
 Wilt Thou rank me with beginners  
 In the race which ends in home?  
 Though I halt along the road,  
 Holy Lamb, lead me to God!

Lamb of God ! no shade of evil  
 Can infest that glorious place,  
 Scorning world nor tempting devil  
 Enter that bright realm of space ;  
 Only spotless purity  
 Finds access to heaven and Thee !

Lamb of God, whilst here a stranger,  
 Be my faithful, constant Guide !  
 Shield from ill, defend in danger,  
 Comfort, strengthen, and provide,  
 Till I quit a world of woe,  
 And its sorrows leave below !      ANN HENNAH.

### CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM ROBERT TRAILL, A.M., ON JOHN XVII. 24.

*Second.* It now follows to speak of another beam and branch of Christ's glory ; and that is, *in Christ's representing His Church and people unto God.* It is one part of His glory that He doth so represent God unto His Church that all the saving knowledge of God is only in Him and by Him. Another part of His glory (if the word *part* were proper in speaking of His infinite glory ; but ye know what I mean, and none can mistake but the wilful) is, in His representing His Church so unto God that all the acceptance we have with God, all the saving mercy we receive from God, and all the favourable views God hath of us, *are from our being seen as in Christ, and as we are represented by Christ unto Him.* God out of Christ is a maze, a labyrinth to men, yea, a dreadful enemy : and men out of Christ are an abomination in His eyes.

My work, on this second head of Christ's glory, shall be in three things. 1. I would show you wherein Christ represents His people unto God. 2. What is Christ's fitness for making this representation. 3. What is His glory in making it.

1. Wherein doth Christ represent His Church unto God ? By His Church I mean a select company of Adam's seed (not excluding our first parents themselves) appointed to eternal life by Jesus Christ. This is His body, whereof He is Head and Saviour, Eph. v. 23. All the favourable appearances they make in God's sight, are all as they are represented

unto God by Jesus Christ. I shall now proceed to state a few of the principal.

May I begin with the first, the deepest of all, *election*, that sacred, eternal purpose of God's grace concerning His Church? This grace is in Jesus Christ: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (or things) in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself" (Eph. i. 3—5). It is but little that we do or can know of God: little of His works, little of His Word; but least of all of His thoughts and purposes. But when men think of these thoughts of God's heart, and judge of them according to their own, no wonder that they widely mistake: "For His thoughts are not our thoughts, neither are our ways His ways, saith the Lord" (Isa. lv. 8, 9); but as far above them are His ways and His thoughts as the heavens are above the earth. How far is a purposing, decreeing God above the reach of the most discerning of creatures! Yet vain man that would be wise, and quickly dreams that he is so (and thereby bewrays his folly), will venture to pry into, judge, and reason of the unsearchable counsels of God; when they that have most of the Spirit of God say, as in Rom. xi. 33, 34: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord, or who hath been His counsellor?" We cannot be His counsellors; but we may, and must be, His scholars, and learn, and adore, and believe what He revealeth. And in the scripture named, we have much to learn about His purposes.

As, 1. That all spiritual blessings in Christ Jesus flow from election grace. 2. That this election grace is eternal. 3. That this election grace passed upon distinct persons, *us* and *we*. 4. That the means and way, and the end, are all included in this decree and purpose: "That we should be holy, and without blame before Him in love;" and the end is, "the adoption of children," ver. 5; the heavenly inheritance, ver. 11. And, 5. That which pertains to my present purpose is, that this election grace, thus expressed, thus qualified and distinguished, is "in Christ," ver. 4; "by Jesus Christ," ver.

5. This purpose and grace "was given us in Christ Jesus before the world began" (2 Tim. i. 9). Now, what is Christ's interest in election grace? It is not to be thought that Christ purchased the love of election, . . . but only that election love passed first on Christ the Head, and then on His body the Church (though I own that the words first and second are very improperly applied to the counsels of God, which are but one act in the divine mind; but we must think as a child, and reason and understand as a child, while we are as a child, 1 Cor. xiii. 11). Christ was chosen Head to the Church, and the Church chosen to be His body. He is "chosen of God" (1 Pet. ii. 4); and His Church is "a chosen generation" (ver. 9); and "chosen in Him," not without regard to Him. Election determines all the persons; election determines all the blessings these persons are to be blessed with; and election determines the way in and by which all these blessings are to be given to all these persons: and that way is in and by Jesus Christ.

Further, Christ represents His Church unto God *in redemption*. This redemption is "in Christ Jesus," Rom. iii. 24; it is in Him we have it, Eph. i. 7. There is a Redeemer, the Lord Jesus Christ, the Son of God. There is a price of the redemption—Himself, His life, His blood. There are redeemed ones, a great multitude "out of every kindred, and tongue, and people, and nation," Rev. v. 9.

They are represented by Christ unto God for their *justification*; and obtain it when and as and because represented to God in Him, and by Him. This justification of a sinner by faith in Christ Jesus is, ever was, and ever will be the darkest riddle and the greatest stumbling-block to all the unbelieving world. And it is always so, as to gospel truth, that the nearer relation a gospel truth hath unto the Person and undertaking of the wonderful Saviour (as He is called, Isa. ix. 6), the less a natural man seeth, and the more ready is he to stumble at it, and to mistake it. It is but a vain attempt of them (how good soever their design be, and how learned and wise soever they be that manage it), who study to accommodate the gospel doctrine of justification by faith in Jesus Christ, unto the gust, liking, and understandings of unbelievers. Such will never, nor can, know and like it, 1 Cor. ii. 14. It is (as all the things of the Spirit of God are) dark and foolishness to them. And they that know least of

Christ, and of faith in Him, and of justification by faith, are most bold and daring to reproach all, and to speak evil of things they know not. . . . When natural men hear of the doctrine of justification (by which they understand that a sinner is counted and accepted as righteous before God, and is pardoned all his sins, and adjudged to eternal life), they all immediately and naturally think that this blessing can only come to men by one or other, or both these ways, which are both false ways: 1. Either that God will abate somewhat of the strictness of His law; or, 2. That He will some way enable a sinner to do something, and to bring something to God, in order to his acceptance with God. Either that God will bring down His law to a sinner, or bring up the sinner to obey it.

As to the first, that God will abate of the strictness of His law, and demand less; it is a vain and false notion. But it is natural and constant in unrenewed men. Christ's great enemies, the Scribes and Pharisees, that were wholly for righteousness by works, to support this Babel, did necessarily explain God's holy law in such a manner as it was no hard thing to fulfil it; and all their successors are driven to the same shift. Our Lord (who came not to destroy, but to fulfil the law, Matt. v. 17), to overthrow their rotten foundation, tells all in ver. 20: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." This our Lord proveth by a true interpretation of the law in its perfection, and spirituality, and vast extent; so as that no sinner can fulfil it, and get righteousness and life by it. And thus always God's law ought to be preached to men; as so holy and perfect a law that no sinner can fulfil it; and as so strong and dreadful that no sinner can escape its reach, nor endure its sentence; that they may look out for relief in Christ alone.

2. The other thought of a natural man is, that a sinner must do some good, and be made holy, that he may be justified and pardoned. And though the poor sinner is *all naught*, hath nothing, and can do nothing that is good; yet the legal spirit in himself, and the legal teachers whom he loveth to hear, do use him more severely than the Egyptian taskmasters did the children of Israel. For Israel had earth to make Pharaoh's bricks of, and, with much pains, might

gather stubble in the land of Egypt, instead of straw. But a sinner under the law is in a worse condition: for there is neither earth nor straw in all God's world for a sinner to make one brick, one good work, of; and yet they are called upon daily to do a great many; and are severely beaten when they do not fulfil their tasks. . . .

So that each of those notions is false,—that God will abate of the strictness of His law, or will enable a sinner to do any thing pleasing to God before he is justified. Besides, if either of those were, they would quite alter and invert that mystery of justification by Christ that is revealed to us so plainly in the Scriptures. It is not the justification of a good and holy man, but of a *sinner*; yea, of a sinner under the law, guilty of manifold breaches of this law, for which he is accused, arraigned, cursed, and condemned by it, and his mouth stopped; having no defence and no excuse to make, and no shift or way of escape left him, but what the gospel reveals, Rom. iii. 9—31. It is about the justification of a man in this sad condition that the gospel speaks, and tells us these good tidings:—

[1.] That a perfect righteousness, answering fully all the commands and the demands of the law, hath been wrought out by the Lord Jesus Christ. He was made under the same law His people are under whom He thus redeems, Gal. iv. 4, 5. If we had been under one law, and Christ made under another, it would not, nor could it have been fit and profitable for us. You hear by some of the mediatorial law, proper to Christ only. It is true, never had any but Christ a command from God to redeem lost sinners; and it is as true, that this was in the same command, that He should be made of a woman, and made under the law, that He might redeem them that were under the law. So that the work of Christ to redeem, and His being thus made for that work, are equally peculiar to Christ. For as the work and glory of redeeming the Church is His only; so His being made of a woman and made under the law, can be said of none but of Christ as Man; no more than it can be said of any but Christ that He is God's own Son, sent, Rom. viii. 3. Adam the first man was created by God; the first woman built and made of the man, Gen. ii. Of this blood all nations do spring in an ordinary way. But the Son of God took man's nature of a woman only; and so, whereas all besides are



born of a woman, He alone was made of a woman. So we all are born under the law, and under its curse, by Adam's first sin. Christ only was made under the law. This law demands perfect obedience to all its commands and demands, and layeth on the sinner God the lawgiver's wrath and curse for the least disobedience. Christ answered the law in both. As the eternal Son of God, He was above the law; and as sinless Man, the law had nothing to say against Him. But when He took on Him man's nature, and therein took on Him the law-place of His people, and they so sinful, obedience was justly craved of Him, and the debt of His people's sins justly exacted on Him. And both He cheerfully and fully did perform and endure. And thus we are saved.

[2.] That this righteousness wrought out by Christ was wrought out for others, and not for Himself. He wove and made this coat for the covering and clothing of His naked people. The gospel is full of this, in telling us both the errand His Father sent Him on, and the work and business He did when He came. He needed no such garment for Himself; but for His people, whom He loved, and who He well knew needed it greatly.

*(To be continued.)*

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## REVIEW.

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“THE RICH MAN AND LAZARUS: OR THE INTERMEDIATE STATE.” By E. W. Bullinger, D.D. London: Eyre and Spottiswoode, 33 Paternoster Row, E.C.

The Epistles to Timothy are full of warnings against all that is “contrary to sound doctrine,” or “to the glorious gospel of the blessed God; which,” says Paul, “was committed to my trust” (1 Tim. i. 11). That gospel he declares to be the “ministration of the Spirit,” and tells the Corinthian church, “Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart” (2 Cor. iii. 3, 8). Truths thus written in the heart with the Spirit of God make the church “the pillar and ground of the truth” (1 Tim. iii. 15); and enable her to overcome all opposition “by the blood of

the Lamb and by the word " of her " testimony " (Rev. xii. 11). Frequent are the charges the apostle gives his son Timothy to keep the faith, to " war a good warfare, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck " (1. i. 19). He sums up in brief the great " mystery of godliness " : " God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory " (1. iii. 16). And in view of an approaching apostasy from these great principles, Paul would have Timothy put the brethren in mind of them, and likewise of the evils which would both manifest the apostasy and also be parts of it. And further he tells him that if he would do so, he would " be a good minister of Jesus Christ, nourished up in *the words of faith and of good doctrine* " (1. iv. 1—6). Paul himself was set for the defence of the gospel (Phil. i. 7, 17). He had long been on the walls, had given warnings and foretold dangers (Acts xx. 29, 30). He well knew the arduousness of the position and the cost to flesh and blood of a faithful discharge of its solemn duties. And now being " Paul the aged," and the time of his departure being at hand (2 Tim. iv. 6), he turns to his son in the faith and a faithful minister, one likeminded with himself, who would naturally care for the church of God (Phil. ii. 20; 1 Cor. iv. 17), and gives him a great and grave charge : " I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom ; preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, do the work of an evangelist, make full proof of thy ministry " (2 Tim. iv. 1—5).

Only men in whose hearts is laid by the Holy Ghost the ministry of the gospel, can conceive the tremendous weight of it, its nature, and awful responsibility. But as then, so it is now—" our sufficiency is of God " (2 Cor. iii. 5). And in the Epistles to Timothy and Titus, ministers have what may be called a directory of behaviour in the church of God

(1. iii. 15)—never more needed than now, probably never less heeded. The Lord fill His true servants with such a perception of the glory of His truth, and the relation of one doctrine to another as links in a chain, as shall lead them to carefully, zealously teach and earnestly contend for it. Never were wakeful watchmen more needed than now. Who can say what advantage the enemy has reckoned upon obtaining, and has obtained, from the easy, unmindful condition of Zion? Such expectation and reckoning of an enemy is no new thing, as may be seen in Ezekiel xxxviii. 10, 11. It was Paul's exhortation to the elders of the church at Ephesus, to take heed unto themselves, and to all the flock over which the Holy Ghost had made them overseers (Acts xx. 28); and to Timothy the same, "Take heed unto thyself and unto the doctrine: continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1. iv. 16). Also Peter gives a like charge, 1 Pet. v. 1—9. And surely every minister who is separated by the Holy Ghost unto the gospel, and is under the gracious influence of that Holy One, will feel in his own soul the force of these divine injunctions, and realise the vital importance of truth for his own soul's growth and peace, and then for the welfare of those for whom he is called to labour in word and doctrine.

Among the evils of the foretold apostasy are "seducing spirits" (1 Tim. iv. 1). To seduce is to draw away from the path of uprightness. In religion men are seduced when they are drawn away, at least partially, from the truth, "as the truth is in Jesus" (Eph. iv. 21). In this way doubtless many professors in whom the root of the matter is not found, are made manifest; and it is impossible to say how far the true children of God may for a time be robbed, wounded, and suffer damage that they may scarcely ever fully recover. This consideration may with great propriety be urged on all who are divinely called to speak in the name of the Lord, who watch for the souls of those to whom they minister. The serpent "beguiled Eve through his subtlety;" and Paul was jealous lest any whom he had espoused unto Christ "should be corrupted from the simplicity that is in Christ" (2 Cor. xi. 2, 3). Our adversary the devil is ever walking about, seeking whom he may devour; wherever the sons of God are he appears. In nothing is his serpent-craft more

exercised, nor yet more carefully concealed, than in erroneous teaching in which appears great zeal for the *study of God's Word*. What more proper than to preach and write against allowing human tradition in matters of faith? Did not Paul warn the Colossians against it, (ii. 8)? Surely it is good to follow the Word only. And when this is done with a show of learning and a zeal which constantly asserts itself in calling all opponents "traditionists," it may strongly attract the simple, and beguile some of God's children for a time; inasmuch as they may not have been exercised in the subjects treated. Thus are men seduced.

The foregoing remarks have been suggested by the perusal of a book which very recently came into our hands, whose title heads these pages. We do not charge the author with a design to beguile; but in our view the book is so speciously written, has such an appearance of zeal for the Word of God, that it would occasion little wonder if many simple souls were led astray by it. Indeed we have reason to fear such is the case; and for this reason we have undertaken with considerable reluctance an examination of its teaching.

But before entering into a particular examination of the arguments laid down therein, it appears desirable to submit to our readers *a few observations on one or two fundamental truths*. Our author appears to have quite overlooked them: hence his wandering out of the way of understanding. Such are i. The immortality of the human soul. ii. The nature of death—the sentence of death in the law. iii. The undying nature of the spiritual life imparted to a sinner at regeneration. iv. The ever-blessed union formed between the sinner and Christ by the indwelling of the Holy Spirit. And it will be seen that many other blessed truths are built upon these fundamental ones.

1. *The immortality of the human soul.* The Holy Ghost has been most exact in His account of the constitution of man at his creation, Gen. i. 26; ii. 7. In it we see that man is composed of two parts, body and soul. The body was formed out of the dust, but the soul was breathed into the body by its divine Former. The one is material—"of the earth, earthy" (1 Cor. xv. 47); the other, immaterial, called spirit: "Who knoweth the *spirit* of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Ecc. iii. 21). These words the Preacher uses after

showing that man is like beasts in mortality, both having one breath, coming from and returning to dust; and they attribute to man another kind of life also, a spirit "that goeth upward," and that therefore dies not with the mortal body, but returns "unto God who gave it" (xii. 7). The Scriptures speak of all created, rational spirits as immortal in being; and of mortality as belonging only to the animal creation, which being composed of particles of matter, is liable to be decomposed; and is so ordained to be—in the case of man, through sin: "All are of the dust, and all turn to dust again" (iii. 20).

The late Mr. Philpot wrote on this subject:—

"Now the soul, as being breathed into him by one act of divine volition, was not material, like the body, or made up of parts and particles, flesh and bones, and distinct members; but immaterial, and so far a pure, spiritual substance. Pure, immaterial spirit, as thus created, cannot die; because it is not subject to those changes and mutations which are incident to particles of matter brought into contact or combination. Scientific men almost universally hold that even the original elements of matter are indestructible, and that all the changes of growth and decay, life and death, which we witness, are but instances of composition and decomposition, breakings up and fresh combinations of the original particles in different forms and under different arrangements; and not one atom of matter can actually cease to be. But be it so or not, the soul of man cannot die; that is, cannot cease to be; because not being compounded of material particles, it is not incident to those mutations which befall the body. As a proof and example of this we adduce the angels, both good and evil. God made them spirits (Ps. civ. 4; Heb. i. 7), and as such, immortal. When, therefore, the apostate angels kept not their first estate, sin did not destroy their immortality. Satan is as immortal as Gabriel—as immortal in wickedness and woe as his once fellow-angel is in holiness and happiness. So we hold it is with the souls of men."—*Of the Immortality of Man.*

Further, the spirit "that goeth upward" and "returns unto God who gave it," is not only immortal, but *rational* and *intellectual* in its very nature. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding" (Job xxxii. 8). It is this understanding

nature in man that from the first distinguished him from the lower creation, and made him capable of knowing, loving, and perfectly serving his sovereign Benefactor, and likewise capable of sinning against Him. To know, love, and worship Him, to give Him the glory due unto Him, is the high end for which spirits were created (Ps. ciii. 20—22; Rev. iv. 11). And from their immortal, understanding nature arise their responsibility and future judgment. Therefore, on leaving the body, man's spirit has to do with God, to return "to God the Judge of all" (Heb. xii. 23); every man to "give account of himself to God" (Rom. xiv. 12). The Scriptures, under the teaching of the Spirit, reveal to us in some measure what it is to appear before God without the veil of mortal flesh and time things. It is to enter His immediate presence who is Light essentially (1 Jno. i. 5), to have to do with Him before whom every creature is made manifest and all things are naked and opened (Heb. iv. 13; Jno. iii. 20, 21). There are indeed thoughts that perish at death; love, hatred, envy, knowledge, and wisdom that belong to the life of the whole man in this world, and that cease when he has no longer any portion under the sun (Ps. cxlvi. 4; Ecc. ix. 5, 6); for "the world passeth away, and the lust thereof" (1 Jno. ii. 17). But the understanding spirit, inspired by the Almighty, can never cease to know or cease to be; but on returning to its Maker, unclothed by the body, will know its own state and position before Him as it really is.

There are instances in Scripture of God's dealing in this life with the souls of men when the body is in a deep sleep, and when, consequently, present things and things seen cannot act as a veil to hide eternal and unseen realities. He dealt so with Nebuchadnezzar (Dan. ii., iv). And Job speaks of His dealing so with men oftentimes. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men, and sealeth their instruction" (xxxiii. 15, 16, 29). This shows that the reasonable soul is not dependent on the body for its knowing property; neither can it be inactive or unconscious when it has to do with God. So Christ teaches concerning the rich man and Lazarus (Lu. xvi. 19—31). The spirits of neither ceased to be or to know after death; but the one suffered torments in hell, the other was with Abraham and comforted. Again, Christ said, "Be not afraid of

them that kill the body, and after that have *no more that they can do*. But I will forewarn you whom ye shall fear. Fear Him which, after He hath killed, hath power to cast into hell; yea, I say unto you, Fear Him" (Lu. xii. 4, 5). May we hearken to Him, and reject all other doctrine.

(*To be continued*).

## REPENTANCE.

A MORNING READING BY JAMES BOURNE.

[Our readers may like to know that the Morning Readings are from Notes by the Rev. Watkin Maddy, M.A., B.D., (sometime Fellow and Tutor of St. John's College, Cambridge), whose Memoir was published in "Witnesses of the Truth," Vol. II., No. 36.]

SUNDAY, Oct. 4th, 1840.—Deut. xxx. 1—3: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice . . . that then the Lord thy God will turn thy captivity, and have compassion upon thee." This does not imply that we have any power naturally to return, but only that if we have a principle of spiritual life, this will be the token of the Lord's mercy, whatever our captivity may be,—that "thence will the Lord thy God gather thee, and from thence will He fetch thee." The captivity means sin, whether pride, or a legal spirit, or what not, that holds us in bondage. And this "gathering" implies gentle dealing; but to "fetch" implies that if we do not so come, God will use rougher means, some heavy affliction or rod.

"And the Lord thy God will circumcise thine heart." This implies some sharp means whereby God will cut off those idols which draw away the heart from Him. He says by Paul, "Looking diligently, lest any man fail of the grace of God" (Heb. xii. 15). And in Deut. xxix., "Lest there should be among you a root that beareth gall and wormwood,"—that "the Lord will not spare him, but then the anger of the Lord and His jealousy shall smoke against that man" (*vs.* 18—20). Very often the way in which God does not spare, is by giving up to judicial blindness—outward peace, pros-

perity, an easy life, and eternal destruction. Daniel prayed, "O Lord, the great and dreadful God" (ix. 4). This is not the word of an Old Testament saint only, but all who are taught of God under the gospel know Him as great and terrible.

Then He says, "The Lord will again rejoice over thee for good, as He rejoiced over thy fathers, if thou shalt hearken unto the voice of the Lord thy God, to keep His commandments" (Deut. xxx. 9, 10). These are not the ten commandments, but the whole Word of God. We are sinners, and have broken it; is there, then, any command for us? Yes, "Come unto Me, all ye that are weary and heavy laden; and I will give you rest" (Matt. xi. 28). "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. i. 9). "Only acknowledge thine iniquity" (Jer. iii. 13), whether pride or unbelief or anything else. May the Lord help us to stand in awe of Him, and to reverence His day and all His appointed means.

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## Obituary.

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ROBERT SWAN, deacon at Zion Chapel, Dartford, who entered his eternal rest, Oct 4th, 1912.

Our friend was baptised by the late Mr. Taverner, of Rye, on the 19th of April, 1882, at "Ebenezer," Ashford, and was received into church fellowship there. The following account is from a letter he wrote on Jan. 1st, 1883:—

"I must confess that if I had not, in the warmth of my heart, promised to give you a reason of my hope, I should now have shrunk from it. Not that I am ashamed of the hope that is within me, God forbid; but I have come down from the mount, and I find it hard work to do anything in praising God. I do love to feel His precious presence and guidance. But one thing gives me courage to begin; and that is, I feel that I can appeal to God in saying that I have no object in view in writing this but His honour and glory.

"I grew up to much dislike religion. My dear old father used to talk to us, and read and pray with us of an evening. Yet my heart and soul were in the world, and I did not like to be robbed of any of its pleasures. Therefore, as soon as I could get my own living, I left home, being about 14. But



my father said to me one evening in his usual conversation, 'After as many years have passed away as there are blades of grass in the whole world, eternity is at the back of them;' and that sentence never thoroughly left me until I was brought to see my true state and standing before a holy God. It was often used as a curb to my hard mouth in my headlong and mad career. My dear mother died, and left my father with twelve children out of eighteen; and he was taken ill, so that we were put into the Union. Whilst there I learned music, and that proved a snare to me. I used to long for Saturday nights and all kinds of sport days. But the time came when the Lord gave me twice a severe check, sufficient to cause me to make a solemn vow of amendment, but not enough to stop me in my mad career.

"I will now come to the time when it pleased the Lord to truly convince me 'of sin, and of righteousness, and of judgment.' I was then living with seven others in a house where there were drinking, swearing, and all manner of filthiness carried on; and with greediness I indulged in those things for a time. But I was arrested with deep and solemn thoughts of eternity and what I should do if I died in that state. So strong were those thoughts that I could not enjoy what I had previously indulged in so much, and my mates noticed it, and told me of it. Convictions of sin followed me everywhere both by night and day; and I had many sleepless hours. I tried to banish such thoughts, but I could not; and one night I was so oppressed that I could not go in with the rest to sleep, but went into a shed that was used for drying bricks. The feelings of my soul I could describe to no man; but I know that I made this vow—that if I could get married, and have a home of my own, and get away from these my companions, I would live a godly life, and would turn to God. I at once wrote to a young woman that I had formerly kept company with—who is now my wife—and informed her of my intentions; to which she agreed. We were married, and I forsook my old companions with a full determination to serve God; and with this a little false peace arose. But oh, it did not last long! For the task that I set myself was to read four chapters of the Bible every night; and as I read the Old Testament, being determined to read the Bible through, I kept reading the law; and oh, how I did toil to keep it! But this was only as the beginning of

sorrow; for the more I worked, the more severe the law appeared; and the God that I before thought was so merciful and so pleased with my actions, I began to view as a hard God. He shone upon His own Word, and enmity began to rise in my heart against Him for making a law so strict, which called for love where love was not to be found. Such words as these would dart through and through my mind: 'Cursed is every one that continueth not in all things which are written in the book of the law to do them!' And all the vows that I had made, and the despising of my father's good counsel, and many black sins that I had committed, all stood up against me like mountains, until I was in such a state that some thought I should go out of my mind.

"It appeared a clear proof to me that I should be lost, because of the enmity that kept rising up in my heart against God for making a law so strict. It was suggested to me in this way: 'You clearly see that you have sinned past all mercy; for you have the witness in your conscience,—which is hatred to God. You may, therefore, just as well enjoy yourself during the little time that you have to live on earth.' With this I resolved to go again into those things that I had formerly enjoyed. I went into a public-house, and there I sang and danced, &c., until all in a moment, such dreadful feelings came over me that I thought the roof of the house would fall in upon me. That night I shall never forget this side of the grave. Suffice it to say that I was in hell in my feelings; and as I lay on the bed, these words burst forth from my very soul: '*God be merciful to me a sinner*;' and these came back like a thunderbolt: 'The prayer of the wicked is an abomination unto the Lord.' This seemed to seal my destruction, and it completely stopped my mouth; but, blessed be God, it did not stop my sighs and groans. I have no doubt now that they were wrought of God, agreeably to His Word, which says: 'But the Spirit Itself maketh intercession for us with groanings which cannot be uttered.'

"I knew no more of God's method of saving souls than a Hottentot; but I was sure there was some way, by these words being applied very forcibly: 'By the deeds of the law shall no flesh living be justified.' I then burst out with these words: 'O Lord God, where is justification then?' I then felt a pleading in my heart, though I durst not let it come out, that God would justify me. I felt too black for

Him to even look upon me; but the thought sprang up in my mind: 'Who knows but what God might hear the prayer of your father on your account?' I therefore wrote to him, and told him just how I was; and O, how I did beg of him that he would pray for me! for that seemed the only hope I had. My father wrote me an answer to my letter, which I have enclosed, that you may see for yourself how the dear Lamb of God was first revealed to me as 'the Way, the Truth, and the Life.' O, what light shone into my darkened mind from it! How my understanding was enlightened, how all enmity was broken down! And O, what love went out of my heart towards Him! What internal longings and thirstings to know really whether I had an interest in Him! For I was as sure then as I have ever been since, that all who were in Him were safe, and all who were out of Him were lost."

The following is the letter his father wrote to him in answer to his:—

"My dear Son,—I was very glad to hear that you were in concern about your soul. You need not send to me to pray for you; for I seldom close my eyes in sleep without praying to my God that He will be pleased to lead you and the rest of my poor children into the truth, if it be His gracious will so to do. How came you to know that you cannot pray? and how came you to know that you have a hard heart? Surely God must have opened thine eyes! There are but few in the world who truly know this. I have been forty years on pilgrimage, and have had to labour under these two things to this very day; and I see that it is our family complaint, for some said, 'Lord, teach us to pray.' So you see, my dear son, none can pray aright only as they are taught by God the Holy Spirit.

"Has God shown thee that thou owest Him a debt of perfect obedience, and that it is utterly impossible for you to pay it? Have you seen your utter ruin? Can you say in your heart before God, that He would be just if He sent you to everlasting ruin? Has He revealed a precious Christ to you? Can you find in your heart a longing and thirsting to know whether you have a part in His precious, dying love? Then I say, my son, that none but God the Holy Ghost could ever reveal this to thee. Press on, my son, and never be satisfied till God makes it known to thee that thou art one

of God's elect; for all things are for the elect's sake. 'The election hath obtained it; and the rest were blinded.' For 'God so loved the (elect) world that whosoever believeth on Him should not perish, but have everlasting life.' And Christ so loved the same world that He shed His blood in His body on the tree to redeem them from the curse of God and the wrath of God, and set all His elect free, as though sin had never been in the world. For He has given perfect satisfaction to the Father for them; and the Father is perfectly satisfied for His righteous Son's sake.

"Now, my dear son, let me tell thee, if thou art one of God's elect, thou never canst be satisfied with anything short of an application of that precious blood to thy poor, guilty soul. My prayer is for you, and for thousands more, if it be His precious will, that you never may be satisfied till you find it applied home by God the Holy Ghost to your never-dying soul. Beware, my son, of all preaching or talking short of this; for nothing but this will do to die with. For 'God is a Spirit: and they that worship Him must worship Him in spirit and in truth.' If thou art a Christian, thou canst not be satisfied only where the Father is satisfied—that is, in the spotless obedience and death of the dear Son of God. If that be thy faith, my dear son, thou must live and reign with Him for ever. All short of it will lay thee lower than the grave. He says, 'Because I live, ye shall live also.' No danger of losing it. Beware of all them that hold a universal salvation, and say that Christ died for all the human race, and who try with all their might to prove our God a liar. Such men as these were never sent of God; for He says: 'I lay down My life for the sheep.' It never was said that He laid down His life for the goats. O that God may give thee discerning eyes to see and to know the true and right way that leads to everlasting day! is the prayer of your unworthy father. I can truly say with the poet,

" 'I know that from my very birth  
I've been the poorest wretch on earth.'

But, blessed be God, He has supported me hitherto, and will support me all my journey through, and land my soul safely at last. God bless you.

EDWARD SWAN.

"June 21st, 1877."

Our friend continues:—"I would sometimes get a little

comfort in hearing a sermon, and sometimes in reading the Word; for it had indeed become precious to me, especially the first part of Luke xviii. At other times Satan would tempt me to believe that all that I had realised came from my father, and that I should have known nothing about it, had he not written the letter to me. But, blessed be the Lord, even this had a good effect; for it drove me more earnestly to my God. And, blessings on His precious name, in about twelve months the true blessing came. It arose from my reading a printed sermon preached by Mr. Hemington from this portion: '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' (Mic. vii. 18). Upon reading this sermon I did indeed 'rejoice in Christ Jesus, and have no confidence in the flesh.' But as I have given you a brief account of my arrest, my being brought to justice, my condemnation, and the sweet liberty that I was brought to experience, I will close. ROBERT SWAN."

Our friend, after being tossed about in providence for some time, eventually was directed to a situation at Erith in a brickfield. Whilst here he attended the chapel at Dartford, and in the course of time joined the church there, and a few years afterwards he was chosen deacon. He appeared a man of great faith, and seemed to stand well in his profession; but in the year 1907 it pleased the Lord to lay a sore domestic affliction upon him. Being advised to try some remedy, he did so; but this greatly distressed him afterwards. He did not seem at all resigned to the will of God in the dispensation.

One Lord's day, in hearing Mr. Plummer preach, the Lord made the sermon a very solemn and heart-searching one indeed to him. He said it was like knives in him, cutting up all his religion. He was indeed at his wit's end, wandering in the wilderness in a solitary way, and found no city to dwell in. He now felt he could not attend the house of God any more, through the powerful suggestions of Satan that he was a deceived soul. The sound of the gospel seemed to aggravate his wounds. His case, he declared, was like Francis Spira's, and his wounds incurable. His loss (to his feelings) was threefold; having lost his situation, his wife for a time, and his God. A silent God will try a living soul.

In 1908 he went to live with a sister near Paddock Wood. He was able to do scarcely any work to earn a livelihood. Some kind friend, on hearing of his great affliction, sent him £1; and through sheer necessity he felt compelled to accept it, but feared being a hypocrite, because, he said, it was meant for a child of God, and he knew he was not one. Several friends also sent him relief, and all this seemed against him. In 1909 we heard he had returned to Erith; so sent a letter to him. His reply showed the hopeless state of his mind at that time, and he wished his case might be a solemn warning to us all.

The first intimation of the Lord's restoring mercy towards him that we know of, was one day when, not knowing what to do or where to go, he crawled under a hedge, and the Lord gave the spirit of prayer to appeal to Him for His help as one of His creatures;—that being the only ground he felt he could stand upon. About this time he entered Dartford Union all unknown to his Dartford friends, but was there only a few days. He now began to attend Zion Chapel again, and the time came when it pleased the Lord to restore to him the joys of His salvation. He entered the chapel one Lord's day morning when the service was well advanced, and sat near the door unobserved, with a "Who can tell but the Lord will have mercy upon me?" as he afterwards said. And he proved those lines to be blessedly true:

"To praying souls He always grants  
More than their words express."

In hearing Mr. Plummer, the word came with power to him, proving it to be the word of the Lord in the power of the Holy Ghost and in much assurance; for he realised once more a precious Christ was his heavenly Friend, and that

"Mercy from His bosom flows  
Free as any river;  
He redresses all the woes  
Of a weak believer."

Once again he wept like a child,—tears of joy at the sound of the everlasting gospel. He was greatly blessed also in hearing Mr. Parris. But in the early part of 1910 he felt his afflictions had been to qualify him for the ministry, and appeared grieved because he was not asked to take the services. It seems at this time he entered into that experience described by Hart;

“The heart uplifts with God’s own gifts,  
And makes e’en grace a snare.”

About this time he entered the chapel at Erith, and the Lord blessed the sermon to his soul, and also the closing hymn (Denham’s selection, 1013):

“Jerusalem, my happy home,  
Name ever dear to me!  
When shall my labours have an end  
In joy and peace in thee?”

A few days after this blessing he received a letter from Mr. Plummer, which the Lord made helpful to him. Then he sent us word that “*all was sweetly settled.*” Soon after this he was brought out of his domestic affliction, and also took an active part at Zion Chapel. Notwithstanding the Lord’s great goodness to him, he still looked back upon his path of trial as having been the work of man; but in his last affliction he was led to see that it had been a right way, that the Lord had a purpose in it all. His spirit was broken, and he was being emptied of self, that he might give all the praise and glory unto a Triune Jehovah.

At our anniversary services in 1911, he complained of pleurisy; and from that time he seemed to be breaking up. During the early part of 1912, he was greatly blessed in hearing some of Mr. Munns’s sermons read; especially one on 2 Kings iv. 26: “It is well.” He seemed much favoured with the Lord’s sensible presence; and we have heard him say that during his great trouble he shed, he thought, as many tears of sorrow as anyone, and now as many tears of joy. The last time he came to Zion, he commenced the service with hymn 469:

“My soul, this curious house of clay,” &c.

He was very unwell, and gave it out very feelingly. He remarked on going out that he thought it would prove to be his last illness.

During his illness he told us that, whatever came out of it, his hope was built on nothing less than Jesus’ blood and righteousness. Another time he said he was “the worst wretch that ever lived.” He lost the power of speech before the end, and was called to his eternal rest on the evening of Oct. 4th, 1912—the same day that the Lord took to Himself His servant, Mr. Grey Hazlerigg.

B. T. WHIFFIN.

## NOTICES OF DEATHS.

MARY WARREN, died February 6th, 1912, aged 90. She was a member of the congregation meeting at "Cave Adullam" Baptist Chapel, Upavon, Wilts, for a long period; a lover of the truth advocated in the "G. S.," and could speak of the Lord's goodness to her in applying many portions of the Word to her heart, under various afflictions and exercises, which afforded her much support and comfort. Affliction both of body and mind was her lot during the last few years of her life, keeping her from the house of God; but she found the Lord faithful to the promises sealed on her heart, so that from her own testimony we could commit her remains to earth in sure and certain hope of eternal life.

C. H. F.

ELIZABETH JACOBS, died June 14th, 1912, aged 79. She was a member of the old Baptist Chapel at Netheravon, a lover of God's house and a faithful ministry, and seldom absent except when prevented by illness. One of her crosses was an afflicted son, who was also a member, and a true Christian, now six years since called home. Now having done the will of the Lord, she has followed him. It is written, "Blessed" are such. Their remains lie in the chapel yard.

C. H. FELTHAM.

On September 1st, 1912, at Siddal Hall, Halifax, Yorks, there passed away HANNAH, the beloved wife of Mr. John SMITH, and only remaining daughter of Mr. Thomas Clough, one time pastor of Leeds Strict Baptist Chapel. For several months the deceased had suffered from acute paralysis of the larynx, and was almost unable to speak; but her condition of mind was one of peacefulness and trust in God. Her presence was assured at all services of God's house, and for many years the prayer meeting could always count her as an attendant. There is a real void in the village, and in a wider sphere, for the subject of this memoir had a keen desire to better the conditions of the poor.

Mr. McKee, Mr. Jarvis, and other ministers and friends visited our departed mother, and testified to the joy they experienced in hearing her precious testimony to the goodness of the Lord. Several hymns in Gadsby's Selection expressed her condition of mind; numbers 103 and 261 seemed to be her favourites, and in no small measure added to her peace of mind.

In a letter to a friend at Anstruther we find her expressing her experiences as follows: "My dear Sister,—Our God holds the winds in His fists, and the waters in the hollow of His hands. I daily commit all my affairs into His hands, knowing that He is too wise to err, and too good to be unkind. . . . One morning those words fell upon my soul, 'Come, Lord Jesus, come quickly;' and I had such a longing and desire to see my Saviour, that I kept repeating, 'Come, Jesus, come quickly.'"

Towards the close of her earthly career the solidity of her hope was constantly expressed in the words,

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



The writer was with her at the close, and the memory of those moments will endure so long as he continues here below. There was a peacefulness and calm in the soul, although there was no voice to express it. So passed into the eternal Sabbath, on a peaceful, earthly Sabbath morn, one who had on earth known the emancipation from sin and wickedness which comes through the precious blood of a loving Saviour. J. EDWARD SMITH.

On September 20th, 1912, DAVID PAYNE, of Henfield, Sussex, aged 73 years. It was evident for some years that he was taught by the Spirit, felt sin a burden, and valued salvation through the merits of Jesus Christ. He was much in prayer. He attended the chapel on the evening previous to his death, and retired to rest in health. About 2 a.m. he called for assistance. As a daughter entered the room she heard him say, "Dear Lord, do come and take me home;" then repeatedly said, "Come." Soon afterward he became unconscious, and about 3.15 a.m. his ransomed soul was gathered home, where "the inhabitant shall not say, I am sick" (Isa. xxxiii. 24). "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. xxii. 12). A. P.

Died on October 20th, 1912, in his 85th year, EDMUND ASH, for many years a member of the church at Avebury, Wiltshire. His end was peace. A short account to follow (G.W.) J. ASH.

JAMES WOODGER, a member of the church at Bethel, Guildford, entered his eternal rest, Nov. 2nd, 1912, aged 78 years. He was blessed with a meek and quiet spirit, and was an honourable member for thirty years. Our friend, Mr. Bond, under whom he sat, writes of him, "Our dear brother is gathered to his eternal home. Happy soul! Who that knew him in this vale of sin and woe, would wish him back? I have often admired in him the ornament Peter speaks of, 1 Ep. iii. 4. I heartily wish there were many more such choice spirits in the church of God to-day." His last words were,

" Other refuge have I none,  
Hangs my helpless soul on Thee."

He leaves a godly wife and three children to mourn their loss.

R. SHILLINGFORD.

On November 8th, 1912, JAMES FAY, aged 88 years, late of Enford, Wilts, a member of the Baptist chapel, having been baptised by Edmund Pocock in the river Avon in his 70th year. The theme he loved to dwell on was the love of God; he never seemed to tire in reading and meditating on the love of God to sinners when able, but of late years his mental faculties failed him very much, and he was unable to converse. He had those sweet words powerfully applied to him once, "You shall see His face;" also, "It is finished." His two favourite hymns were 680, 1082. He was not called to suffer much pain. He only kept his bed one whole day, and passed away from time into eternity without a struggle, to be for ever with his dear Saviour, beholding His lovely face. S. A. CARPENTER.

# THE GOSPEL STANDARD.

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MARCH, 1913.

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

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## THE THIEF'S PRAYER AND ITS ANSWER.

FROM A SERMON BY J. C. PHILPOT, M.A., DELIVERED AT OAKHAM  
ON FEB. 2ND, 1847.

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"And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with Me in Paradise."—LUKE xxiii. 42, 43.

God has given in His Word some astonishing instances of the freeness and sovereignty of His grace, but I do not know that we have a more striking instance than the one before us. It is true indeed that every called and saved vessel of mercy is an astonishing instance of the sovereignty of God's grace; and I believe every truly convinced sinner who is brought to the footstool of mercy, and made to receive salvation as a free gift, is convinced in his own experience that he himself is one of the most marvellous instances of sovereign grace. Yet there are several instances in the Scripture that seem to shine forth with more distinguished lustre. For instance, look at the case of Paul, and compare it with that of the thief on the cross. I do think that all through the Scriptures we can scarcely find two more striking instances of the fulness and freeness of sovereign grace than these two. One a complete Pharisee, the other a thorough profligate. Which was farthest from heaven? We can scarcely say. And yet the same sovereign grace which could arrest the bloodthirsty Pharisee on his way to Damascus, was able also to snatch from death the expiring malefactor.

In looking, then, at these words, we will endeavour to consider, I. The character of the man before he was called by grace. II. The sovereignty of God in calling him. III. What the man was after he was called by grace. IV. His prayer. And, V., if time permit, the Lord's answer to it.

I. First, then, let us consider the *character of the man before grace called him*. *When* do you think grace called him? There are some people whose eyes, like owls and bats that cannot bear the full light of the sun, have been so dazzled by this glorious effulgence of sovereign grace that they have endeavoured to show that this man was not so bad as the other, and that there were some marks in his character which were not to be found in the other malefactor. In the saving of the one and in the leaving of the other there is such a display of God's electing decrees that these owls and bats could not bear its full lustre. But I think, if we compare the parallel places in the other Gospels, we shall find that the thief who was saved was not one whit better than he who perished. For we read, "The thieves also which were crucified with Him cast the same in His teeth" (Matt. xxvii. 44). So that it appears up to the moment when sovereign grace touched this sinner's heart, he could unite with his brother thief in reviling, blaspheming, and casting reproaches on the Redeemer. "If Thou be the Christ, save Thyself and us." It would appear that this man who was being executed upon the cross for his crimes was not a common malefactor, but one of an extraordinary nature; for it seems that the Jews selected two of the vilest wretches they could pick out, in order to throw the greater disgrace on the Lord. So great was their enmity, so intense their hatred against the dear Son of God, that to cover Him with the lowest disgrace two malefactors were chosen, and He was put between them, as though they should thereby loudly declare, "Here are three criminals, and the One in the middle the worst of the three." But there is another reason why we may suppose both were hardened characters. In those days, history tells us that Judea was much infested with highwaymen, and these two men seem to have been companions of Barabbas, of whom we read, "And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection" (Mark xv. 7). Then here we have a hardened malefactor, a wretch who was justly dying upon the cross.

II. Observe *the sovereignty of God's grace in calling him*. Try to represent to your mind these two malefactors, each on the side of the Lord Jesus Christ, reviling and blaspheming with their tongues, and thus hoping to find some little

relief in railing upon the Lord of life and glory. Well, can you see any difference here? These two men are writhing on the cross, a few hours will close the scene, here is a hell opening her jaws to receive them, here is the wrath of God ready to burst forth. What should there be in one man more than in the other? Nothing, absolutely nothing. Why, then, did one pray, and the other not pray? How is it one was called, and the other left? Why, wholly and solely—let men cavil and blaspheme as they may—because sovereign grace interposed, and God's electing decrees were carried out in the salvation of one and the ruin of the other. But then someone might say, "Was not God unjust?" How can that be? Would not God's justice have left them *both* to perish? But His mercy interfered in the behalf of His child, whom He had decreed eternally thus to call and save.

III. But we will now look a little at *his character after he was called by grace*. This is a very important point. The man was not saved and taken to heaven without a change. The words of the Lord must ever stand: "Except a man be born again, he cannot see the kingdom of God" (John iii. 3). And thus this dying thief must have had a new birth, that mighty revolution wrought in his soul, or else he never could have been with Jesus in Paradise. Regenerating grace touched his heart, the scales dropped from his eyes, the veil of unbelief was taken from his heart, faith was given him, and repentance unto life. And what was the fruit of it?

We will look, first, at the man's *faith*. I believe we have scarcely through the Scriptures such an instance of strong faith as this. It may be said, "Abraham's faith was very strong." It was. When he offered up his son Isaac, his faith was strong, perhaps as strong as the dying thief's. But looking at all the circumstances of the case, I think that, except the Lord Jesus Christ, the Prince of believers, we have scarcely one instance of faith so strong as his. Was there not everything in the circumstances to damp and extinguish faith? Look at His own disciples; they all forsook Him and fled. His own followers, who had walked with Him for years, deserted Him in the last extremity. But to believe and acknowledge that Jesus had a kingdom when He was dying as a malefactor, O what strong faith must God have given him! When he looked on the agonising body of Jesus—to believe He was the Son of God, and had a kingdom to

bestow! For was there not everything without and within to damp and extinguish faith, so that no sooner (so to speak) did faith lift up its head than everything conspired to destroy it? Like a man drowning, when his head is just got above water, there comes a high wave and dashes him back again, yet he stretches forth his hands again, in spite of death and hell; so it was with this thief on the cross. There was everything to destroy his faith, yet it survived. Might not this have been the language of the man on the cross, "If indeed He be the Son of God, would He not deliver Himself?" No! faith triumphed in spite of all without and within, in spite of all the infidelity and unbelief of his heart, in spite of all those outward circumstances which would seem to have extinguished the strongest faith in the world.

2. We see also his *repentance*. It was not naked faith, but there was repentance mixed with it. See how he reproved his fellow malefactor: "And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds" (*vs.* 39—41). Here was repentance unto life, the acknowledging of God's righteousness in bringing him to die on the cross.

3. But we see in him another grace of the Spirit—*prayer*. He had not time or strength to pray very long. But what virtue there was in his prayer! How it entered into the ears of the Lord Jesus! And what an answer of mercy, peace, and salvation it brought out of Him to his soul!

IV. And this leads us to consider *his prayer*: "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom." "LORD." Here he acknowledged the Godhead of Christ. O what a wonderful thing was this, that the Lord was pleased to raise up such faith in his soul that he saw the Godhead shining through His agonising humanity! Others saw it not. His enemies could revile and blaspheme Him. But this poor, writhing malefactor had faith given him to believe that He on whom his eyes were fixed, suffering the same accursed punishment, was the Lord Almighty. It is very easy to talk about these things; but could we put ourselves for a moment into his circumstances, what strength of faith was here! But we see in him not only faith, but con-

fession. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x. 10). He said, "Lord." He thus worshipped Him, and owned Him as Lord. He looked to Him, though in his feelings he was indeed at the ends of the earth, and cried. What faith was there in that cry!

But what did he say besides? "Lord, *remember me.*" Religion with him was a personal thing; the salvation of his soul was his chief concern. There were but a few hours before his eyes must close in death, and what an eternity was about to receive him! This he felt; this was deeply wrought in his conscience; and this brought out the cry from his soul, "Remember me." As though he should say, "Lord, whomsoever Thou forgettest, remember *me*, think upon *me*, save *me*, deliver *me.*" And is not this the feeling, the cry of every God-taught soul? "*Remember, think* upon me; do not forget me. Let my name be precious to Thee, before Thine eyes and in Thy heart. Thou hast many things to think upon, Lord; but, Lord, *remember me.* I am a perishing wretch, a guilty malefactor, a condemned criminal deserving to die a thousand deaths, and to suffer a thousand hells. But think on me, do me good, cast me not away."

And observe also that this dying malefactor knew that *the Lord had a kingdom.* What faith is here! Yes, and that He would one day come into that kingdom. And when He came into His kingdom, surrounded by all His saints and angels, then the cry and desire of his soul was that Jesus would remember him. And observe he did not ask for a high place in this kingdom. What do people go to heaven for? to sit on high seats? O, God forbid! "In My Father's house are many mansions" (Jno. xiv. 2), but not exalted seats, one above another. All are equal there. What is their joy? To see Christ as He is face to face, and to have done for ever with this wretched body of sin and death. I believe every living soul will be brought there. O, could there be degrees in heaven, what confusion there would be! But when those who are saved are saved as this poor malefactor was—by sovereign grace, by the blood of the Lamb—this takes away all contention and jealousy about the highest place, and makes the soul thankful to be saved at all.

V. This leads us to the last point—*the answer that the Lord Jesus was pleased to bestow.* And O what an answer it was!

How encouraging it is to poor souls! Can you find by searching the Scriptures a single instance where a soul earnestly, honestly and sincerely cried to the Lord Jesus Christ when He was upon earth, and He turned a deaf ear to his cry? It is true, when some came to Him and said, "What must I do?" and so on, the Lord sent them to the law. But we never find a poor, guilty wretch who came to His footstool crying and sighing for mercy that He turned way.

And what was the answer. "*Verily I say unto thee, To-day shalt thou be with Me in Paradise.*" In a moment the word came, "Verily!" It is the faithful Amen that speaks the word; what He says may be depended upon. There is great force in that word, "Verily,"—"Amen, I say unto *thee*, thou malefactor, thou standing with a thousand crimes, thou fearing the wrath of God, thou awaiting a justly merited doom—I say unto *thee*." O how the words must have dropped like honey into the poor sinner's heart! What peace and joy must have flowed into his soul as the words fell from the Redeemer's lips! "Verily I say unto thee." And immediately faith doubtless was raised up in his soul. He received the promise, felt the sweetness of it, and died in the enjoyment of it. Blessed man! blessed faith! but above all, blessed Redeemer, who gave the faith and saved the man!

"To-day shalt thou be with Me in Paradise." "*To-day*—before the sun sets, before night comes on, on the very day that the words are spoken to thee—shalt thou be *with Me*." What could he, what would he, want more than to be with Jesus, the Lord of life and glory, in the sweet enjoyment of His love, to see Him face to face, and be ever blessed with the manifestation of His presence? In spite of sin, in spite of death, in spite of Satan, the Lord said, "To-day shalt thou be with Me—safe in My arms, safe in My bosom, safe under the wings of eternal love." What could he want more? That fills all.

"In Paradise." There have been various opinions about it. Some have thought that Paradise means the place of departed souls, at least of happy departed souls, before they go to heaven to be with the Lord for ever. But I think the safest way is to see what the Word of God says. Man's opinion is of little weight, unless established and confirmed by the Word of the living God. The Word of God says, "I

knew a man in Christ about fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth), such an one caught up into the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell; God knoweth), how that he was caught up into Paradise." Here we have Paradise identified with the third heaven. So that *wherever the third heaven is, where God is pleased to manifest His glory, there Jesus took the thief: there he was with Him in Paradise, in bliss.* It is true that the Lord Jesus Christ had not then ascended up to where He was before, visibly in His body, but the soul of the thief was with the soul of Jesus in Paradise. But what does the word Paradise signify? Paradise was the Garden where Adam and Eve were placed when created. And thus it seems to signify in the language of the Jews (and the Lord saw fit to use the same), the eternal abode of the blessed, where the Tree of life grows, where the face of God is seen, and where all joy and happiness are to the very full. That very day he was with Jesus in Paradise, and he is in Paradise now, in the happy enjoyment of the face of God, bathing his ransomed soul in the streams of the waters of heaven; and there he will be till time shall be no more.

Is not this very encouraging to the Lord's poor, self-condemned, sin-harassed people? Whatever more can we want than such a free and full salvation? Is not sovereign grace what your soul longs at times earnestly to enjoy? Depend upon it, whether you feel it or not, that you need the same salvation that he did; nay, you need it to be received in the same way, and to be manifested to you in the same manner. And if the Lord has ever humbled you, and made you to feel the guilt of sin, and the evils of your heart, you have not a stone to throw at that crucified malefactor; but in your feelings are every whit as bad as he. Nay, I believe there are thousands in hell who have not been half such sinners as you and I. I can say so for myself. Therefore let men talk of merit as long as they please, let this be all our hope and all our expectation—to be saved freely by the manifestation of sovereign, distinguishing grace. I am sure it is the sweetest song a sinner can sing upon earth, and the sweetest song a sinner can sing in heaven. What discordant notes there would be, did any get to heaven by works! We should have discord in the very court of harmony itself. Manasseh, Mary



Magdalene, Paul of Tarsus, Peter the swearing fisherman of the Galilean lake, the thief upon the cross, and thousands of double-dyed sinners would be singing, "Worthy is the Lamb that was slain to receive honour and power and glory!" And there would be a semi-chorus of Arminians and work-mongers shouting, "Worthy are we to receive honour and glory and blessing, because we have got to heaven by our good works!" But such discord will never be heard in the courts of heaven, where harmony and bliss and peace must ever reign. If you recollect, no man could learn to sing the new song but the hundred-and-forty-four thousand who were redeemed from among men. (Rev. xiv. 3.) What taught it them? The manifestation of sovereign mercy and distinguishing grace, pardoning the sins that lay upon their consciences.

May the Lord, if it be His gracious will and purpose, encourage any poor, self-condemned sinner here. Remember, my friend, remember the thief on the cross; was not his case as bad as ever yours can be? You say your heart is so bad. So it is; worse than you have ever seen it. Your sins are so great—you have never seen a thousandth part of them. Your heart is so full of evil; full, yes, fuller than ever you saw it, or ever will see it. Yet sovereign grace has saved hundreds as bad as you. O may this encourage some of the Lord's despairing saints to lift up their eyes and hearts, and believe that the same grace which sufficed to save the dying thief is sufficient for them. Depend upon it, if they had the same faith that inspired his heart, they would say, "Lord, remember *me*." And they will have sooner or later, if not the same words, yet the substance of them, spoken to their hearts, "Verily I say unto thee, To-day shalt thou be with Me in Paradise."

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Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God through Christ, by the strength or assistance of the Spirit; for these things do so depend one upon another that it is impossible it should be prayer without there be a joint concurrence of them.—*Bunyan*.

He "is able to do exceeding abundantly above all that we ask or think;" but what that is, I say, no man can think, no man can imagine. So then Jesus Christ can do more than ever any man thought He could do as to saving; He can do we know not what.—*Bunyan*.

## MEMOIR OF MRS. DRUMMOND.

A MEMBER OF BERNARD GILPIN'S CHURCH AT HERTFORD.

*Born, 1795. Died, 1886.*

My mother was left a widow with nine children, without apparently any means of obtaining a livelihood for them—one, a daughter of 17, lying on a bed of affliction from which she never rose. She died four months after our father, leaving a blessed testimony that the Lord had chosen her and purchased her with His blood.

Up to the time of her widowhood I believe my mother knew nothing of having a God to go to in all her various trials and perplexities; but was immersed in the cares of this life, struggling to get through it in the best way she could. For pleasures, or what the world so call, I have heard her say she cared little. Very soon after becoming a widow, she was made to see the Lord working for her in a providential manner, although at that time she scarcely acknowledged His hand. But her eldest daughter Lucy, a truly God-fearing person and a member of Mr. Gilpin's church, watched and waited for the Lord, and was made to hope He was indeed working for them all as a family.

The first feeling my mother ever spoke of having in the Scripture was from Ezek. xxxvii., about two years or more after her husband's death. The account of the vision of dead bones was full of life to her, and she read it with hope. This was followed a few days after with the soft application of the word, "*You hath He quickened.*" "But," said Mr. Gilpin, "she never could put these together so as fully to believe she had received the quickening till about a month ago [Jan., 1847], when reading with her daughter, Huntington's Treatise on the sinner's justification. He puts these two parts of Scripture together, and she felt with all her heart that surely at that very time she had been quickened." There was such a sweet connection between that chapter and those words, that she ever after referred to them with hope that they were divine teaching, which would never pass away. I also remember hearing her say that at this time she felt much sweetness in prayer, and counted it a happy privilege to pour out her heart before the Lord.

She now began to observe the Lord's hand, and was made to see it in a marvellous manner ruling and overruling for

her. The little business (of a lime pit) which was thought nothing of during her husband's lifetime was maintained for her, although within a hair's breadth of being taken from her. The Lord mercifully granted her promises respecting it, which He as mercifully fulfilled to her. One, when enemies were rising up against her, she ever afterwards hoped upon: "No weapon that is formed against you shall prosper." And one very remarkable interposition on her behalf I have often heard her speak of with gratitude; of which Mr. Gilpin made the following note:—

*July 14th, 1848.*—"I have been much impressed with the case of Mrs. Drummond and Lucy both. They gave a sweet account of the helps they have found in providence. — had been underselling them, and taking away their best customers. The matter seemed very urgent. But as in prayer Lucy found the word, 'The government shall be upon His shoulder,' she declined taking any active step to right matters. At last it became so pressing that the sons advised their mother to lower her price to —'s, though doing so would have been unfair to herself. She again implored Lucy to act; but Lucy found a return of the same word, and would not. Then the mother was driven to seek the Lord herself, and found something so much to the same effect with what Lucy found, that it awed her into silence herself. Just as matters seemed on the brink of a precipice comes Lord Cowper's bailiff and says, 'We have found —'s lime such rubbish we shall be glad to take yours at your own price.' The great simplicity of all this was most encouraging to me."

About this time she passed through much outward trial owing to the marriage, and within two years, the death of this daughter. Just before her marriage, her daughter had this word from the Lord: "I will open the windows of heaven, and pour you down a blessing" (from Mal. iii. 10). She looked for great comfort in her new home and husband. On the contrary, every outward thing was marred; but she found in a spiritual sense the words were most graciously fulfilled. The blessing of the Lord was upon her, so that she could rejoice with joy unspeakable in the very prospect of death.\* Her case much encouraged my mother.

The Lord was very gracious to my mother on entering our present house. But no sooner had she done so than she was

\* *Witnesses of the Truth*, Vol. I., No. 13.

tempted to believe she had taken a wrong step. Many things were presented to her, filling her with fear, yet she was enabled to confess to the Lord and beseech Him to be with her. The first day, I think it was, when quite alone in the house, He gave her these words; "*Fear not, I am with thee; be not dismayed, I am thy God; I will help thee, I will uphold thee with the right hand of My righteousness*" (Isa. xli. 10). This satisfied her; and many, many times was it revived, and surely fulfilled.

One of the most severe trials she ever passed through was the death of her favourite son, who died at home of consumption, at the age of 33. There were many things during his illness which caused her and others to hope the Lord had a purpose of mercy towards him; but his end was not so clear as she could have wished. This was a bitter grief to her, and I have heard her many times say, "I know well the difference between losing a child with a good hope, and losing one with a slight one; there is no comparison in the trial of the one and the other." The only words she ever could get from the Lord respecting him were; "I will have mercy on whom I will have mercy." But although the Lord did not see fit to make his end clear to her, He very graciously dealt with her, and instructed her in the trial. These words continued with her day after day during his illness, as direction for her: "Seek the Lord, seek His strength, seek His face evermore."

She was at another time called upon to pass through a heavy trial in the death of her third son, who had gone to Australia, and who met with his death in a very distressing manner. The account of it we read in the newspapers, and never could glean any more information respecting him. Therefore she received no testimony that any change was wrought in his heart; and she upbraided herself for letting him leave the country, and in many things wished she had acted differently. But the Lord again dealt very tenderly with her, saying one day to her, "All that you have done and all that you have left undone would not hinder the work of the Lord;" and from that time she felt quieted under the trial.

She often found great need of wisdom from on high to guide her steps in her family. One Christmas, being very much tried in this respect, the Lord was pleased to give her these words:

“ Always keeping Christ in view,  
He will bring you safely through.”

As it was with other words given her under peculiar circumstances, so it was with these; they rose up again and again, and were ever a cause of hope and encouragement to her.

After some years it seemed probable she might obtain a stronger hold of the business by having a lease of the premises; and this was obtained. But it was evidently done without seeking and waiting upon the Lord for it, therefore He would not allow her to hold it. It was taken away from her, and she almost feared the business itself would go. She was made to see her sin before the Lord, and confess it; and ever afterwards said, “ I went *before* the Lord there, and He would not suffer me to have my way. But He kindly overruled matters, that although I suffered in a pecuniary way, it was not utterly taken from me, which it might have been.” At this time the word was given her, “ *Hearken unto Me;*” and she found, indeed, it was in so doing she prospered.

There was much spiritual trial going on in the midst of all the help she found in her outward walk; but the words she received from the Lord always seemed to refer to something in the future. One was, “ *Occupy till I come;*” another, “ *And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage wherein thou wast made to serve*” (ISA. xiv. 3). She knew what it was to be in bondage through the fear of death; but she was never left to be without hope, although walking in much darkness. Under one sermon of Mr. Gilpin's, such love and peace in believing were wrought in her heart as she had never known before.

In 1871 she passed through much trial when supplying lime for the building of a church at Waterford. But a blessed, spiritual teaching was granted her in reading Ex. xxiii. from verse 20: “ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him and obey His voice; provoke Him not; for He will not pardon your transgressions: for My name is in Him. But if thou shalt indeed obey His voice, and do all that I speak; then I will be an Enemy unto thine enemies, and an Adversary unto thine adversaries.” She felt indeed the Lord had granted her that spiritual obedience to His Word, and had thereby for Christ's

sake made her a partaker of the promise. She was overwhelmed with His great goodness to her, and truly was made willing to suffer herself to be defrauded. But He who has all hearts at His disposal so managed matters that she continued to supply lime until the church was completed; and so one of her first words was again fulfilled: "No weapon that is formed against thee shall prosper."

After this she was very much taken off the things of this world; her chief concern now being that she might know the forgiveness of her sins. She acknowledged with gratitude all the Lord's great goodness to her, but often said she had never come to that clear assurance of the pardon of her sins she desired and longed for. At times her hope was much revived under Mr. W. Benson's ministry, and she was encouraged by it to wait on. She cleaved to the truth from love, often saying on coming out of the chapel: "Whoever turns his back upon that, I hope the Lord never will permit me; it is the truth. O that I might attain unto it!"

One day in 1873 she spoke of those words given her many years back: "And it shall come to pass in the day that the Lord shall give thee rest," etc. "All the promises I have had," she said, "seem to refer to the future—in *that day*." And she spoke of these words with much hope, "He is come to 'deliver them who through fear of death were all their lifetime subject to bondage.'"

In the latter part of this year she spoke of having these words, "Be patient; for the coming of the Lord draweth nigh" (from Jas. v. 8). She thought it might be to take her away; and the cry was renewed in her heart, that the Lord would manifest Himself to her in such a way that the fear of death might be subdued, and that she might be ready and willing to die.

On Feb. 23rd, 1874, in hearing from the text, "For to me to live is Christ, and to die is gain," the hope that she had an Advocate in heaven to plead her cause, was graciously given to her. She said it did not last more than five minutes, but it revived her hope and cheered her. I said to her, "You can say the eternal God has looked upon you?" "I have a hope He has," she said, "and I do long that He will *assure* me He has: the knowledge of the forgiveness of my sins is what I want. I believe He said this to me, 'Because I live, ye shall live also;' and, 'Now ye are clean through the word which

I have spoken unto you ; ' and if He did, what more can He say ? But I want a confirmation of all He has said. I believe my end is drawing nigh, and I want to be assured of His love to me ; I know none can help me then, when heart and flesh fail. I want to leave the things of this world, but they cleave and thrust themselves in when I would seek the Lord. Truly I am made to feel, ' When I would do good, evil is present with me. ' "

She was now in her 80th year, and the great fear of death which she had had was very gradually lessened by the secret teaching of the Lord. Once when passing the lane leading to the churchyard, she inwardly thought, " I shall soon be carried up there, but how will it be with my soul ? " But before she had gone many yards the words came in :

" Ye fearful saints, fresh courage take ;  
The cloud ye so much dread  
Is big with mercy, and shall break  
In blessings on your head. "

*Nov. 24th.* " I was thinking of my latter end, and praying the Lord would be with me when I walk through the valley of the shadow of death. Never a day passes, and scarcely an hour, but it is in my mind ; and now I think of those words given me, I hope, years back : ' In that day will I give thee rest from thy labour and thy *hard bondage.*' This is hard bondage—this *uncertainty.* O that the Lord would speak one word to me, for one moment ! What a change it would make ! "

*25th.* " O Lord, I do want to know what Thy restoring power is. I want the love of this world cast out, and to live to Thee ; and I want to know that when I walk through the valley, Thou wilt be with me. I cannot tell all I felt in that 23rd Psalm this morning. " *26th.* " In the night the words came to me, ' Comfort ye, comfort ye, My people, saith your God, ' etc. They are enough to make me very happy, if I could be sure they were given me by the Lord ; but I cannot receive them without this *if.* " *27th.* " I have felt terribly low and oppressed, beyond all I can describe : but a change has come over me—how, I cannot tell ; no words have been applied, but my distress has gone. " In the evening she said, " These words have come :

" Why should the children of a King  
Go mourning all their days ? "

as if the Lord says so tenderly to me, ' You are the child of a King, why should you go mourning all your days ? ' "

*Dec. 4th.* "I have been so comfortable; I am almost afraid to speak of it, and yet I must. The words came to me, 'More are the children of the desolate than the children of the married wife, saith the Lord.' I said, 'What does this mean, Lord?' and it was as if He said, 'You are this desolate one, because you do not know whether the Lord is your Father, or Jesus Christ your Saviour.' But when I read the chapter, a sweet hope sprang up; and it has in it the words, 'Thy Maker is thy Husband.' This threw me back to a time when I hope those very words were applied. It has also the words, 'No weapon that is formed against thee shall prosper,' and surely the Lord has fulfilled them to me. Then my mind was led back to a prayer Mr. Gilpin offered up while my earthly husband was lying dead in the house—that I might be a *widow indeed*; and now the Lord has shown me that this very desolation I experience is being a widow indeed. And how I thanked Him for giving you to me in my old age, and prayed that He would be better to you than any earthly husband. I felt such liberty to pray."

In the latter end of this month she was most grievously tried, much tormented and harassed. An outward matter was the apparent cause, but the real trial was the sin and guilt which it stirred up; this made the burden almost intolerable. It seemed that if the Lord did not appear on her behalf to allay the irritation, it would be too much for her. But He did appear from time to time; and although He did not clearly deliver her from the trial for many weeks, He supported her in it, and enabled her to humble herself before Him, and (which she considered an especial favour) enabled her to be quiet, and not to speak of it, or put her own hand towards setting it straight. Once she secretly felt the Lord asked her, "Is this trial more than your sins deserve?" and she answered immediately, "No, Lord; indeed not half so much." Several times during the trial she felt the preaching marvellously suitable, though the minister knew nothing of it. While dwelling upon it one night the Lord said to her, "Take up My cross." She thought, "Is it Christ's cross I am bid to take up? Lord, give me gracious strength to bear it." This trial, I believe, made her very tender, feeling that the seeds of all evil were in her heart by nature, and it is only the grace of God that keeps them in check.

On Feb. 16th, 1876, when I went in to her, her first words were,



“‘His tender mercies to His sheep  
No bottom know nor bound.’

After you left me last night the pain increased, and I thought, ‘How can I bear this all night?’ But after an hour or so I found relief to the astonishment of my soul, and I do hope and believe I am truly a sheep.” The next day the pain in an aggravated form returned; but again the Lord sent great relief, and she said, “I was obliged to say, ‘Lord, I do believe; I will not say I cannot believe, any more;’ and the hymn came directly to me :

“‘Whoe’er believes aright  
In Christ’s atoning blood,  
Of all his guilt’s acquitted quite,  
And may draw near to God.’ ”

25th. “O how I feared and trembled lest death was near at hand and I had built on a wrong foundation! I could not rest anywhere. I kept saying, ‘O that I might find one word!’ I kept pleading with the Lord, but it seemed of no use; and then at night a greater trouble came on; it seemed like destruction. But I found it was not; for in the night the words kept coming to me, ‘Immanuel, God with us!’ and I was made to believe them and say, ‘If it be so, we need fear no evil; Satan can do us no harm.’ Those words have made such a change.” May 7th. “I have been thinking of the Lord’s goodness to me and I said, ‘Thou hast fulfilled every promise for outward things Thou hast ever given me; yes, abundantly.’ O that I could believe He would fulfil spiritually what I hope He has spoken to me! This word is one I have hoped on :

“‘Fair abodes I build for you.’

I shall not find the fulfilment of that in this world; but He could make me sure even here, that it was His promise to me. I think of these words very often, ‘They left all, and followed Him.’ That is what I want to do.”

On May 21st, 1876, under the preaching the Lord most graciously renewed the hope He had given her upon entering this house: “*Fear not, I am with thee,*” &c. She walked about the house after the morning service praising the Lord:—“What shall I render unto the Lord for all His mercies toward me? He has fulfilled that word to me more abundantly than ever I could have thought. But what a wretch I have been! How I have doubted, how cumbered I have been,

how diligent in outward things, but how careless in spiritual ! How I have run to man many times for help, when the Lord has said He would help and uphold me ! But I feel now He has kept the hope for me, and to-day most beautifully revived it. As He said to Jacob, 'Fear not, I am with thee,' so has He said to me ; and I believe Jacob's God is my God. How I enjoyed the preaching of the word (the subject being Jacob's vision) ! Surely God the Lord, who stood at the top of the ladder, has sent this message down to me : 'Fear not, I am with thee.' How I remember the many helps He has given me in this wilderness world ! That one, 'Immanuel, God with us' ! and truly it was not without cause He bid me read the 117th Psalm ; for 'His merciful kindness is great toward us.' Surely if any should praise the Lord, I am the one.

" 'His tender mercies to His sheep  
No bottom know nor bound.' "

In the afternoon she broke out with these words : " 'This God is our God for ever and ever, and will be our Guide even unto death,'—'even unto death.' How sweetly they have come to my mind ! "

The 16th of July was a sad day to her. She said, "It is not temptation, it is the Lord's conviction ; and I am not without hope I shall find deliverance. Yesterday the Psalms of David in which he confesses his sins and humbles himself on account of them, I felt to be so suitable. I think I never saw so much in the Psalms before. As our friend said last night, there is nothing for us but to fall flat down before the Lord."

My mother had exceedingly fretted under an outward trial : it appeared as if men were riding over our heads, and we were quite helpless. Her natural spirit rose up against it, and every evil predominated. But how can I express the change after the morning service on July 30th ? She then spoke sweetly and tenderly of the Lord's bringing her to a sight and sense of her sin ; working true repentance and acknowledgment of it, with a deep sense of her ingratitude, when she remembered the Lord's great kindness to her and what He had said,—that no weapon formed against her should prosper ; and the persuasion He had wrought in her heart that man could go no farther against her than He permitted. "I have professed to believe all this," she said, "and yet have been so fretted and tried because of this and that. O ungrate-

ful wretch that I am! But I believe the Lord gave me a broken heart under the preaching this morning; it was so suitable. When I think of His great and abundant goodness to me in providence, and look upon others' sore and grievous trials, how ashamed I am that I should show such a spirit as I did last night! I hope the Lord will pardon me. O that I may be in the right way to the kingdom!"

*(To be continued.)*

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### ISAIAH LIII.

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Now if the Lord takes any of us, as we believe He will, to heaven, this Person, Jesus Christ, spoken of in this chapter, will be the only Object of our affections, our praises, the Light and glory of heaven. If then that is so, is it not an amazing mercy when the Holy Ghost causes us to look on Him even here by faith to the exclusion of everything else—everything that would distract us, turn us aside from Him? Where can we cast our cares? where can we go for supplies of all we need? where can we go for grace to sanctify our afflictions, to guide our doubtful footsteps right, to strengthen our weak hearts, and subdue our mighty sins, but to Him who here is so wonderfully, gloriously set before us? Yet He is an unattractive Person to nature, a tender Plant, a Root out of a dry ground, having no form, no comeliness, that He should be desirable to us; One whose sufferings were misunderstood, esteemed to have come upon Him because He was under the stroke of God; One who was wounded, bruised, full of sorrows, and having for His acquaintance grief. O that we could look on no other object! that He would show Himself often to us! that we might say over and over again, "Who loved me, and gave Himself for me." I do believe we should lose ourselves in Him, if we were favoured so to see Him and gaze on Him.

Consider, then, when the Holy Ghost is with a person, how blessed it is to be enabled to take the offering of the Lord Jesus Christ for sin, and present it to the Father. "When Thou shalt make His soul an offering for sin"—and when you shall take that by faith, and say to the Father, "Behold, O God our Shield, and look upon the face of Thine Anointed,"—when you shall do so, Christ "shall see" in you "His

seed, and shall prolong His days." As long as the earth stands, He shall bring a people into His kingdom, and prolong the days of His kingdom on the earth; and then His mediatorial kingdom shall cease, and be delivered up to His Father.

"And the pleasure of the Lord shall prosper in His hand." It prospers in our souls whenever Christ's blood, sufferings, and grace are magnified in us, when the offering of Christ is there, when it is felt. What is it a sinner feels under the power of it? Liberty, a heart broken to pieces, swallowed up, lost in wonder at the astonishing grace of God to him. The more we are led by the Holy Ghost into a knowledge of Christ's Person and offering, the more we shall esteem Him, the more liberty, humility, and love we shall have, the more tenderness, brokenness, and sorrow for sin, and the stronger will our love for holiness and separation from evil be. O that He would help us, and cause us to look on Him whom we have pierced, and mourn for Him as for an only son, and be in bitterness for Him as for our firstborn! This is what I like to feel, and do feel under the influence of this sight of faith,—that I have nothing to complain of but my own sins. When providence frowns—and what frowns I have had! when providence takes away—some of us understand what that is—O then to feel there is none to blame but oneself, nothing wrong that God does! We know this, that to every soul born of God, and blessed with the revelation of Christ as suffering, when under the sacred feeling I have mentioned, it is not difficult to get down to take the lowest place, and say:

"O blessed sight, O lovely form,  
To sinful souls like me!  
I'd creep beside Him as a worm,  
And see Him bleed for me."

The Lord Himself went before us in that path, made Himself of no reputation, and took on Him the form of a servant.

Now there are two words I would close with. They both relate to Jesus Christ and to our precious souls in our life and walk. The first is, God give us *to cast our souls in their nakedness and sinfulness on the offering of Christ for acceptance, peace, liberty, godliness, humility, purity, everything!* O blessed sinner who is enabled to do that! The second is that while so doing and so living for justification, sanctification, and heaven, *God would help us and give us grace to follow this*

*glorious One*, "who did no sin, neither was guile found in His mouth." For we know that the offering of Christ is set before us for salvation, for life, for humility, grace, self-emptiness, and self-denial. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Pet. ii. 21). Ah, Hart speaks of some who say,

"I want no work within,  
'Tis all in Christ the Head."

Can you imagine a worse case? A living soul does want a work within. He sees the work of Christ is for a sinner's salvation, and wants it revealed in him; and then to follow His steps who did no sin, in whose mouth is no guile, who committed Himself to Him that judgeth righteously. The Lord help us so to live and walk. Amen. J. K. P.

### A RETROSPECT.

WHAT matchless grace I see inscribed  
On all the pages of my past,  
The matchless grace of Him who died  
With all my sins upon Him cast.

What tender love I see adorn,  
With purple, gold, and heavenly blue,\*  
The pages over which I mourn  
My waywardness to One so true.

What wisdom great I see has scribed  
The daily pages of my life  
With characters I often tried,  
And tried in vain to read aright!

Compassion vast, forbearance long,  
Almighty power, forgiving grace!  
Oh what a Lord! oh for a song  
To sing until I see His face!

Oh for more faith to simply trust  
Him now and for my future days!  
And from my heart those doubts to thrust  
That spoil my joy and hush His praise!

December 23rd, 1912.

J. G. E..

\*Ex. xxviii. 4—6, 15, 31—35.

## CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM ROBERT TRAILL, A.M., ON JOHN XVII. 24.

*(Continued from page 84.)*

[6.] That upon this righteousness of Christ's being on a believer in Him, these three things follow: That the believer is justified; God justified in justifying of him; and the justified man's mouth is stopped as to all glorying, save in the Lord. The believer is justified, counted and reputed a righteous man, through the righteousness imputed to him. On account of this same imputed righteousness of Christ, all his sins are forgiven and blotted out, and he is "passed from death to life, and shall not come into condemnation" (John v. 24; Rom. viii. 1, 33, 34). He is reconciled to God, and dealt with as a friend of God. God is also justified in His passing this sentence of justification on the believer. In all things, and above all, we should be tender of God's glory. There are specially three acts of God's righteous judgment that are censured much by the ungodly, and that Christians should be careful to justify God in. One is, His just judgment on the first Adam and his posterity. How full are most men's hearts, and some men's mouths, and too many pens, with censure of this awful but just sentence! The other is, the Lord's way of dealing with the second Adam, Jesus Christ. He was not spared, but put to sore sufferings. Any one may see amazing mercy, but who behold and glorify God's righteousness and justice to us, in the death of Christ? And the third is this I am upon, the justice of God in justifying a believer. And the cause of men's censures and mistakes about all the three is much the same, and the censures are usually in the same sort of persons. The true cause of these challenges of God's judgments, which are a great deep (Psa. xxxvi. 6), is men's ignorance of the justice, majesty, and greatness of God. Unto such arguers against God, the words of Elihu to Job may properly be applied: "Behold, in this thou art not just: I will answer thee, that God is greater than man. Why dost thou strive against Him? for He giveth not account of any of His matters" (Job xxxiii. 12, 13).

In these three instances we may easily see how this ignorance of these worketh. In the first act of justice in God we find one man's one act of disobedience conveying guilt, con-

demnation, and death to all his natural offspring. In the second instance, we find all the sins of many sinners charged and laid on a sinless Person, and justice dealing with Him as with a criminal. In the third, we find the righteousness of Christ, which He wrought out in making propitiation for sin, imputed to the justifying of a believer; and in this God is justified: "To declare at this time His righteousness: that He might be just, and the Justifier of him that believeth in Jesus" (Rom. iii. 26). Lastly. In this justification, the justified man's mouth is stopped as to all glorying, but only in the Lord. For as vast a blessing as it is, there is no place left for glorying. Therefore, in the next verse, the 27th, he saith, "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith." The law, when it condemns, stops the sinner's mouth from replying, to justify himself, Rom. iii. 19; and the gospel, when it absolves, stops the believer's mouth from glorying in himself, when justified. But doth not the law of works exclude boasting sufficiently? That law which commands more than the man can do, doth it not shut out boasting? Can any man say that he hath fulfilled that law? No, surely. No man that in any measure knows the holiness of that law, and knows himself, his heart and doings, will say so. But besides that many are so blind and ignorant, both of God's law and of themselves, that they are ready to boast without any cause; all men that seek justification by the law, and by their doings, they design boasting, though they never reach it. Though they cannot reach glorying before God, yet would they fain be at it. But the justified believer, as he never reacheth it when he is justified, so he never designs it when he seeks justification. The righteousness in which he is justified is wholly wrought out by Another, and One so great that none who know Him will adventure to put in for a share in His crown. "The Lord our Righteousness" (Jer. xxiii. 6). Yet the blessing of it is given to His Church, and she is called by her Husband's name, Jer. xxxiii. 16. The revealing of this righteousness is from the Lord, by His Word and Spirit; without which no man could ever find it out. The faith by which he layeth hold on it is the work of God; and neither grew up in his heart, nor was acquired by his industry, nor conveyed by the power of any creature. The imputing of this righteousness unto his justification is God's act of free

grace (Rom. iii. 24); nothing in the man moving God to impute it; and nothing in God but His grace in Christ Jesus. The sinner, when he seeks it by faith, looks on nothing but this grace; and when he hath got it and knows it, owns heartily that this spiritual blessing (as all others are, Eph. i. 3—7) is “to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.”

It cannot be denied that a man may be proud of his justification, and of his faith. But in that case I am bold to say, either that it is a false justification and a false faith that this man boasts of (and these are too common amongst professors); or that true justification is out of his sight and his faith out of exercise, when any boasting riseth in the heart of a real believer. For let but a believer set himself before God the Judge of all; let him read God's law and his own heart and conscience, and see what he hath to boast of; nay, he will see that he hath all reason for fear and shame, when he stands before this tribunal. Let him next by faith see Jesus Christ at this same judgment-seat, charged with this man's sins, and discharging that debt; . . . and lastly, let him, by the same faith, behold God justifying him freely and fully and only on account of this satisfaction given by Christ; and then and thus let this man see and own that as there is no room left for boasting, so he will find no inclination in his heart unto it. It is the character of a true Christian in Phil. iii. 3: “For we are the circumcision” (true Jews, as Rom. ii. 28, 29), “which worship God in the Spirit, and rejoice” (or glory) “in Christ Jesus, and have no confidence in the flesh.” . . .

What then is God's justifying a believer in Jesus Christ? *It is nothing else but God's gracious looking on a man, judging of him, and dealing with him, as in Christ, and as represented by Christ to God, for justification of life.* There is a similitude commonly used, taken from Jacob's getting his father Isaac's blessing in his brother Esau's raiment, Gen. xxvii. All similitudes, even in Scripture, taken from men's ways to express God's ways, want some grains to make them pass current; and this especially, for old Isaac was deceived in bestowing his blessing. “*By faith* Isaac blessed Jacob and Esau concerning things to come” (Heb. xi. 20). Though Isaac did so by faith, yet the blessings he gave his sons were not only greatly different, but he was also at first deceived in



the persons whom he did bless. . . . But the Lord always knoweth who are His (2 Tim. ii. 19). He always knows whom He blesseth, and what blessings He gives. All our acceptance with, and justification before God, comes by the representation Christ makes of us to God. He was charged at the bar of justice for our sins; He answered this charge by a perfect satisfaction, and thus was justified in the Spirit (1 Tim. iii. 16); and when this satisfaction is put to our account, we are justified by His blood (Rom. v. 9).

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### HEARKENING TO GOD.

A MORNING READING BY JAMES BOURNE.

SEPT. 14th, 1840.—Prov. xv. 10: "Correction is grievous unto him that forsaketh the way." This is spoken to the people of God. Correction is grievous because they have light to see it is just. Now let us be cautious here to hearken to God's voice, which is often very secret and by an instrument which we do not like. Every circumstance has the voice of God in it; but if we are busy and hurrying to and fro, we shall not hear it. And then, it may be, God will bring on something worse; for He will have His way. He will send a storm after us, and then we shall see what fools we have been for not listening. All my misery has sprung hence. When we begin to think ourselves somebody, and conceit and pride and arrogance creep on us, these things will so go on that we shall not be able to bear ourselves, nor any one to bear us; but if we can listen to what God speaks, and fall, He will help us. *We are never safe but when we are nobody.*

"And he that hateth reproof shall die"—shall wither. This we always see in those whose ears are stopped to the teaching of God and to His reproofs by any means. What a withering comes on! God says to the wicked, "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof; I also will laugh at your calamity; I will mock when your fear cometh" (i. 24—26). Now this in a measure comes on the people of God. If we have not listened to His voice by the ministry or any other way, we may have to call a long while before God will hear.

He does hear, but He may not answer for a time; for as light comes, light will go, and God will have His presence to be valued.

“But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil” (v. 33). What heavenly sweetness these words have come with to me, and how in the hour of temptation I have felt the truth of them! Destruction and disgrace seemed at the door, and no way of escape. But I have been made resolute to follow God, and what a way of escape has He made for me! O that I could but persuade you, and that God would give you this spiritual obedience and this listening ear, before those heavy judgments come on you which will assuredly come if you disregard His voice! May He give us that teachable spirit, that tractable disposition, to hearken to Him!

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## REVIEW.

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“THE RICH MAN AND LAZARUS: OR THE INTERMEDIATE STATE.” By E. W. Bullinger, D.D. London: Eyre and Spottiswoode, 33 Paternoster Row, E.C.

(Continued from page 90.)

In our last number we noticed the *immortality of man*—a truth generally professed and common to Christianity, yet but little known and believed. What it means is full of mystery to us individually as fallen beings, who have lost the light of the revelation of God in His law. But this is almost universally admitted: that “the inspiration of the Almighty” gave man an immortal, understanding soul (Job xxxii. 8), which was radically different from mere animal life, or breath. Therefore it is said, “Man became a living soul,” or spirit; having a higher life than that of his body, one to which his body was subservient. For the soul and body united make one immortal person, held under the law to fulfil all righteousness or suffer the penalty. Mutable indeed in respect to his condition, immutable in his being. And the mutability of his condition God set before Adam unfallen by giving him a visible test of his obedience (Gen. ii. 17). Upon his disobedience followed the great change to which he was liable—from a state of perfect righteousness, strength to serve God, and happiness, to one of sinfulness, weakness, and woe. And

“the commandment which was ordained to life” was found, through its transgression by Adam, “to be unto death” (Rom. vii. 10).

ii. We pass on to notice the second fundamental truth mentioned—the *nature of death, the sentence of the law*. The testimony of Scripture is that all mankind are by nature “dead in sins,” “having no hope and without God in the world” (Eph. ii. 1, 5, 12). Death is not the original state of any creature as created. It implies a previous state of life, and is the loss of life from a particular cause, as the want of maintenance by suitable supplies, or the unfitness of environments. God only is Life essentially (Jno. v. 26), and the Source of all life, the “God who quickeneth all things” (1 Tim. vi. 13); and He is eminently the “Father of spirits” (Heb. xii. 9; Num. xvi. 22), their immediate Author and full Supply; “for in Him we live, and move, and have our being” (Acts xvii. 28). Only His shining favour can satisfy immortal spirits, created in His image to know and love Him and manifest His glory. The shining face of God as revealed in His holy law supplied the life and vigour of man in Eden, and was as needful for him to live unto God as the fruits of the earth were for his body. That law was in his heart by nature (Rom. ii. 15), as it was in the heart of Christ (Ps. xl. 8). The expression of it in the Scriptures is in the form of a covenant God made with Adam as the head of all his posterity; its substance being given in two commandments, with the word, “This do, and thou shalt live” (Rom. v. 12; vii. 1; Lu. x. 27, 28). And in doing the will of God he received the reward of God’s shining favour and acceptance of his works, and lived not by bread alone, but by every word that proceeded out of the mouth of God (Deut. viii. 8; Jno. iv. 34).

According to the law, in the day that Adam sinned he *died* (Gen. ii. 17; Ezek. xviii. 20); and if this took place shortly after his creation, it would have been about 980 years before the death of his body (Gen. v. 5). In the act of sinning he departed from the “Fountain of living waters” (Jer. ii. 13)—of all true wisdom, goodness, light, and joy; lost God’s image in which he was created, and fell under the sentence of death with all his seed. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. v. 12, 18). He found, as one writes,

“ Depart from Thee !—’tis death, ’tis more,  
 ’Tis endless ruin, deep despair ! ”

Thus sin is an act of the creature ; but death is a penal infliction of God’s, and is “ true and righteous ” (Rev. xvi. 7). Through that first sin all men are become sinners ; therefore by the sentence of the law are cut off from God, and are “ dead in trespasses and sins, and children of wrath ” (Eph. ii. 1—3).

But all the wrath due to any man does not fall upon him at once ; the full “ sentence against an evil work is not executed speedily ” (Ecc. viii. 11). The sentence of death is threefold. (i.) The first death, or the loss of God’s shining favour and acceptance of man’s work (Ezek. xviii. 4). (ii.) The temporal death of his body (Heb. ix. 27). (iii.) The “ second death ” (Rev. xxi. 8), or the sense of God’s manifested wrath due to every man. This is the condemnation that came upon all men in the day that Adam sinned, and was fully borne by Christ for His people as their Surety. We will look at each state separately.

(i.) *The first death.* As God’s favour and friendship were the life of man’s spirit under the law, so *separation from Him*—not the extinction of being—is *death to him*. Through the absence of God men are without the true knowledge of Him, “ having the understanding darkened ; ” “ for the knowledge of the Holy is understanding ” (Prov. ix. 10). They are said to “ walk in the vanity of their mind ”—vanity signifying emptiness of God ; to be “ alienated from the life of God through the ignorance that is in them, because of the blindness of their heart ” (Eph. iv. 18) ; and to be “ dead in trespasses and sins, wherein ” they walk “ according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ” (ii. 2). These words plainly testify that man has lost his proper life and all his original excellences—a loss taught by his expulsion from Eden, and by the “ cherubim and a flaming sword which turned every way, to keep the way of the tree of life ” (Gen. iii. 24) ; and yet that there is no extinction of his understanding nature, or rational soul, but with it in ceaseless activity he lives in enmity to God (Rom. viii. 7), and serves sin and Satan.

But while man lives in this world under the sentence of condemnation, there are “ riches ” of God’s “ goodness and

forbearance and longsuffering " poured out, which lead many to repentance (Rom. ii. 4), and bring good things of this life to all (Matt. v. 45). By the word of His grace God takes out of the condemned race a people for Himself, to show forth His praise (Rom. i. 16; Gal. i. 4).

(ii.) *The death of the body.* This is the cessation of animal life only, and the consequent separation of soul and body, which is for a time only. For the law passes judgment upon the whole person, soul and body united; whence their reunion is secured (2 Cor. v. 10). This part of the sentence has one weighty consequence. It cuts a man off from all the absorbing things of this world, all the natural ties, pleasures, and pains of his earthly existence, and ends his work under the law. For the law calls for the service of the whole man, and will not accept partial service, as that of the soul only (Mark xii. 30—34). So Solomon says, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Ecc. ix. 10). And the appointed time for work being over, "then shall the dust return to the earth as it was: and the spirit shall return to God who gave it" (Ecc. xii. 7).

(iii.) *The second death.* This begins in the soul at the end of man's day on earth; for are not his days "like the days of an hireling?" (Job vii. 1, 2). And the law says, "The wages of him that is hired shall not abide with thee all night until the morning" (Lev. xix. 13). This is not merely a civil law of man's making, but is one of the laws given by the Lord to Moses; all of which are comprised in substance in the moral law, that being a perfect rule of righteousness for the entire regulation of man. Whence the immortal spirit must not wait for its reward till the resurrection morn, but must immediately appear before its Judge and Rewarder. Solemn awakening to a sinner under the guilt of a life of sin and the curse of a broken law! "The wages of sin is death" (Rom. vi. 23), which is set out in Scripture language as terrible beyond conception and eternal. It is the "indignation and wrath, tribulation and anguish" of Him who will render to every man his exact desert according to the deeds done in his body (Rom. ii. 6, 8, 9; 2 Cor. v. 10). And it is "the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched" (Mark ix. 44, 48; Matt. v. 26;

2 Thess. i. 8, 9). But it cannot be realised in this life, except as far as the Holy Spirit opens it to the conscience. The rich man is said to "lift up his eyes in hell, being in torments," while Lazarus was comforted (Lu. xvi. 23).

This being the real state of the unregenerate after death, there can be no cessation of consciousness. Indeed the only time when a *sleeping* or sleepy state is ascribed to man's spirit in the Scriptures, is in his present, mortal life. The smile of God was once his life and joy; the frown of God felt in its fulness as "the wages of sin" is the second death. But the intermediate state of the absence of God's shining favour makes a dark night, wherein men sleep as to their true condition and the knowledge of God (Rom. xiii. 11, 12), but are active in their service of sin and Satan (vi. 16—20). Also the spirit of deep sleep is poured upon some in solemn judgment (Isa. xxix. 10). It is said of the ten virgins, both wise and foolish, "While the Bridegroom tarried, they all slumbered and slept" (Matt. xxv. 5). And the people of God are exhorted not to sleep, "as do others;" for they are "not of the night nor of darkness" (1 Thess. v. 4—7). They likewise at the end of their days receive their reward, which is rendered not according to their works, but according to Christ's merit, and the grace given them in Him before the world began (2 Tim. i. 9; Rom. iv. 4, 16). Says Christ, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10). This leads us to our third and fourth heads, wherein the difference between the regenerate and unregenerate will appear.

iii. *The undying nature of the spiritual life imparted to a sinner at regeneration.* There is in this, if possible, still greater proof that the soul of a *believer* does not pass into a sleep of death on leaving the body, till the resurrection. For he has a life that has already overcome death in his soul, and renewed him in the image of Christ, even while sin and some part of the sentence of death remain in him. The undying nature of this life is seen pre-eminently,

(i.) In the *Person* of Christ, "the Prince (or Author) of Life" (Acts iii. 15). It is the spiritual life proper to His human nature through the natural indwelling of the Holy Spirit in Him—a life that Adam had not. It belongs not to the constitution of man, but only to Christ. "The first man Adam was made a living soul; the last Adam was made a

*quickenings Spirit*" (1 Cor. xv. 45). This distinction arises from the Personal union of the Son of God with human nature, and the fulness of the Godhead dwelling in Him; whereby the Anointing of the Holy Spirit was poured on Him without measure (Col. ii. 9; Jno. iii. 34). As Adam had all the fulness of *natural* life as the head of the human family, so the Lord Christ has the fulness of *spiritual* life for all those chosen in Him by the Father (Eph. i. 4). "This is the record, that God hath given to us eternal life, and this life is in His Son" (1 Jno. v. 11). It has a far closer relation to God than natural life has; inasmuch as it is born of the Spirit, and lives in the Spirit, depending not on creature power, but on the Spirit's might (Gal. v. 25; Col. i. 11). It is a pure life of living to God in the power of the Spirit; of knowing, loving, and trusting in Him under the Spirit's gracious promptings, inditings, and enabling<sup>s</sup> (Rom. viii. 14); and has an eternal, infinite Spring in the fulness of the Spirit as the Spirit of Christ. Therefore is Christ the "Fountain of life" and "a quickening Spirit" to all His seed.

(ii.) In the *finished work* of Christ. The undying nature of spiritual life is openly manifested and proved in His work of redemption, in that He suffered the full sentence of death, and swallowed it up in victory (Isa. xxv. 8). Though He was made sin and therefore "made a curse for us" (2 Cor. v. 21; Gal. iii. 13), the principle of life, or of faith, in His soul died not. When passing under the waves and billows of wrath due to us, He trusted in God, and knew that He should not be confounded (Isa. l. 7). The Spirit of grace and of supplications lived in Him then; and He "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared" (Heb. v. 7).—"In an acceptable time have I heard Thee" (Isa. xlix. 8). And when He had cried, "It is finished," and commended His Spirit to His Father, He entered Paradise, as He said to the dying thief. Thus having borne our full sentence, He "abolished death" for us (2 Tim. i. 10); and being the Son of God, rose again, "because it was not possible that He should be holden of it" (Acts ii. 24). Wherefore in His wondrous Person and work is seen the undying nature of that eternal life that He gives to His people at regeneration.

iv. *The ever-blessed union formed between the sinner and*

*Christ by the indwelling of the Holy Spirit in both.* "He that is joined to the Lord is one spirit" (1 Cor. vi. 17),—he possesses the same principle of life. Says Christ, "Because I live, ye shall live also" (Jno. xiv. 19). "Of His fulness all we receive," and are said to live "the life also of Jesus" in our mortal flesh (2 Cor. iv. 11). For the Holy Spirit is given to us by Christ, that we may possess a common life with Him, and be made sons of God actually, as we were virtually by covenant from everlasting. Therefore as Christ lives, who is our Life, we must live also (Col. iii. 3, 4). And we begin to live this life of Christ when the word of truth in the Spirit's power enters our dark understanding, and renews us in knowledge after the image of Christ (v. 10). As natural faith springs from hearing a report from a source we trust in, so what the Spirit speaks to the heart creates living faith therein (Rom. x. 17). This is being "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. i. 23). It is "the washing of water by the Word," or "the washing of regeneration and renewing of the Holy Ghost" (Tit. iii. 5; Eph. v. 26). When He the Spirit of truth is come, He convinces a sinner of the just condemnation he is under, and in time reveals to him the redemption that is in Christ Jesus "through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i. 7).

Of this heavenly knowledge Christ says, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (Jno. xvii. 3). This, then, is eternal life—*eternally to know God and Christ, to behold His glory, and ever live by His inshining.* It springs up from the Holy Spirit as a Well of living water in us (Jno. iv. 14), who is one with the bottomless, infinite depth of Deity in Christ (Col. iii. 3, 4). Wherefore it can know no cessation, but is "incorruptible, undefiled," and "fadeth not away." There is much hiding of God's face in this world through our sin, which hinders our knowledge of Him; and much sin in the soul that opposes the course of this pure nature, and would stop it wholly, if it could be stopped. Nevertheless many have experienced its up-bubbling in such a measure as to rejoice with joy unspeakable and full of glory, and long for all their death to be swallowed up in that "Eternal Life, which was with the Father, and was



manifested unto us" (1 Jno. i. 2). And if it cannot be overcome by sin and the hidings of God's face in this world, how much less when a believer is freed from the body of sin for ever? How shall he then sink into a sleep of death, and know nothing?

For this life to cease flowing in a believer would be for his ever-blessed union with Christ to be broken off, for his knowledge of God and Christ to be blotted out, and the faithfulness of God to His Word to fail. But Christ ever liveth "after the power of an endless life"—a power overcoming all death. And if life can know no cessation in the mystical Head, how can it know any in the mystical body? That the union between Christ and His members is real, eternal, and full of divine, transforming efficacy is most fully expressed by Him in His last prayer: "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one. I in them and Thou in Me, that they may be made perfect in one" (Jno. xvii. 21—23). Here the oneness of the Trinity is made the pattern of the union between Christ and His members. Was there ever a moment when that of the sacred Trinity was interrupted? Then neither can there be a moment of separation between Christ and His members, nor, consequently, any cessation of their "endless life."

This indissoluble union was made originally by the Three Persons in the "everlasting covenant" (Heb. xiii. 20), wherein God the Father says to His Son: "This is My covenant with them, saith the Lord: My Spirit that is upon Thee, and My words which I have put in Thy mouth, shall not depart out of Thy mouth, nor out of the mouth of Thy seed, nor out of the mouth of Thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. lix. 21). "It is the *Spirit* that quickeneth," says Christ; "the *words* that I speak unto you, they are spirit, and they are life" (Jno. vi. 63; 1 Pet. i. 23). "And whosoever liveth and believeth in Me shall never die" (Jno. xi. 26). Hence it is impossible for the Holy Spirit or the knowledge of divine things to depart from a child of God on entering eternity.

The confidence of Paul with respect to that moment was that he should enter into the joy of his Lord; or he would

not have said, "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless to abide in the flesh is more needful for you" (Phil. i. 23, 24). He would not have been in any strait if the alternative to abiding in the flesh had been to sleep in death. For this would have put an end to his usefulness, an end to his serving Christ; and what is more, an end to his communion with God, to his union with Christ, and his knowledge of Him; which would have been intolerable to him. No such interval of interruption is ever so remotely hinted at; but his strait was between abiding in the flesh and being with Christ.

Again, Paul asserts to the Corinthians, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" and he repeats over and over the earnest craving he had for that blessed moment of his dissolution. He affirms that it was not simply a desire to be unclothed from the body, but to be "clothed upon, that mortality might be swallowed up of life;" adding that God had wrought the saints for that very thing (2 Cor. v. 1—8). That is, that they might be "filled with all the fulness of God" in Christ, the "Fountain of life" (Eph. i. 2, 3; iii. 19; Ps. xxxvi. 9). "Therefore," he says, "we are confident and willing rather to be absent from the body and to be present with the Lord." For now "we walk by faith, not by sight;" now we but "see through a glass darkly, but then face to face." For "now," says Paul, "I know in part; but then shall I know even as also I am known" (1 Cor. xiii. 12); showing that by sight knowledge is made perfect. Therefore the perfection of an understanding nature is perfect knowledge—"the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

This is the light of the "perfect day" promised to the just, whose path is to know no eclipse of the Sun, but to shine more and more until the Light is perfect (Prov. iv. 18). Accordingly, Paul speaks of the separate "spirits of just men" as "made perfect" (Heb. xii. 23); that is, no longer knowing but in part, but knowing as they are known. For the imperfect, or partial, knowledge of faith is said to "vanish away,"—not into darkness, but as it were before the light of glory in *open vision*: "When that which is perfect is come, then that which is in part shall be done away" (1 Cor. xiii. 8, 10). So those spirits "made perfect" are said to be with

God the Judge of all and Jesus and the angels; into which heavenly city, or kingdom that cannot be moved, the church on earth is said to be come, while knowing but in part. And this perfection of the "spirits of just men" is the very antipodes to a state of unconsciousness, or knowing nothing—not even their salvation.

This perfect state is further opened in the apostle John's vision of the life and glory of the spirits before the throne of God, in Rev. vii. 9—17. The time that the vision refers to appears to be the period of God's judgments in the world (vii. 1—3; viii. 2); and that must be before the resurrection and the marriage supper of the Lamb, until when they would be separate spirits. Also they are represented as coming "out of great tribulation"—not as awakened out of a dead sleep. They are seen clothed with the white robes of Christ's righteousness, holding palms of victory, and loudly ascribing their salvation to God and the Lamb, as knowing well whence it came. And they are said to serve Him day and night in His temple, and ever to have God and the Lamb to dwell among them, to feed them, and lead them to Fountains of living waters—the same they tasted on earth, and to wipe away all tears from their eyes.

All this blessedness arises from seeing Christ as He is, and knowing as we are known, and it sets forth a fulness of life and joy, a ceaseless activity of spirit in blessing and praising God; like that of the four living creatures in the midst of, and round about the throne, who "rest not day and night, saying, Holy, holy, holy is the Lord God Almighty, which was, and is, and is to come" (Rev. iv. 6—8). Many other passages occur to us that might be brought forward to the same intent; but we trust enough has been said to show that our faith in this matter is grounded not on tradition, but solid Scripture. We have yet to examine the arguments that are now being brought against it in the book before us.

*(To be continued).*

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It is ignorance of God chokes any longing for Him, and makes us either not to desire the enjoyment of Him, or beg for it very faintly.—*Charnock.*

Faith cannot be without the knowledge of God in Christ.—*Charnock.*

CHRIST ONLY.

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My dear Friend,—I cannot forbear writing you a few lines to thank you for your brotherly kindness in speaking for me last Thursday evening. . . . Oh that idol self! what a powerful idol it is, and how it torments its worshippers! and yet we cast ourselves down before it, and are willingly crushed beneath the ponderous wheels of its chariot. Do you not, like your poor brother, sometimes groan beneath it, and yet find, after praying against it, and sometimes getting it a little overpowered by divine love, that it is there still? I suppose the best remedy for it, and all other evils, is the cross of Christ. I know where I oftentimes wish to be. Berridge expresses it,

“There at Thy bleeding cross I'll stay,  
And sweetly weep my life away.”

The blood sprinkled upon the conscience by the blessed Spirit of God puts all to rights for the time being; but then how soon we wander from the Fountain, and then how soon fresh contracted guilt and pollutedness defile the conscience, and all becomes disordered within and without! The only growth that one seems to attain to is a growth in the capability of feelingly saying, “Behold, I am vile,” coupled with a more penetrating, diffusing, overwhelming persuasion of the loveliness and desirableness of the Lord Jesus. I thought Him, as it were, my heaven years ago, and He remains the same; only my heart can more expand to His sweetness and excellency as I sink into a deeper and deeper sense of my own unutterable wretchedness. Do you not find your growth something of the same kind? but do you, can you, think with me that surely the Lord has not such another wretched creature for a minister upon the face of the earth? When I read of such men as the old Puritans, or Romaine, Toplady, Berridge, it seems to make me ashamed of myself, and almost afraid to call myself a minister. And when dear and loving friends call me a faithful servant, man of God, and such like things, I feel ready to cover my face with my hands; for conscience rises up, and like a good, loving friend tells me that it is enough to make all the angels in heaven wonder that the most dear Lord Jesus should continue such a one in the ministry at all. But He is God, and He has a Fountain of purity and pardon by Him; and He washed a dying thief,

and can wash the most monstrous, living sinner. Ah, what should I do if Jesus were not the Son of the living God, and if He had not opened a Fountain on Calvary which can cleanse from all sin, and

“ . . . is free to take away  
A Mary's or Manasseh's stains,  
Or sins more vile than they ” ?

My dear friend, the Lord keep us close to that Fountain, wash us daily in that blood, make our hearts happy in His own sweet love, shed it abundantly abroad in our hearts by the Holy Ghost, grant us His peace, give us to live to His glory, and die in His own dear, sweet arms, and then praise Him as we cannot now, with a new song through the ages of eternity.

Believe me, with many thanks, Yours in truth and love,

To Mr Philpot.

G. HAZLERIGG.

Brooklands, Waterloo, near Liverpool, Sept. 19th, 1866.

[The following is the circumstance referred to: Mr. Philpot was staying at Leicester for a few days, and naturally went to hear his friend Mr. Hazlerigg, taking a back seat, that he might not be recognised. But Mr. Hazlerigg quickly saw him, and during the singing of the second hymn, came down from the pulpit, and taking him by the arm, said, “ You *must* preach.” Mr. Philpot was reluctant to do so, but finally yielded; and took for his text, Ezek. xxxvi. 25, 26. Several years after, Mrs. Hale, of Leicester, mentioned to a friend how disappointed she felt on seeing him go into the pulpit, believing that his preaching was more suitable for established believers than for babes in grace; and she was then quite young. But she heard with much feeling and power.—Ed.]

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## RENEWING MERCIES.

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DEAR FRIEND,—I felt I must drop you a few lines just to let you know how I appreciate your Address in the *Standard* this month (Jan., 1912). I had been very desponding, feeling very dark in my mind, and like the psalmist I said, “ Is His mercy clean gone for ever? doth His promise fail for evermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies? ” (Ps. lxxvii. 8, 9). In my distress I was led to look back while reading your opening words, and consider the way the Lord had brought me. This last two years I have been through deep waters. The Lord has taken away that which I valued most on earth, and I thought my heart would break; but O, what mercy

and goodness were in the stroke! How it drove me to Him for support, and I proved that this affliction was for my good. I have found that whatever brings us to the feet of Jesus is working for our good, be it ever so painful. O how wonderful that the great and mighty God should condescend to look upon such worms of the earth as we, and not consume us! And O, what mercy to give us a hope in His dear name! As I have been led to look at my greatest affliction, I have found it my greatest and sweetest mercy. I and my dear wife have been enabled to see His hand in leading us and supporting us; and we can say, "Bless the Lord, O my soul, for His mercy endureth for ever!" O how good the dear Lord has been to us in giving us resignation to His will, to see His hand, and to be enabled to say from our hearts, "It is the Lord; let Him do what seemeth Him good." And then to give us this blessed hope that we shall meet again at His dear feet, where there shall be no more sin, no more pain, no more parting, but for ever with the Lord.

We have been kept now this fifty-three years. I could not tell of the many sins, failings, the hardness and coldness; but bless His dear name, He has brought our wandering spirits back when we forsook His way; and bless the dear elective love that would not let us go. O how oft have our ways grieved the blessed Holy Spirit, and He has renewed us again! Bless the gracious Father, who gave us to His Son; and bless the dear Son, who is the eternal God and one with the Father; and the blessed Spirit, and the great I AM.

"Whom, though we cannot comprehend,  
Feeling Thou art the sinner's Friend,  
We love Thee and adore."

"O that my soul could love and praise Him more,  
His beauties trace, His majesty adore!  
Live near His heart, upon His bosom lean,  
Obey His voice, and all His will esteem!"

I often thank the Lord for giving us such sweet, experimental hymns. They often speak what is in my heart, when I could not put it into words myself; and I feel such love to those dear men. And I hope soon to join them and my dear one, and there to sit at our Saviour's feet, and crown Him Lord of all. I could say much more, but I will not weary you. May the Lord bless you with sweet manifestations of His love, and all will be well.

My dear wife joins with me in Christian love to you and all who love our dear Master.

J. & R. CHANDLER.

Camberwell, Victoria, Australia, Feb. 12th, 1912.

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### A FEW THOUGHTS ON PRAYER.

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“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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. iv. 15, 16). Not only are we permitted in great mercy to pray to Him who sitteth in the heavens, who ruleth in the kingdoms of the earth, whose greatness is unsearchable, and whose ways are past finding out; but we are taught and invited to pray. He enjoins our entering the chamber, shutting the door, and calling on Him who seeth in secret and rewardeth openly (Matt. vi. 6). Prayer, to be availing, must be under a sense of need, a sense of the power of the Almighty to help, and of His gracious willingness to answer and bless sinners (Heb. xi. 6). Many a secret cry arises from the heart of a poor and needy sinner under a sense of great want; and it sometimes happens that such a one cannot do more than breathe the secret aspiration, “God be merciful to me a sinner!” Or, “Take not Thy Holy Spirit from me, cast me not away from Thy presence.” This is true and acceptable prayer.

The Lord says to His disciples, “Watch and pray, that ye enter not into temptation” (Matt. xxvi. 41). This life is for the most part a *state* of spiritual trial and conflict to a Christian—not an easy or temporary trial and no more. Satan is an unwearied foe; and whatever advances, through God’s mercy, may have been made in the way to the heavenly kingdom, how liable are we to fall! When persecution and opposition do not come, when the world seems to smile upon and speak well of us, we are in danger of becoming careless and lukewarm. There is no saying in what point we shall be assailed by our foes when new temptations present themselves. Sins that we hoped had been long dead put forth their power in an unprepared moment, and we yield. And were it not for the love and mercy of the blessed Comforter in

testifying of the love of Christ as made known in the gospel, especially in Gethsemane, we should sink in despair. It is said, "Being in an agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground" (Lu. xxii. 44). He is the great High Priest, the Saviour of poor, lost sinners. Let the conflicts and sufferings of the repentant sinner be ever so great, his gracious and heavenly Friend is able and willing to cleanse him from all unrighteousness. Alas, so corrupt are our hearts, so prone are we to sin, so much do we love the wealth and things of the world, and so often feel our souls cleave to the dust! But God who is rich in mercy does as in Hannah's case,—takes the poor sinner from the dust and dunghill; and even when there, in such low places, gives him the "Spirit of grace and of supplications" (Zech. xii. 10) to pray thus: "Quicken Thou me according to Thy Word."

It is indeed an unspeakable blessing to be favoured with outpourings of soul to God under a sense of utter helplessness and of the absolute need of His almighty aid. Prayers composed by others [not indited by the Spirit] are of no use to a soul that is sensible of its need of help, and that believes God can and will afford that help to sinners. Such a one knows sufficient of his own wants to express them himself to the Father of mercies and the God of all comfort, although it be in very simple terms. There is a Mercy-seat; and that merciful God who is there knows the needs of poor, seeking souls before they ask. He waits to be gracious. "He will speak peace unto His people and to His saints" (Ps. lxxxv. 8); and they feel it is good to draw nigh unto Him.

"The feeblest prayer, if faith be there,  
Exceeds all empty notion."

The blessed Trinity in Unity is a prayer-hearing and a prayer-answering God. It is the humble, penitent, contrite spirit in whom the Lord delighteth (Isa. lvii. 15). When He answers prayer for the forgiveness of sins, as a rule a clear apprehension of the way of life and salvation by a crucified Redeemer, comes with the answer. And having then a deep and humiliating sense that He shed His precious blood for us, grace is given us to seek in all things not to live unto ourselves, but unto Him who died for us and rose again (2 Cor. v. 15).



Behold a needy sinner, Lord,  
 Before Thy Throne of grace,  
 Who longs to hear Thy heavenly  
 voice,  
 And see Thy blessed face.

For Thy rich mercy, Lord, I plead ;  
 I am so very poor :  
 Bestow that mercy, Lord, on me  
 From Thy own boundless store.

O Thou who walk'd upon this earth  
 In meek and lowly guise,

A poor and needy sinner's prayer  
 Thou never didst despise.

It is recorded in Thy Word,  
 Sinners by Thee are blest ;  
 O give to my poor longing soul  
 Thy sacred gospel rest !

Which if bestowed on worthless  
 me,  
 My feeble voice I'll raise  
 To Thee, an ever gracious God,  
 In songs of grateful praise.

G. PLUMMER.

### NOTICES OF BOOKS.

**HYMNS, &c.**, Composed on Various Subjects. By JOSEPH HART. A verbatim reprint of the seventh edition, which was printed in 1770, being the first issue after Mr. Hart's death. The title page is a facsimile of the original. Price, 1s. 9d. in cloth ; bound in morocco, 3s. ; postage 3d. London: Hawker & Co., Printers and Publishers, 2 Hermes Street, Pimlico, N.

**A BRIEF MEMOIR OF RICHARD ADAMS**, of Birmingham, minister of the gospel for nearly forty years. Price 6d., post. 1d. London: C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C.

**LYDIA: THE LAST FIRST**, edited by Mr. C. Midmer, minister, Clapham. Price, 1s. : post 2d. ; 3 copies post free. London: C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C.

**HART'S HYMNS.**—Full of deep, rich, and ripe experience, replete with sound doctrine, adorned with the purest gospel precept. Hart's Hymns! who that knows them, knowing himself first, has not often seen his whole heart, his deepest sorrows, his sharpest spiritual exercises, his most silent glooms, his fiercest temptations, his most fervent prayers and supplications, his clearest answers, his highest joys, all powerfully expressed in them? Would the exercised Christian express doctrine clearly? Hart will help him. Would he sing a spiritual song of praise for divine life, pardon, assurance, revelation of Christ, all freely given? Joseph Hart will furnish him with a noble one. Would he commune with his own heart, or speak with others of godly practice? He will be well assisted by the blessed man of God, Hart, who

after receiving the glorious visitation of God, said, "Tears ran in streams from my eyes for a considerable while; and I was so swallowed up in joy and thankfulness that I hardly knew where I was. I threw my soul willingly into my Saviour's hands, lay weeping at His feet, wholly resigned to His will, and only begging that I might, if He was graciously pleased to permit it, be of some service to His church and people."

But we feel it would almost savour of presumption in us to commend a prince in Israel. Long has his praise been in all the churches. But if we need not commend the God-honoured hymn-writer, whose beautiful hymns are before us, we may speak well of the noble edition of them brought out by Mr. H. S. Nunn. The type is very clear; thus the reading is easy, a great consideration for many. And it is a verbatim reprint of an early edition. We wish a large sale for the book.

RICHARD ADAMS, a much tried man, well set down in the truth. His call by sovereign, invincible grace was very marked. The blessed free pardon of his sins he received distinctly and powerfully. There is a ring in this account of divine work we much like. It is the music of heaven. There is only a bare mention of the Lord's inward call, separating the good man to the work of the ministry; but the signs which followed, the "open evidences," bear testimony to the fact that he possessed the "sealed evidences." His short pastorate at the Coppice, where the Lord evidently made marked use of him, strikes us as singular. Possibly the natural temperament of the man had something to do with it. A God-given pastor is a blessing to a church (Eph. iv. 11, 12, 13), and the spiritual relationship is not to be lightly severed. But mercifully, whatever led to Mr. Adams' relinquishing his pastoral charge, it neither made a breach in communion, nor was the termination of his service and usefulness there.

There is so much that is good in the Memoir that the obvious gaps are the more regrettable. It has been put together with some care to gather information from various sources, in many instances giving his own words.

We think and hope many of the Lord's people may find help and comfort in the reading of it. It is cheap, and so within the reach of most of our people.

LYDIA: THE LAST FIRST.—It is but a little more than a year

since there appeared in our pages an obituary of the subject of this little memoir. The book gives the same impression the short account gave. It is a simple narration. There appears to be no attempt to make an experience, or to imitate others. But it does more than the obituary could well do—it manifests growth in grace. Although it may be said that there is nothing very striking or deep in the book, there is a note of honesty, and we may say evidence that the Spirit of God carried forward the good work in her with a view, if we may so speak, to her early death. The Lord began the work in her quite early, and signs were not wanting of the blessed implanting of divine, eternal life. As, therefore, a testimony of His love, a testimony to a divine teaching which became clearer in a knowledge of her need of Christ, of some gracious, Spirit-given views of Him, and of her high esteem of Him, we welcome the book.

We do not commend it as suitable to the *young only*. Most heartily do we disapprove of that kind of commendation of either a book or a minister. Generally speaking it makes a distinction which ought not to be made. There are degrees of knowledge and attainment in the church of God; but we do not find the "little children" of John's Epistle are the young in years, or that the "fathers" were necessarily the aged. The fathers, the young men, the little children are addressed as such according to their spiritual attainments, not their years; and it is remarkable that the fathers and the little children are written to as possessing the same knowledge, as having the same Object before them,—they both knew God; while the young men who were strong and had overcome the wicked one, were only "strong in the grace that is in Christ Jesus," who is "from the beginning" (1 Jno. ii. 14, 15; i. 1). So there is the "sincere milk of the word" for new-born babes spiritually, whether young or old in years; and there is "strong meat" for "them that are of full age" in a spiritual sense" (Heb. v. 12; vi. 1, 2). The difference in years makes not a rule in grace, and ought not to make one either in books or in preaching; but on the contrary, some are spoken of who for the time "ought to be teachers, but had become such as had need of milk, and not of strong meat."

We desire a blessing on the book before us, even that old and young may see the work of God, and praise His name.

## Obituary.

DAVID SMITH, who was for 43 years a member, and 36 years a deacon, at Providence Baptist Chapel, Eaton Bray, passed away on June 1st, 1912, in his 80th year. The following account was related by himself to a friend when in his 77th year :—

“I am a poor, worthless creature, and I do not want to say I am what I am not. My mind is so weak now that I cannot think of many things which I should like to tell you ; but I do feel the impressions made on my mind that I am a poor and needy sinner were made by the Holy Ghost. To begin as far back as I can relate anything, it was when I went into the Baptist Chapel at Eaton Bray, Mr. Figg was preaching from Isa. xli. 17 : ‘ When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.’ From which time I was greatly exercised about my soul ; but the Lord had mercy upon me, and gave me this promise, ‘ As far as the east is from the west, so far hath He removed our transgressions from us ’ (Ps. ciii. 12). I felt a desire spring up to cast in my lot with the people of God ; and after I had spoken to the pastor, Mr. Yeulett, was tempted to draw back ; but I was helped to go forward through the words coming to me with power, ‘ Suffer it to be so now ’ (Matt. iii. 15). After this I remember on one occasion being out on a business round, driving through a beautiful park, when these words came with great power and sweetness to my soul :

“ ‘ There shall I see His face,  
And never, never sin.  
There from the rivers of His grace  
Drink endless pleasures in.’ ”

The park and the surroundings were nothing to me while in the enjoyment of this, for I felt *then* that I should see His face. I know it is all the Lord’s goodness that I am spared and have been helped these many years. I can say with the poet,

“ ‘ My soul shall pray for Zion still,  
While life and breath remain ;  
There my best friends, my kindred dwell,  
There God my Saviour reigns.’ ”

And I am hoping that

“ ‘He who has help’d me hitherto,  
Will help me all my journey through.’ ”

About a fortnight before his death, he was taken with paralysis ; and these are a few things that dropped from his lips when I was attending to him or sitting beside him :

“ Guard me through life, and let my end  
Be everlasting peace.”

“ Oh may Thy hand be with us still,  
Our Guide and Guardian be,  
To keep us safe from every ill,  
Till death shall set us free.”

“ What is life? ’Tis but a vapour,  
Soon it vanishes away ;  
Life is like a dying taper,  
O my soul, why wish to stay ?  
Why not spread thy wings and fly  
Straight to yonder world of joy ? ”

During his illness Mr. A. Boorman visited him, and spoke to him of a time years before, when Mr. Smith had told him that

“ Not present things, nor things to come,  
Should quench the spark divine.”

It was a comforting remembrance to him in his low condition.

A few days before he was taken for death, he said to me, “ I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love His appearing ” (2 Tim. iv. 7, 8). He also said,

“ ’Tis not for good deeds, good tempers, nor frames,  
From grace it proceeds, and all is the Lamb’s.”

He was unable to speak in the last few days of his life, the throat being paralysed. He passed quietly away to be for ever with the Lord.

T. SMITH.

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ON March 25th, 1912, GEORGE WHITESIDE, of Blackpool.

Our dear friend was first known to the writer in the year 1877. He was brought up to attend the Established Church ; but till then had only a form, and knew nothing of the power of true religion. At this time he became acquainted with a man who was very zealous in the things of God, as he then thought. They bought tracts, and walked miles on Lord’s days distributing them, hoping others might believe through

reading them. But all this was zeal without knowledge. His friend, who was a bell-ringer at the church, had to give up the post for conscience' sake; when our friend filled the vacancy, saying he would rather be a doorkeeper in the house of God than dwell in the tents of wickedness. He continued about 18 months, when his conscience became very tender. He began to fear, like Bunyan, that the bell might fall on him. The friend and he had many meetings for prayer in the cellar under the church. He was on duty every alternate Lord's day for the Railway Company. Then he, with several others, opened his house for prayer meetings. Thus he was instructed in the things of God apart from any means of grace, as there were none at that time at Blackpool. Like the noble Bereans (Acts xvii. 11), he sought the Scripture to see whether these things were so. By this time he had become established in the doctrines of predestination, election, and the final perseverance of the saints; and was obliged to withdraw from a meeting, where upon asking the question if Judas could have been saved, he was answered in the affirmative. We now pass over a number of years to the time when the cause of truth established at Poulton by the late Mr. Fairclough, was removed to Blackpool. There had been a union formed between him and some of the friends there that was not severed by death. His experience is described by Hart's hymn:

“ Their pardon some receive at first,  
And then compell'd to fight,  
They find their latter stages worse,  
And travel much by night.”

Thus he was favoured in not being kept, as some are, many years with the felt burden of his sins. On receiving pardon he was enabled to go home from work and relate to his wife how the Lord had appeared for him, and delivered him. His happiness created a great love to God. He asked her to kneel with him and praise the Lord, and they rejoiced together. He was now enabled to join the church at Blackpool; and being accepted, he and two others were baptised at Blackburn by Mr. Hinchliffe, there being no baptistery at Blackpool. It was not long before he was led to read and speak in the name of the Lord. This he did for a time for the friends at Fleetwood, and later at Blackpool, at first in conjunction with the late Mr. T. Russall; since whose death

he has mainly led the services; and that the word spoken by him was blessed we have witnesses.

We now come to his latter days. For some time before his last illness, a felt darkness came over his mind. He remarked to his wife that his religion appeared to be swallowed up with having to attend to the things of time. His end was quite unexpected. He had complained for some time of pain in one foot, which proved to be gangrene. He suffered greatly, and took to his bed on the 21st of February. In the beginning of his affliction he felt very rebellious, saying the Lord was able to lessen his sufferings. On visiting him, one friend said he thought he would preach again. His reply was, if he did, he would tell them something he had never done before; but remarked he had no wish to get better for himself. On another occasion he said to two friends he was in Job's place, down in the ditch, and was wanting dew and unction. Another time one of the deacons sang hymn 527. He tried to join in the 5th verse, but very faintly,

“The Lord delights to hear them cry,  
And knock at mercy's door.”

He remarked to a relative, “Nothing remains for us to do, salvation's work is done.”

His weakness prevented him conversing much towards the last. His wife could hear him addressing the Lord in prayer, but could not make out the words. He gradually sank, and passed away on March 25th so calmly that his wife could scarcely realise that he was gone. By his own desire, Mr. Willens, deacon, performed the last rites at the Blackpool cemetery, in sure and certain hope of a glorious resurrection.

J. PEARSON.

He that will indulge, or can do so, unto sloth or negligence in himself on the account of the promised working of the Spirit of grace, may look upon it as an evidence that he hath no interest or concern therein; for He ordinarily giveth not out His aids and assistance anywhere but where He prepares the soul with diligence in duty.—*Owen*.

After He [the Holy Spirit] is received, He is the continual breath of spiritual life; yea, as much as the air we breathe is of natural life. Every spiritual sensation of peace, comfort, and joy in God the Father, is from the Divine agency of the Lord the Spirit.—*Romaine*.

## NOTICES OF DEATHS.

JOB ODNEY, of Bottlesford, passed away, Nov. 4th, 1912, aged 87. The work of grace in our friend was gradual but effectual. I have heard him say that he was a member in a public-house, but such was the power of grace in him he was obliged to leave it. Nevertheless his guilt increased, do what he would—his prayers, his chapel-going brought him no peace. Thus the Lord led him on, and instructed him in his own helplessness. Added to his trouble was the thought that God had not heard his prayers; but one day as he was working in this distress of mind, the Lord applied these words with power to him, "He hath not said to the seed of Jacob, Seek ye Me in vain." Faith was given with the words, which set him blessing and praising God to such a degree that he was obliged to leave his work and go home. In this way the Lord taught him salvation is of grace, and made him a lover of a free-grace ministry, and those that preached it. His house and table they were welcome to. He was little in his own eyes. He wished me to bury him, and said, "Do not say anything about me." His zeal for the house and the honour of God commended him more than all I can say of him. His last days were days of darkness, but his ransomed soul is where his Lord is his everlasting Light.

W. HALE.

On November 16th, 1912, aged 78, SARAH ANN COTTINGTON, of Frant, Sussex, passed peacefully away. Her breathing becoming more and more difficult, one of her daughters said to her, "We cannot help you now, mother." Her answer was, "No; Jesus can, Jesus does."

H. WHIBLEY.

ELIZA, the beloved wife of Mr. James EWART, of Long Buckby, died on the 29th of November, 1912, aged 64. In the beginning of her late affliction I was asked to see her. She told me how wonderfully the Lord had appeared to her and blessed her, how He had made known Himself. She said she felt the eternal God was her Refuge, and the everlasting arms were underneath. After this she got a little better, and was able to be up for a few weeks. When I went in November I found her very ill in bed. This time she was much depressed, and extremely weak; but she said, "I know He will never leave me." I prayed with her before leaving. She is now at rest. "Absent from the body, to be present with the Lord." How one begs of the Lord that He would in these dark days of declension and of departing from the truth blow upon the dry bones by the power of the Holy Ghost! "The ways of Zion do mourn, because none come to the solemn feasts." So we in these small villages feel it.

EDWIN MINOR.

WILLIAM WEST, of Calne, formerly of Hornsey, minister of the gospel, triumphantly entered into his eternal rest, after a long and painful illness, borne with great patience, on Dec. 1st, 1912, aged 71 years. Further particulars may (G.W.) follow. M. E. H.

GEORGINA P. SCOTT, wife of George Scott, of Trowbridge, died on Dec. 4th, 1912, aged 61 years. She was a member of the "Strict" Baptist cause meeting for worship at the Halve, Trowbridge.

J. L.



On December 16th, 1912, JOHN FOWLER, of Devizes, entered his eternal rest, aged 84. C. H. F.

HENRY JAMES OWEN, of Tiverton, near Bath, fell asleep in Jesus on Dec. 20th, 1912, aged 65 years. Our departed friend was one of those specially favoured children of God, eternally appointed to glorify their Lord in the furnace of painful bodily affliction, continued for many years. During the prolonged time of his sufferings, the "everlasting arms" sustained him; and there were seasons when the Lord's mercy sweetly softened and cheered his heart amid all the pains of his body.

He was of a singularly humble spirit, with an abiding sense of his sinfulness and unworthiness, which kept him low in his feelings. But for some time before the end his consolations increased, and his soul was often filled with the peace of God which passeth all understanding. The aboundings of grace were vouchsafed. He was enabled to "rejoice in the Lord;" and whilst he could speak, he testified of the goodness and love of his covenant God. Thus our friend was privileged to "pass the river, telling the triumphs of his King." Now he is at rest, in peace, with Christ. E. C.

On the 27th of Dec., 1912, in his 86th year, THOMAS MARRIOTT, —a God-honouring and God-honoured deacon of the church at Winchmore Hill, London. He was gently taken away from a painfully felt body of sin and death, in which for more than half a century his redeemed and spiritually enlightened and renewed soul had groaned. Truly he had the one special mark of them for whom Jesus entered into death, that He might destroy him that had the power of death, and to keep them in darkness and delusion and ignorance. All the while he was in time after he was quickened into life, and felt the solemn reality of his condition and position as a sinner against the God who had given him life and breath and all things, he was subject to bondage through fear that he was not delivered from so great a death. He felt it was the just due of his sins, and he much needed the strong consolation that this God of Abraham has given to them who have fled for refuge to lay hold of the one only hope set before them in the salvation of God. He was favoured at times with some felt nearness to God in prayer, and felt that he had an Advocate that pleaded for him against his adversary the devil, and was made to feel that Jesus was his beloved Intercessor pleading for a vile transgressor His atoning, precious blood. "Great Rock, for weary sinners made," 924, was one of his favourite hymns; and also, "Prepare me, gracious God, to stand before Thy face," 471. The whole of that hymn was his most constant prayer, but after all his fears, and conflicts with Satan and unbelief as to how it would be when the solemn time of his death came, he calmly left all with a smile on his face, without a sigh or a groan. S. BARTLETT.

JOSEPH WELLER, of Flimwell, who departed this life, Jan. 12th, 1913, aged 72 years. He was the eldest son of the late Mr. Weller, minister of the gospel at Robertsbridge. M. RUMENS.

THE  
GOSPEL STANDARD.

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APRIL, 1913.

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

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WORKS TO BE REMEMBERED.

DELIVERED AT WILDERNESS ROW CHAPEL, LONDON, ON WEDNESDAY,  
MARCH 18TH, 1857, BY JAMES SHORTER.

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“Remember His marvellous works that He hath done.”—Ps.  
cv. 5.

THE bare, natural remembrance of the works of God, of which we have read or heard or have had experience, is not of much account. It is a *spiritual* remembrance of the marvellous works of God that is a benefit. But who is sufficient for this? Man cannot attain unto this of himself. It must be the great Remembrancer, the holy and blessed Spirit, that must bring the marvellous works of the Almighty into our minds; setting them before us, and impressing our hearts with them; or else we cannot spiritually think upon, and ponder over the marvellous works of His hand. It is well for us to know, and the Lord by His effectual teaching makes us sensible, how absolutely dependent we are upon Him for every right thought, and right remembrance of the works of His blessed hands. If it were not so, we should fall into Arminianism, of which we have yet an abundance. And the Lord makes us feel how dependent we are, lest we fall a prey to that dreadful beast, pride, which sometimes becomes rampant, and does us much mischief, leading us far astray; and then we need the rod of correction to bring us back, and lay us low at His blessed feet.

It is necessary that we remember the marvellous works that He has done, as it is in this way our souls are supplied with proper nourishment. For it is not the works that we have done, are doing, or think to do, that will feed our souls. It is the “marvellous works that He hath done,” believed and thought upon by the Spirit’s help, that are proper, nourishing,

and strengthening food to our souls. And if the Spirit takes of the things which are Christ's, and sets them before our minds, we shall find the works of His hands, which are verity and truth and are infinite in excellence and glory, will afford a repast none know anything of but those who are under His teaching.

What says the Song of Solomon? "I sat down under His shadow with great delight, and His fruit was sweet unto my taste." These are the marvellous works that He has done, and it is requisite we should remember them, that He may be glorified. We cannot glorify Him for them, except we have knowledge and remembrance thereof. His marvellous works must be known, remembered, loved, and pondered, that we may glorify Him. The Lord sets His works before our eyes that we may glorify Him, telling of His wonderful doings. And it is necessary that we remember the marvellous works that He hath done, that we may have confidence with regard to the future. When we ponder deeply His marvellous works which we have had experience of, the feeling of it encourages the heart to leave to Him all future things, whatever may arise; for this answers all questions, "The Lord will provide." Now when you have seen, pondered, and believed the marvellous works which He has done, have you not found it to have this effect—"I was brought low, and He helped me" (Ps. cxvi. 6)? This encourages us to trust for the time to come. He that helps us in the sixth trouble we may rest assured will not fail us in the seventh.

"Remember His marvellous works that He hath done." He is the God that doeth wonders. They are marvellous for the number of them; they pass all reckoning; the works of the Almighty cannot be numbered. You cannot count the number of the creatures of His hand; neither can His wonderful ways and works in sustaining them be numbered. How many are fed every day; man, beast, and birds throughout the earth, and creatures in the sea; all from the inexhaustible stores of His goodness, power, and wisdom! It is in Him that we live, move, and have our being. Do we ever realise it? Has it ever entered into our hearts to think upon His mighty wonders which are so evident? For every creature has its supplies from the Creator, from the treasures of His goodness: "The eyes of all wait upon Thee, and Thou givest them their meat in due season" (Ps. cxlv. 15).

All the innumerable beings about His throne are receiving continual displays of His infinite glory, and are constantly drinking in full draughts of bliss from the infinitude of His love and goodness; so that the number of His marvellous works is past all conception, and the greatness of them beyond all thought.

Then to look at creation, and consider it for a moment, how we are lost in the thought of it! I often am. And then the government of all things, and the wonderful displays of His divine power in times past, of which we have read in this wonderful Book, the Bible; which is full of the most wonderful events that can be rehearsed: and they are marvellous to us indeed. They set forth the glories of His nature, name, and majesty; and when we can spiritually ponder them, we feel that His name alone is excellent. They are marvellous, too, with regard to the grace, mercy, and kindness manifested in those works. "The Lord is good to all, and His tender mercies are over all His works" (v. 9). And if our eyes are opened to see, we shall observe such a vast variety and infinity of goodness displayed in all His works abroad, it will fill us with admiration.

Now there are but few, comparatively, who are favoured to know by experience the great, sovereign, and wonderful displays of His mercy in delivering and rescuing, in counselling and comforting, and in making a way when they can see none. I say there are few whom the holy and blessed Comforter helps to remember and ponder the marvellous works of His hand; which causes them to love and adore Him in their inmost souls. There is such a thing even now, as in former times, for a man to be brought to his wits' end, and for his distress to be such that he cannot speak, so sunk down; and the enemy just about to take the last stroke at him (as Bunyan represents); and if the timely aid of the Almighty does not interpose, there seems no way of escaping destruction. Add to this the enormity of our conduct, the baseness of our ways, and it may give occasion for Satan to say, "You will have no help from heaven; you have done with that; you have closed the hands of God by your vile doings." This makes altogether such a situation that it appears now it will be indeed the greatest of wonders if the Almighty hears the groans, grants the petitions, and sends help to one in such a case. And marvellous I say it is, when hope has almost given

up the ghost, and when the adversary has been taunting, asking, "Where is now thy God?" that Jesus has come leaping over the mountains, skipping over the hills, smoothing the mountains into plains, and has said unto thy soul, "Fear not, I am thy salvation;" and the eyes are fixed on Him, the heart's whole affection given to Him, and the poor soul falls down at His blessed feet and says, "Lord, it is Thyself—Thou art the God that doeth wonders. Thou art beauty, Thou art glory, Thou art majesty, Thou art eternity, Thou art infinity, Thou art excellence." Oh, how is the heart enraptured!

Do you know anything of the greatness and marvellousness of the mercies that visit a poor sinner in times of need? It makes the Lord's name to be as ointment poured forth; it makes Him appear in such glory and majesty, and so endears Him to the heart, the soul can feelingly say, "Whom have I in heaven but Thee? and there is none upon the earth I desire beside Thee."

There is one marvellous event, my friends, that the psalmist who penned this psalm, and other good men, did not live to realise; but it was set before them. They viewed it by faith, and were assured of it; but they died without the sight. They saw not *God Incarnate*—they did not see Jesus. They did not see Him hang upon the tree. No. "Well," say you, "neither have you seen Him hang there." But we have the fullest evidence that it was so. We have also sometimes the fullest evidence that we are interested in that event. Some of us have, I believe, been led to view Him with the eye of faith bearing our sins and carrying our sorrows; and by His death upon the cross delivering us from going down to the deserved pit of destruction. This, my dear friends, is it which puts our hearts in tune, and makes our souls to sing.

Now all your repentance, suppose it to be the greatest that ever was—all your sorrow, and my sorrow, and all the sorrow of all the people that have ever sorrowed for sin, would never atone for one sin, nor make satisfaction to God for one offence; and if we could weep out our eyes for sin, it would never do the least real good to the poor, guilty conscience. No, never. But when the sinner is brought to feel his state of guilt and ruin, and then is directed to this great and blessed Sacrifice for sin, and also to the great Sacrificer, the Lord Jesus, who offered up Himself without spot unto God

for us, and we are enabled to believe in this, that He died for us, the Just for the unjust—here is an antidote, a balm for every wound. This proclaims a full deliverance to our souls. This brings forgiveness; it brings justification and solid peace. This brings liberty of access unto the living God through this new and living way, and gives us to feel that the Almighty, the just, holy, infinite God, is indeed a Friend to us in Christ—a just God and a Saviour.

Some of the most marvellous works of God were for *God to become Man, and take the sinner's place; for the Just to die for the unjust; the Shepherd for the sheep; the Husband for His bride.* The great and good Almighty Saviour thus bought His church with His precious blood. When a man sees and feels his own guilt, and has innumerable fears in his heart, and strives and struggles to be free, but in vain, and his fears increase more and more; then for the atoning blood to be applied, it is the most memorable time of the man's life. It is a wonder of wonders to him; it is a great and special day of deliverance. That was a wonderful day when Israel came out of Egypt, when the passover was first instituted; when the blood was sprinkled upon the lintels and side posts of their doors; when first of all they had experience of salvation by blood in a remarkable manner.

Now, my friends, if ever you know what it is to come aright unto the blood of Christ, to have it on both sides of you, and above you, so that you are purified by His precious blood, it will be one of the most remarkable times that you have ever experienced. These are the things to be remembered. The Holy Spirit has this end in view in making us acquainted with Christ crucified, and with our salvation by His death,—that these blessings may be remembered. He drives the devil and the doubts and fears away which distress us; He sanctifies our hearts, brings liberty to us, and causes us to know the rest wherewith He makes the weary to rest; and to realise the promises of the living God, and the treasures of His great goodness, that they may be continually brought to our remembrance. But there are times when, if we would give the world to remember in the same blessed manner, we cannot do it. Oh, what confusion does my poor mind sometimes get into, when I try to think of my interest in that marvellous work of the Lord! I cannot bring it to view, or make out that it was done for me. I hope it was,

and do not feel, perhaps, very much fear of the contrary; but cannot make my heart to trust and rejoice in it. But when the Holy Spirit brings it to my mind afresh, oh how clear and sweet it is! He shall "bring all things to your remembrance, whatsoever I have said unto you" (Jno. xiv. 26). He makes use of the reading of the Word, and of the preached gospel, and of the ordinances of His house, to bring all things to our remembrance, setting them before our minds, sealing them on our hearts. For how is it that we are comforted and edified? Is it not in remembering the marvellous works of the Lord? If we can be sure we are in the way, then have we good ground to conclude that it will be right with us at the end. And though our confidence is at times so low in its degree that we cannot realise it, yet how comforting it is when the Spirit helps us to remember the marvellous works that He has done for us.

Now, one of the marvellous works the children of God have to look at is, *the gracious operations of His hand upon us*; in the first instance, in making us feel the evil of our unspeakably wicked hearts. How many thousands of our fellow-creatures are thinking, as we once did, that they are in the way to heaven, and yet they have never had their eyes opened to see what is their dreadful state, both through original and actual sin. Now, why did the Lord condescend to open our eyes, and not theirs? How is it we are brought to look into our hearts, to see and feel how sinful are our thoughts, desires, words, and actions, and to weigh ourselves in the balances of the Word of truth? How is it that we have our secret sins set in the light of His countenance, and our mouths put into the dust, if so be there may be hope? How is it we are brought to a feeling sense of our evil, and heartily and loathingly to confess our sins and our abominations before the Lord, when none but He sees us? Who brings us to have these solemn dealings with the Almighty in secret? This is a marvel of grace, of sovereign power, and of divine faithfulness—to open thy blind eyes, and the grave of thy lusts, and bring thee to feel what thou art before God. How many professors there are who do not want salvation by grace, because they have not felt themselves totally lost by their works. Well then, God be praised for ever and ever for this marvellous grace and mercy, in opening thine eyes and mine. Oh, may we never forget what we were. May we

remember that it is God who hath made us to differ. It is no chance thing; no, but it proceeds according to His eternal purpose and covenant plan of mercy. He quickened us who were dead in our trespasses and sins, because He determined in eternity that we should be vessels of mercy, ordained to honour and glory; and therefore it is that we are made to feel our need of mercy.

Now I have at times been greatly tempted, and have found when Satan has been permitted to assault me, and the Lord has suspended His divine operations, leaving me to grapple alone with the enemy, he has always sadly distressed me, and brought me to my wits' end. It has made me feel my strength no more than that of a worm, and that he had the strength of a lion. And I have been made to feel, if the Lion of the tribe of Judah had not put forth His power to save me, I should have been destroyed by the devil. Now, my friends, I have proved in such cases to have no strength at all of my own; but God has raised me up when cast down by the enemy. He has healed my wounds as surely as Satan has wounded me. He has always liberated me, opened the door of the prison, brought me out of darkness, proving Himself my Saviour still. He has shut the lion's mouth; He has made my adversaries to be ashamed; He has lifted up my head above my enemies; He has girded me with gladness; He has put a new song of praise into my mouth; and I have blessed His name. And these are marvellous doings to me.

Now have you not found some of these things in your own experience? Have you not been sunk down by the power of the adversary, and has not your life seemed clean gone? Yet the Lord's delivering hand has come, even when you have been long down, and felt that there was no rising up, and feared His mercy was clean gone for ever; but when He has turned your captivity, you have found your fears quite groundless. Therefore you can now say, "The Lord has dealt wondrously with me, and He is a God that doeth wonders." And in the way of providence have there not been seasons when some of us have been so sunk down and covered with shame and confusion, it has seemed to us as though the hand of the Almighty was gone out against us; as if everything was conspiring against us to bring us to ruin?

There are some seasons in a believer's life when it seems to



him as if the world, the devil, the church, and his own family were all against him ; he seems as one cast off by all, like one trodden down by the enemy. So it has seemed to me. But this is to show us, " Salvation is of the Lord." Therefore, at the appointed time He makes all straight—and there seems such a beautiful harmony in events—one kind act of providence after another ; one kind friend or other turns round to us, and the combination of events proclaims that the Lord is a faithful, prayer-hearing, covenant-keeping God still. And says the poor soul, " What a fool I was to think that God would lie, or the Almighty would change, and that His promises were not to be relied on ! What a fool I was to be in such haste, after waiting only a little while for deliverance ! Why, see ! it came at the right time, and in the best way after all." Well, we think we cannot forget such events as these. We have a table spread for us, and tokens that God is faithful ; that a well is springing up, and will for ever spring ; and we feel sure the Almighty is on our side, and we roll all our cares on Him. Thus we do, as Israel did in the wilderness ;—when they were supplied, they sang His praise ; but they soon forgot His works, and murmured in their tents. Alas, we are like them in many things ; but God remembers His covenant still, and will not forego His gracious purposes, though we do greatly err. God is faithful, and cannot deny Himself. Some see more of the wonders of His faithfulness and grace than others.

Now with regard to *our being united and kept together as a people* ; I have pondered it in my mind, and it appears marvellous to me how we have been supplied. We have not had large or rich congregations, and often it has seemed to me there must soon be an end to our little cause ; and moreover, I have often felt as unfit for preaching as a post, and it has seemed as if all was coming to nothing. But then, again, providence has worked in such a way for us that we have had no lack of anything, but have been marvellously supplied unto this day. And the wonders of the Lord's hand to me individually, have surprised and humbled me, and made me ashamed of my unbelief and hardness of heart, and to adore Him, dissolved in gratitude at His blessed feet, many times lately. I am very sure of this, that we have a marvellous Being to deal with ; and it seems to me that I am the greatest of all sinners, because, having had such discoveries of His

goodness, yet I have so wonderful a measure of unbelief, I can yet question His mercy. I wonder at myself, and wonder if others—having had such proofs of His goodness and faithfulness—are capable of doubting Him again, as I have done. I am ashamed of myself, but, nevertheless, think it but just to acknowledge His mercy before Him and before the people. O, may we be enabled to remember, by His blessed Spirit, the marvellous works which He hath done !

There are also some marvellous works which He hath done *with regard to our adversaries*. And I have often said in my soul before God, let me never try my hand with the enemy ; no, let me never venture. It is such a puny hand I am sure to be mastered. But let me bring all my enemies to Thee, and leave them all with Thee. I have sometimes been able to do thus, and have then seen with what ease the good Redeemer treads them all down. Nay, I have seen that He has so turned the enemy he has become friendly. I think this was a marvellous thing concerning Jacob, when Esau was resolved to do him mischief—when they met, Esau ran to him, embraced him, fell on his neck and kissed him. And have not we in our experience seen something similar ? Indeed, my friends, I have been terrified by the thoughts of enemies, and the Lord has enabled me to bring them before Him, to leave them in His hands, casting my burden upon Him. And when I have seen the enemy, I have not been afraid. It has been evident that, being in the hand of the Lord, he could do nothing, verifying the truth, “ If God be for us, who can be against us ? ”

I am satisfied of this, that the Lord’s dear people will prove every jot and tittle of His Word to be true, and “ no weapon formed against them shall prosper.” He does not say there shall be no weapon formed. No ; the weapon shall be formed, and shaken over your heads, so as to make you terribly afraid ; and while looking at the strong hand of the enemy and his rage against you, you will be obliged to sigh and groan to the great Deliverer. And He saith, “ The wicked shall not prosper, I will break them in pieces, I will bring them down, and they shall know that I am the Lord.” Look, too, at what Pharaoh and the Egyptians would do, but they were not able. The Lord buried them in the sea. Israel saw the Egyptians that day, but the Lord said they should see them no more for ever. The Lord brings us to see the adversary,

and to feel that we are without strength. He then puts forth His hand, that we may see His power: "And Israel saw that great work, and they sang His praise."

Do not think of combating the adversary thyself. If thou hast an enemy, tell the Lord all thy case, commit it to Him. Thou art unequal to the contest, and it becomes the defenceless sheep to take shelter behind the Shepherd. David says, "Thou hast been a Shelter for me, and a strong Tower from the enemy." "Thou hast covered my head in the day of battle" (Ps. lxi. 3; cxl. 7). And therefore, when we reflect upon past experience, the adversaries we have seen, how greatly we have feared, and how the Lord has worked for us, it is to us an encouragement for the future.

Remember the marvellous works of the Lord which He hath done for us. May we be helped to trust in Him, and to rest upon Him, and give all the glory to His great name.

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### MEMOIR OF MRS. DRUMMOND.

A MEMBER OF BERNARD GILPIN'S CHURCH AT HERTFORD.

*Born, 1795. Died, 1886.*

*(Continued from page 118.)*

IN the early part of September, 1876, a sore and bitter outward trial fell upon her, which appeared as if it would overcome her altogether, at her great age, 81. Her spirit was wrung by it day and night; there was no complaining against the Lord, but deep, spiritual confession that it was for her sin this great cross had come upon her. One morning weeping she said, "The words have come to me,

" ' Rejoice, believer in the Lord,  
Who makes your cause His own.' "

O Lord, that Thou wouldest make this cause Thine; undertake it for me, unworthy as I am! Thou hast surely undertaken thousands of times before for me, wilt Thou now for Jesus' sake? Bitter as this trial is, sometimes I feel an inward happiness I did not feel when all was ease and quietness. I keep right on praying—if it is prayer. How this trial has marred everything outwardly! I feel sometimes the Lord is answering prayer by these things; for how often lately I have cried, 'Be not silent unto me.' And did He not say to me a little time back,

“ ‘ Be to this world as dead,  
Alive to that to come ’ ?

and this word, ‘ As many as I love I rebuke and chasten ; be zealous therefore, and repent ’ ?

On Oct 1st, when in the very heat of the trial, she preached the word was most suitable. Mr. Benson’s text was, “ Our fathers trusted in Thee ; they trusted, and Thou didst deliver them ; they cried unto Thee,” etc. (Psa. xxii. 4—6). What hope was wrought in her heart that the Lord was with her in the trial ! yea, had permitted it for her sin, which she felt most deeply, and desired in confession and humiliation to depart from. Truly she stood astonished at the Lord’s tender compassion towards her. Again the following Sunday, though she had to walk through darkness and rain outwardly, nothing was mentioned but praise to the Lord for thus helping her *in* her great trouble ; for that remained the same. But on the following Wednesday the Lord in a most marvellous manner (I must say), in judgment, although we felt with great mercy, brought about a change ; and so ordered it that she should witness it. I cannot write particulars. Let it suffice that she with her whole heart and soul acknowledged the Lord’s great goodness and tender compassion, declaring with sweet confidence that she had a Father in heaven who had heard our prayer, and fulfilled His own word upon which He had caused her to hope. And on Nov. 26th she got a sweet revival in the chapel, and spoke as follows ; “ Shall I grudge to bear the cross when the crown is in view ? O let me not. How I have dreaded death ! but now I do not. Yet O, my sins, they pierce me. When I think of what He has done, is doing, and has promised to do, and yet that I have been afraid of a man that shall die ! How many sweet words keep coming to me that I have had ! ‘ This God is our God for ever and ever, and will be our Guide even unto death.’ ‘ What more can He say ? ’ ‘ What more can He say ? ’ and again, ‘ Immanuel, God with us ! ’ ”

In Feb., 1877, she had a slight attack of illness. On the 17th she said : “ I have thought many times perhaps the Lord has something to say to me in thus laying me by, and I begin to think it is to show me my sin. How I have been made to remember it this night as it regards —— ! I see it was pride made me do certain things,—that sin by God abhorred. O how detestable does it appear to me now !

All these things coming to my mind made me very low ; but a simple circumstance, ordered by the Lord, I hope, has brought to my mind how I was left a widow with a large, afflicted family and no means, and how He appeared on my behalf. Surely, I thought, He will never leave me at last in sorrow to sink, but will grant me repentance for those sins He brings to my remembrance, and will not suffer them to appear against me at the last day." *22nd.* "Yesterday morning, as soon as I awoke, the words came to me, 'If the Son shall make you free, ye shall be free indeed.' In the evening they came again quite fresh and clear, and I do feel the Lord is dealing most tenderly with me. I still feel conviction not only of that sin, but many besides ; but if His Son has made me free, though I feel them in this world, they will not appear against me at the judgment day." Over and over again she spoke of the Lord's tender kindness to her in so gently taking down her tabernacle. I am astonished to see how loosely she holds all things here below, and how greatly her anxiety increases to be assured of her safety. "Last night," she said, "I was dreaming about paying my debts ; and when I awoke I said, 'Lord, I do not owe man anything through Thy kindness to me ; but O, it is my debt of sin I want paid : this is my trouble. If I might but know that Christ died and suffered for my sin !'"

In the summer and autumn of 1878 she was brought into much perplexing trial in her little business. For a time it looked as though the Lord's hand was going out against her ; but what we thought was ruin and destruction turned out to be our greatest comfort. On Sep. 14th, she seemed overpowered by the Lord's marvellous dealings towards her, and said, "Coming through this outward matter many would think was the cause of the rejoicing ; but indeed it is not. It is the sweet hope that the Lord has heard my prayer and is regarding me, that so overcomes me. I must believe now He never, never will forsake me. How ashamed I am that I have doubted Him !"

In the night of Nov. 10th she was taken with a terrible strangling, which frightened her exceedingly, and she had to fight for breath. After a while the means used relieved her, when her confession of sin and cries for mercy were most urgent : "O Lord, do help me, do pardon me. I have been too anxious after peace and quietness here, but now I want

Thy peace. How soon we are brought down! I hope when death really comes I shall not feel so frightened. Now these words come, 'My peace I give unto you. Not as the world giveth,'—O no, not so." *11th*. "It is as the leper I must come: 'Lord, if Thou wilt, Thou canst make me clean.' That white raiment is Christ's righteousness. If I may but appear in that! Such an attack as I had shows us the vanity of all earthly things." *Jan. 28th, 1879*. "O, if the Lord has spoken those words to me, 'Daughter, thy sins are forgiven thee;' 'Wilt thou not from this time call Me Father?' I do feel so cheered and encouraged by them. You know it is what I have so longed for, the knowledge of the forgiveness of sins."

On Feb. 29th, 1880, when rising, and feeling very poorly, the words came to her softly, "You are going to a better inheritance than the one you leave behind you." She dwelt upon it all day, saying, "You know, if the Son has made me free, I am free for that inheritance." In the following July, on the 11th, her last illness commenced, and continued six years. After suffering extreme pain shingles appeared, and she had little rest night or day. All care and anxiety about outward things were removed. These were a few of her expressions: "Lord, help me, give me submission to Thy holy will. Many years have I laid on this bed without pain; let me not repine now.

" 'Bid me call to mind Thy cross,  
My hard heart to soften.'

Thou hast said, 'Only confess thine iniquities.' O Lord, mine are innumerable; but Thy blood can cleanse them all away—invaluable blood. When I pass through the valley of the shadow of death, be Thou with me. You know I felt this word a few days before I was taken ill, 'Shall not the Judge of all the earth do right?' *He* has brought this pain and affliction; and now let me ask for strength to endure. Did I not, at the worst, kneel down and ask for five minutes' relief? and the pain has never been so severe since."

At another time under great suffering: "'Every branch in Me that beareth fruit He purgeth'—is this the purging? O give me grace to bear Thy purging! How these words have come to my mind, 'They shall call, and I will answer. I will say, It is My people, and they shall say, The Lord is my God.' Perhaps this is sent to bring me to it." The

pain she endured was most grievous to me; one night particularly, when she said, "David said he cried out of the belly of hell, and this is like it; the pain, the burning heat in my back, how can I endure?" On the night of the 27th her cries for help were grievous, but her spirit was in the most chastened, humbled state, acknowledging the justice of her pain, and praying for patience to endure without murmuring; which she certainly did. On the 29th she felt these words, "Be patient, brethren; for the coming of the Lord draweth nigh;" receiving them in fear, saying, "How will He come? In judgment?" On Aug. 2nd, when her sufferings were intense: "'In that day I will give you rest from your labour'—these are days of labour indeed."

All through September she continued very ill and suffering, and became so weak and low in body we thought she must die; but it was beautiful to witness the patient, resigned spirit she usually manifested. One morning after being left to self pity, her sorrow and confession were most touching. The Word appeared to support and strengthen her from day to day. In November she said, "My hope is in His word,—what He has spoken to me. O, if He has said, 'I have chosen you; you have not chosen Me!' But I want one word. O that He would speak again yet one word!" I said, "Perhaps the Lord will give you a little sleep, mother." She answered, "How can I sleep? Pray for me. But O, what are my sufferings to Christ's? Lord, do help me; make haste to help me for Jesus Christ's sake. Now it seems to come again, 'I am with you, and will be with you to the end.'" Then after a while, "He seems to say,

" 'What more can I say than to you I have said,  
You who unto Jesus for refuge have fled?'"

After this the distress passed off, and she slept more or less quietly through the night.

On Jan. 19th, 1881, the words came to her in the night, "Christ rose from the grave, and so shall I." She said, "I often long to be gone. The words came to me this morning,

"'The Holy Ghost this witness bears,  
You stand in Jesus still complete,'

and other words come. It is better for me to tell you this than to be complaining. O yes, I believe the Lord has answered prayer many times since I have been on this bed." On the 9th she suffered much and became fretful, but in a few hours found a change, and said, "I have been very

wrong. Day after day, and night after night, none but the Lord knows what I suffer; but He does give me relief." On the 12th she awoke in great agony, but the words came immediately to her, "Shall I not drink of the cup my Father hath given?" and she said, "I answered, 'Yes, Lord, I will drink of it, if Thou wilt give me strength;' and almost directly I went off into a quiet sleep."

On March 2nd one said to her, "I wish we could get you out." She said, "I do not think it is the will of God I should ever go downstairs again. I do not want to think about it, but to be content with my lot. I do not want to have anything to do with worldly things, but to look beyond; and the Lord does give me many words to help and support me."

*April 18th.* "I am watching and waiting daily, hourly, for the Lord to come and speak to me; it seems such real watching. I cannot explain it. I hope I shall be able to say to my poor F., 'He is come.'" On the 19th she could hardly speak, but whispered,

"My dear Redeemer's love is such,  
He cannot long delay."

All the words He has given me He will not let fall to the ground. O that He would come and speak peace to my soul!" I said, "Mother dear, you are not in trouble?" "Well," she said, "I am not quite sure yet; I watch for Him to come."

In May, when feeling very low in mind and body, she said, "To feel near the end, and not quite sure! but,

"Who wait for Thy salvation, Lord,  
Shall Thy salvation see."

On His word do I hope; but I want Him to come and speak plainly to me, and take me to Himself." *6th.* "I think the Lord says to me, 'I will manifest Myself unto thee as I do not unto the world;' and it seems like an answer, for I have asked Him to do it. Redeemed with Jesus' blood—it is only the redeemed He will manifest Himself unto." On the 8th she was exceedingly low in mind, her cries were touching: "O, if I have made a mistake! If I have said more than the Lord has said to me! Lord, help me a poor, miserable creature. Do tell me I am Thy child. Do come, and speak one word. O, but will He speak? I have said, I am not afraid of death; now it is near, I am afraid. Didst Thou say I was going to a better inheritance? I want a clear testimony." The next day she said,



“ ‘ Eye hath not seen, nor ear hath heard,  
Nor can the heart conceive,  
What blessings are for them prepared  
Who in the Lord believe.’

And I do believe in Him.” On the 18th, when suffering much, she felt as if she must run away from the pain; afterwards saying, “I was rebellious, I never felt like it before.” Many times she said, “How long, Lord? how long?—and yet I do not want to enquire, but to wait the Lord’s time.” At another time, “Pray the Lord to pardon my sin, take away my own spirit, and give me His.”

On Dec. 4th she said, “I think the Lord has told me this morning to

‘ Wait the appointed hour,  
Wait till the Bridegroom of my soul  
Reveals His love with power.’ ”

12th. “Such a beautiful word came to me in the night; it made me not afraid to die, it was so satisfactory; but I cannot now remember it. I have prayed the Lord to bring it again; He can if He pleases.” I said, “Will you lose your confidence if He does not?” “O no,” she answered, “I think I have the substance.”

On the 25th of February, 1882, she gave the following sweet account of the Lord’s tender compassion upon her: “Last night I awoke out of a short sleep restless and full of pain. I dreaded the long night, and thought, ‘How shall I get through?’ when immediately the words came, ‘Christ will bring you safely through.’ I said, ‘Ah! Lord, that was in a temporal thing;’ and it seemed to say, ‘Spiritually too.’ Now I am brought through; and I do feel my hope strengthened that I shall be brought through even to the end. It has quite cheered and revived me. Whenever I awoke in the night I felt comfortable, and thought of many, and could pray for them.”

One day it was the case of the leper she dwelt upon in connection with the word, “Now ye are clean,” &c. Another day the case of Simeon abode with her all day. She said, “He saw Him with his bodily eyes; I want to see Him by faith. I want Him to say, ‘I am thy salvation,’ and then take me to Himself.” She said, “I cannot read the Word, and yet how it does come to me! I hope the Holy Spirit reads it to me.”

(To be continued.)

## PRAYER WHEN OVERWHELMED.

“Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the Rock that is higher than I.”—Ps. lxi. 1, 2. This gracious cry, this fervent spirit of the psalmist, may by God’s mercy be a help and instruction to us. Every quickened soul is a praying soul, a longing soul; and when it is not favoured with access through Jesus Christ, and gets some light to see its condition, there is an overwhelming of the spirit, a grievous fear, a searching for causes of absence and silence. There is a crying as expressed in another Psalm: “Unto Thee will I cry, O Lord my Rock: be not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit” (xxviii. 1). There is such an experience in the saints as having distinct dealings with God. By faith they come to Him; by faith they confess their sins in hope of pardon; by faith they plead the blood of Christ for pardon, seek to obtain God’s attention; and till they get some answer, they cannot be happy. Unanswered prayer we soon begin to think is unheard prayer. Unheard prayer, even the fear of it, is a distress to a child of God.

In some things I know it has pleased God to grant me His ear, and give me some answers, sweet and blessed answers. It is a struggle sometimes to hold fast that He has done anything for us; but it is a mercy not to be permitted to give up what He has done. Some must join with me in this—that God has heard and answered prayer. We may call to mind the scripture: “If I regard iniquity in my heart, the Lord will not hear me;” and then before we get far, the enemy will say, “He will not hear you;” and seeing the iniquity in our hearts, we fear He will not; but if we are enabled to press on *through this crowd of hindrances*, we shall have to say, “But verily God hath heard me; He hath attended to the voice of my prayer” (lxvi. 18, 19). Then we shall have some gracious understanding of the difference between possessing iniquity in the heart and loving it; between being a sinner and walking in sin.

But I know that unanswered prayers become trials. If we have felt we must seek the face of God in anything, and have had some hope He has bowed down His ear and heard us, if we began to look for the answer and found it did not come,

then we have been searched and tried, and through unbelief had fear and trouble. The more distinct the dealings with God we have had, the greater has been our pain in not gaining His ear in some matters. Sometimes the Lord has heard while we have been speaking, and sent answers; sometimes quickly has said, "Be it unto thee even as thou wilt." Well then, to cry and shout and feel He shuts out our prayer, as if there is something between the Lord and us, some sort of bar and hindrance, something that makes our earth iron and our heaven brass, that keeps an answer back,—this is trouble. But a greater would be if we had no heart to pray,—that would be dreadful. I have thought there could be no greater trouble on earth than that. O the anguish, the fear that the Holy Ghost will not help us, but that we shall be left to hardness, to departures from the living God!—this is dreadful.

Here the psalmist from an overwhelmed heart cries, "Hear my cry, O God; attend unto my prayer." We can never sufficiently bless God for an open way, "a new and living way," which Christ has "consecrated for us through the veil, that is to say, His flesh." Then in that way, come, let us go to the Lord; as it is said in Isaiah: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths" (ii. 3). This is the spirit that children of God would fain possess and walk in; saying to themselves and their friends, "Let us go and call on the name of the Lord." And I would say, "Let us seek this God in this evil day, and be found continually seeking Him." That is the one thing I would impress on the Lord's people—that it is of all things the most solemn, vital, and necessary, that we should seek the goodness of God and the gift of the Holy Ghost; that in His power we might seek God's face in the day of trouble, whatever that day may be to us, whatever appearances may be against us.

This is the work of *faith*. Faith does not take account of obstacles; for she looks on God, has to do with God, with Jesus Christ, His Person, work, death, resurrection, ascension into heaven, and intercession there; she has to do with His gracious promise: "If ye shall ask anything in My name, I will do it." And this asking "any thing" in Christ's name is by the presence of the Comforter (Jno. xiv. 14—17). Well, if we have some mountain, a grain of faith in exercise will

remove it. Do we say with cowardice working, "There is a lion in the street, and I shall be slain"? Then what a mercy just a grain of living faith will be! What pleases God most in His people? Faith. "Without faith it is impossible to please Him" (Heb. xi. 6); and the clearest inference from that is, with faith we do please Him. How is it that an act of faith is more pleasing to God than (under the old law) a bullock with horns and hoofs, a forest to burn, beasts for offerings, or the fruit of the body for the sin of the soul? What makes faith more than all these to God? It is that the act of faith is upon *God Himself in Christ*. The plea of faith is for Christ's sake; the reference that faith would have the Father make is to Christ, respecting the sinner's character: "Behold, O God our Shield, and look upon the face of Thine Anointed" (Ps. lxxxiv. 9). And the power that faith says is sufficient is the power of God—only that power, for all difficulties, all sins, all devils, all temptations and afflictions. The power to crucify the flesh, with its affections and lusts, is the power of God—not naked Omnipotence as exerted in the creation, but the power of a living, dying Saviour, of His precious blood, of His gracious promise, of His Holy Spirit put forth. When we can refer God to Christ, look to the power of Christ, plead the promise of God in Christ, I believe that faith pleases God; and in some manner at some time we shall get an answer to the prayer. It would be a sort of dreadful death and despair to some, if they could not pray. I should not know how to live if the throne of grace were closed against me, and I had no spirit to pray. When I feel dull and flat and have no heart to pray, and feel my mind running to a quantity of things instead of prayer, it is a real trouble to me. If we can pray, things will go well; God will work, and work for His own glory too.

"Hear my cry"—"*my cry*" not read out of a book, but written in the heart, welling up in the spirit, the work of the Holy Ghost, as rivers of water flowing, a well springing up into everlasting life. Is it not a real comfort when we can lay our case out before the Lord, and make our worst condition known, confess our vile sins, plead the Saviour's merit, cast a believing look on the blessed Redeemer? One of the most important scriptures concerning Him we have in the Hebrews: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living

way, which He hath consecrated for us through the veil, that is to say, His flesh ;"—O think of it !—" and having an High Priest over the house of God, let us draw near " (x. 19, 20).  
O sinner,

" Why art thou afraid to come ?  
Why afraid to tell thy case ?  
He will not pronounce thy doom,  
Smiles are seated on His face."

Often I am afraid, so afraid lest this is with me—that sin has been indulged ; feeling unbelief, unthankfulness, unholiness all present. Do we get our sins before us ? Do we walk at all with the psalmist in this word : " My sin is ever before me " (li. 3) ? It is painful when we get a backlook, look at a miserable, a mis-spent, unbelieving life, in which we can see nothing wherein we have brought glory to God, see nothing but our sins. Then we are afraid to come.

" Why art thou afraid to come ? "

It shows to me the inveterate legality of my nature, of my unbelief ; for if my soul were more deeply, truly, and thoroughly gossiped, would this legal feeling prevail as it does ? My answer is, " No."

" Hear my cry, O God, attend unto my prayer ;"—and he was a long way off in his feelings, things had driven him to the ends of the earth.—" From *the end of the earth* will I cry unto Thee ; " and perhaps he was then afraid of God's tokens—tokens of His wrath, or had interpreted some providences as tokens of divine displeasure. Sometimes things have seemed so frowning that we have said, " This is what I have long feared ; here is a block put in my way, a hindrance from God." Unbelief is always against us.

Here let me notice two points. 1. When three voices are within, that of legality, that of unbelief, and that of the devil, what do we feel ? Confusion, diffidence, fear, bondage, darkness, hardness, and O, such backwardness to pray, and many evils. Then if we would but take notice of the effect of these voices, and say with a little faith, " Begone, unbelief ! Get thee behind me, Satan ! " it would be well. 2. The second point is this. When we are under another influence, that of the Spirit of Christ, what do we feel ? We feel promptings, suggestions, energy ; we feel moved, impelled, drawn ; we have our eye on the atonement, on Christ's name or some particular character He bears, as Mediator or Intercessor ; and we are driven to Him, we must go, cannot, would

not keep away. The psalmist said, "I will confess my transgressions unto the Lord." I like to be willing to confess my sins: "I said, I will confess my transgressions." We should notice this influence, when we are under it. The Lord help us then to spread our sails, to take advantage of the sweet impulse, the sweet drawings of the Spirit to go to Him, and say, "Attend unto me and hear me; for I mourn in my complaint and make a noise" (lv. 2).

"From the end of the earth will I cry unto Thee, when my heart is overwhelmed"—overwhelmed with trouble, sadness, gloom, fear, and many things; things we would not wish our tongues to utter to a fellow-creature, but would pour out before the Lord. "When my heart is overwhelmed"—with guilt or temptation; when I look forward and have only gloomy anticipations of evil—"lead me to the Rock that is higher than I;" that is, the Lord Jesus, the Rock of Ages (Isa. xxvi. 4, mar.). May we pray, "Holy Spirit, lead me to Him, build me on Him, that whatever storms may come, however by them I may be shaken, distressed, affrighted, I may not be moved." Christ says, "Upon this Rock I will build My church; and the gates of hell shall not prevail against it" (Matt. xvi. 18). "For Thou hast been a Shelter for me and a strong Tower from the enemy." Is that true of us? was it ever so? was there ever a day in our lives when the Saviour of sinners, the God-man Mediator, came down and covered us, perhaps looked on us, and we were so conscious of His blessed eye of pity, of His power and His goodness being over and about us, that we were sheltered, and felt it? I well remember some things in which this was my lot and experience—for the Lord to come and shelter me. "Thou hast been a Shelter for me." Has He been so once to us? Then what are His gifts and calling? Great and wonderful. What is one characteristic of them? They are without repentance (Rom. xi. 29). Did He come? Then cry for Him to do it again. Cry, poor exposed sinner in trouble, cry for Him to come again.

"I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings." "Lord, I have no disposition to go elsewhere, no mind to seek shelter elsewhere. Be Thou my strong Habitation. I will abide in Thy tabernacle, I will trust in the covert of Thy wings, till all these calamities be overpast." "For Thou, O God, hast heard my vows: Thou hast given me the heritage of those that fear Thy name." J. K. P.

## THE BRIGHTNESS OF THE FATHER.

“THE PEOPLE THAT SAT IN DARKNESS SAW GREAT LIGHT.”

—MATT. iv. 16.

Not reason's showy, faint, and flickering light ;  
 Not argument's hot sun dispelling doubt ;  
 Not judgment satisfied dissolving night,  
 Nor worlds with all God's glories girt about ;  
 Not nature, where His flooding glories shine  
 In rich-strewn luminosity of light ;  
 But glory in th' eternal Face divine\*  
 Now stirs the wonder of their waking sight.

Th' eternal Son, where all God's glory beams,  
 Hath clothed Him in His brethren's soul and frame ;  
 And through the Tabernacle† glory streams,  
 Wherein “ 'Tis finish'd ! ” hear the PRIEST proclaim.

Here to new eyes great Light hath now appear'd,  
 For in the Son from heaven God's glories shine ;  
 And in His tabernacle, deep endear'd,  
 There speak and work heaven's Founts of Light divine.

There, full, the light of Mercy they behold ;  
 There Justice smiling, weeping they decry—  
 Whose arms, once rigid, Mercy now enfold :  
 A blesséd union strikes th' adorer's eye !

Of old—to faith, sweet, ancient days of love !—  
 When His delights were with the sons of men,  
 'Twas fix'd, in thrice blest intercourse above : ‡  
 They love us now—and how They loved us then !

O blest eternal Friendship ! || love unknown,  
 But now beheld ! for this great Light they see.  
 At its appearing shades of death have flown :  
 Themselves see blesséd in the Deity !

Black sinners here from blood see Light arise—  
 The Light of *sins for ever wash'd away* ;  
 And in the Light of love from Jesus' eyes,  
 Behold the promise of eternal day.

O'er all the darkness of the sinner's sky  
 The glory spreads of power to make him blest :

\* Heb. i. 2, 3 ; 2 Cor. iv. 6.      † Heb. x. 5.      ‡ Prov. viii. 30, 31 ;  
 Jno. xvii. 26.      || Jas. ii. 23 ; Jno. xv. 15 ; Song v. 1, 16.

To save him "to the uttermost" 'tis nigh ;  
 And Jesus seals His purpose in his breast.  
 Within his soul, love, hope, and faith combine  
 To shed a Light whose Source is in the veil ;  
 And glory from deep promises doth shine,  
 And speaks that sweet fulfilment shall not fail.  
 Thus is he blest ! for, once enveloped deep  
 In all the darkness of hell's woes profound,  
 His soul has risen from its sinful sleep,  
 And moves t' embrace heaven's opening Light around !  
 Crowborough. E. LITTLETON, JUN.

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### AFFLICTION OVERRULED.

A MORNING READING BY JAMES BOURNE.

Nov. 7th, 1840.—Psalm civ. 9 : "Thou hast set a bound, that they turn not again to cover the earth." God brings many afflictions on His people of various kinds, to remove their pride, conceit, and independence of Him, and to cause us to sit in a low place and watch His hand. But He sets a bound to these, that they shall not go beyond His intention ; that is, to cause us to cry to Him and to humble ourselves before Him. And if we are enabled to judge ourselves, we shall find these afflictions bounded and limited ; but we must have them all our days to check many things in all directions. Now if there be any alteration of outward trouble, any clearing up of providence, the world then sing care away ; and there is something of this in the people of God. But there is no real remedy applied, unless we get a taste of God's mercy in that blessed everlasting covenant. He gathereth up this deep in storehouses (Ps. xxxiii. 7) ; and pours out a little here and a little there of these waters of affliction, according as He sees these evils—pride, or covetousness, or conceit, to prevail. He does this to bring us down to that godly simplicity He would have.

This corresponds to the words of Jeremiah from the Lord : "Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people and without understanding ; which have eyes, and see not ; which have ears, and hear not : Fear ye not Me ? saith the Lord"—this we have need to do at any lifting up of His hand :—"will ye not



tremble at My presence"—this presence is *anything untoward*,—"which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" (Jer. v. 20—22). I am always ashamed to think how little use I make of Jesus Christ, which is the end for which He deals with us. I long now for Him to be with me and all my children in all their pursuits.

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### CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM "THE THRONE OF GRACE," BY R. TRAILL, A.M.

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

DOCTRINE: THAT THE MAIN GROUND OF ALL THE BOLDNESS ALLOWED IN COMING TO THE THRONE OF GRACE IS IN OUR LORD JESUS CHRIST.

The interest, and room, and place that Christ hath in this throne of grace is the ground of all allowed boldness in coming to it. When people are secure, nothing is more commonly practised by them than fearless rushing into God's presence. Any carnal, careless sinner can, when he will, bow the knee, and make what he calls a prayer to God. But when conscience is awakened, and light darts in to make known to them somewhat of God and of themselves, it is then found a matter of wonderful mystery and difficulty to perceive anything that can justly and sufficiently support the confidence of a self-condemned sinner in his approaches to God for mercy. Hence it is so often seen that this is the common way of all the ungodly, and of such as are ignorant of God in Christ. While they are secure, and blind, and hardened, they feel nothing, and fear nothing; but when death and judgment approach, and stare them near in the face, and when they begin to think in earnest that they must stand before God, and receive their eternal doom, being ignorant of a Mediator, and quite estranged from any believing employing of Him, they sink in discouragement and despair. And alas! how many miserable sinners are there that are never awakened out of the sleep of security until they are plunged in the very pit of despair!

The resolution therefore of this question—How a sinner may draw near to the throne of grace with confidence, so as to be welcomed by Him that sitteth on it, and may receive good things thence, is only in this—that this boldness is all *in and by Jesus Christ*. My work therefore at this time, and it is indeed the main work of ministers at all times, is to declare and show you how our Lord Jesus Christ is the ground and foundation of true confidence in coming to God. And herein I would lead you to such things that concern the Lord Jesus as are commonly known, usually talked of, but rarely duly pondered and improved.

1. Let us consider the Person of this Mediator by whom we may have access with boldness (Eph. iii. 12)—a wonderful Person, the Son of God made Man; a marvellous Man, by whom all men may be accepted with God, when there is not a man in the world that can be accepted of God in his own name; yet all that come in Christ's name are accepted. Our Lord Jesus Christ is God's own Son, the Son of God tabernacling in the flesh; "God manifest in the flesh;" "the Brightness of the Father's glory, and the express Image of His Person" (Heb. i. 3). "There is one God, and one Mediator between God and men, the Man Christ Jesus: who gave Himself a Ransom for all, to be testified in due time" (1 Tim. ii. 5, 6). In due time it will be seen what this ransom was paid for, and for whom; for every one of the ransomed shall get their liberty and inheritance in God's time and way. People commonly profess the faith of this truth, that our Mediator is God and man; but how little is it improved by faith! We do not consider Him, how great a Person He is, and how fit for us (Heb. iii. 1, 2). Such as have any serious thoughts of God and of themselves (and they are in a forlorn state that have none), find the necessity of a Mediator, when they consider the strictness of His justice, the power of His wrath, the perfect purity and holiness of His nature, compared with the sinfulness and vileness of their own nature, hearts and lives. But there is another deeper thought of God that will discover as great necessity of a Mediator, and that is of His greatness. With God is terrible majesty; with God is unsearchable glory. How can there be a bold and acceptable approach to Him of whom we cannot frame a right, suitable thought? How is it avoidable but that all our worship must be to an unknown God? for "no man hath seen

God at any time" (Jno. i. 18). Here comes in the Mediator Jesus Christ, who is not only a screen betwixt justice and us, but is a glass wherein we may behold the glory of God. This glory is only to be beheld in the face or Person of Jesus Christ (2 Cor. iv. 6). . . . Nowhere else is He to be sought or found, but as a consuming fire. God of old put His name at Jerusalem; to it they must come with their solemn sacrifices: when afar off, they must look to it, as Dan. vi. 10. When they are bade to remember the Lord afar off, it is added, "And let Jerusalem come into your mind" (Jer. li. 50). Now Jerusalem, temple, altar, holy of holies, mercy-seat, priests, sacrifices, &c., were all but shadows of Jesus Christ. Under the New Testament, when Christ is come, the name of God is in Him; and all worship and approaches are to be made to God dwelling in this true Tabernacle which the Lord pitched, and not man (Heb. viii. 2).

2. Let us consider our Lord's office of High Priest. So the apostle calls Him *our* great High Priest, and "*we have Him*" (ver. 14). This is a great ground of boldness in dealing with God, that we have Christ for a High Priest. He was of God's own choosing and calling. He is not of our choosing, but He is for our using. Should that man be called a Christian who hath no use for this great High Priest? High priests were taken from among men, and ordained for men in things pertaining to God (Heb. v. 1). Consider the honour of this office to Christ, and its usefulness to His people. He "glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son, this day have I begotten Thee" (ver. 5). Christ's offices of King and Prophet carry visible, plain glory in them. But to be made an High Priest, especially when He is to be also Priest, Altar, and Sacrifice, seems to have no glory, but abasement. But if we look to the inside of this office, it excels in glory. What inconceivable glory is it to Christ to be the Reconciler of all things, to take up so honourably the grand quarrel betwixt angry heaven and sinful earth! to purge our sins by the sacrifice of Himself, and then sit down at the right hand of the Majesty on high (Heb. i. 3); to offer a sacrifice, in the virtue whereof an innumerable company out of all nations, tongues, and languages are redeemed, and justified, and glorified; for which He shall be eternally praised in heaven by all the happy inhabitants of that blessed place (Rev. v. 9)! As for the usefulness of this

office to His people, I shall only name two things. 1. In this office He manageth all our business with God, such as we could never have done ourselves, and must be eternally undone, if it were not done for us;—to satisfy justice, fulfil the law, and bring us in a sure title to the inheritance of heaven. 2. By Him we offer all our spiritual services, and have them presented by Him for acceptance (Heb. xiii. 15). We must do all in His name (Col. iii. 17).

(To be continued.)

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### WRESTLING PRAYER AND PRAISE.

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I FEEL a pleasure in knowing I am writing to a friend, but a pleasing sensation in feeling I am writing to a brother beloved in and of the Lord.

And now you have found me material for a volume, in spite of my inveterate foe that desires to break our bond; but he knows I have the *Hammer* by my side that makes him tremble at its voice. He that is the Lion of Judah makes him eat the dust, and rage in vain.

I was so glad you had been to see my dear brother. Many are the prayers I have offered up for him these forty-five years, and still he is on my heart. Prayer, prayer, prayer, O the value of prayer! How good is the eternal God to ordain this means of communication for our good and His glory! O brother, what say you? I think I know how you feel—face to face, heart to heart; God has done it. O for a noble song to His glorious name for His wonderful gift of prayer! I endorse all you say about ways and means. All are subject to His eye and care, and without His blessing, will fail. But we cry for this blessing, and in our inmost soul keep saying, "*Who can tell?*" O the struggles of faith, the fight for victory, the wrestling power when the Spirit comes upon us! "Ah, Lord," we keep saying, "I cannot let Thee go." And sometimes He says, "Do let Me go; the day breaketh." Ah, brother, that is a sure omen of victory. The night is almost gone when the break comes.

I trust you have known this better than I do. I feel sure you have wrought in this field with more success than I; because He has put you the armour on, you are equipped for war. I feel my want of shield and buckler; I go mourning

by reason of darkness, longing for the light, but it cometh not. Sometimes He seems to break me on every side, and allow my hope (my little hope) to be removed like a tree, and withered by His strong wind; and yet in this plight dear little Faith peeps up, and says, "Though He slay me—though He slay me"—afraid to go further; till at last it creeps out like a bright streak in a dark cloud—"I will trust in Him." And then, after recovering a little strength, begins to sing, "I want that grace that springs from Thee." And again, "Let Thine hand help me." And again, "Let God arise." But O, I may keep on again and again, then my paper is full. But still, dear brother, we have no God but this One, "our God" that doeth wonders. O, and He does keep doing wonders for a poor wretch like me. I know nothing, and can do nothing; I am nothing, and have nothing; yet He has kept me going in this broken way for many years. O brother, if there is one sinner escaped hell by a narrow border, it is I; and if there is one sinner out of hell that ought to sing "All hail!" it is I. O for a thousand tongues to sing my dear Redeemer's praise! He is the King of glory; O yes, He is the King of glory. Bradbury sang so when he was dying. May my last end be that! I hope both you and I shall make a bright end after all our conflicts. We know that our Redeemer liveth—lives to help us on our way, lives to cheer our drooping spirits, lives to keep our feet in the gospel way, lives to quell our desperate foe, lives to keep our feet from wandering, lives to keep our tongues from slandering; yea, He lives to save our souls from hell, and prove that He does all things well.

Extol Him, brother; talk of His wondrous works and His mighty acts all over the Book and all over our souls, yours and mine, and millions besides. Hallelujah! He is King.

Haydock, Oct., 1909.

J. T.

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If this flock [Micah vii. 14] be the lot of God's heritage, then take it away, and the whole world is hell. If God's lot be out, if their remnant be destroyed, let men make things as fine as they will, adorn their dungeon as much as they please—it is all but hell.—*Owen*.

The more distinct and savoury our notions of God and His goodness are, the more ardent flame will be in our wills.—*Charnock*.

## REVIEW.

“THE RICH MAN AND LAZARUS: OR THE INTERMEDIATE STATE.” By E. W. Bullinger, D.D. London: Eyre and Spottiswoode, 33 Paternoster Row, E.C.

(Continued from page 134.)

SINCE our last Paper was sent to press, several authors have been put into our hands, who have ably combated this same false teaching. The sleep of soul and body together at death is no new doctrine; it has troubled the churches of Christ at various times in former days, and we find the *same* weapons of the Word used against it by all, with varying skill, “as of the ability that God giveth” (1 Pet. iv. 11). We design in this number, therefore, to give our readers the benefit of some of Calvin’s use of the one sacred armoury.

On opening the work before us, we are struck with the lack of reverence and caution displayed by the writer in so weighty a matter as the interpretation of God’s Word. The analogy of Scripture appears to be disregarded; the harmony of the Spirit’s teaching to be missing. Two subjects are introduced in the front pages; namely, “What is Death?” and “What is Life?” and in the treatment of neither is there any acknowledgment of man’s possessing a different kind of life from that of his body. There is no account taken of the difference recorded in Scripture between the creation of man and that of other creatures; nor that the soul was formed in God’s image; that is, made under the law, conformable to Him, and set apart to be wholly for Him. On the contrary, this doctrine of the immortality of the soul is ascribed to “tradition;” while the Scriptures are appealed to to determine “the state and condition of the dead” by passages chiefly relating to the ending of man’s life in this world. Two especially are referred to throughout the work as conclusive on the subject; namely, “*His breath goeth forth, he returneth to his earth, in that very day his thoughts perish*” (Ps. cxlvi. 4). And, “*The dead know not anything*” (Ecc. ix. 5). It is contended of the first:

“This scripture speaks of ‘man’ as man. ‘*His breath,*’ ‘*he returneth,*’ ‘*his thoughts.*’ It is an unwarrantable liberty to put ‘body’ when the Holy Spirit has put ‘man.’ The passage says nothing about the ‘body.’” “There is not a word about ‘disembodied man.’”—P. 4.

We have only to show that the body or the soul is commonly called the person in Scripture, or that the person is spoken of when only the soul or the body is intended, and this argument falls to the ground. Let two or three instances suffice for our present purpose. In Gen. iii. 19, *Adam* is sentenced to "return unto the ground," for "out of it," God says, "wast *thou* taken: for dust *thou* art, and unto dust *thou* shalt return;" but the body only having been taken out of the ground, the sense requires it to be understood—without taking any "unwarrantable liberty"—that four times in this one passage the Holy Spirit has put man where the body only is intended. In Ps. ciii. 14 it is said, "He remembereth that *we* are dust;" but the spirit is not dust (Ecc. xii. 7); therefore this "we" stands for the body only. In Ps. xc. 10, speaking of bodily strength it is said, "It is soon cut off, and *we* fly away;"—that "we" stands for the spirit only, as disembodied. So in the passage quoted by our author: "His breath goeth forth, *he* returneth to his earth," the "he" stands for the body only; for the spirit returns to God who gave it. Here we quote Calvin\*:

"When God pronounces this sentence against man as a sinner, 'Dust thou art, and to dust shalt thou return,' does He say more than that that which has been taken from the earth shall return to the earth? . . . Why do we plunge the spirit of man under the earth? He says not that man will return to the earth, but that he who is dust will return to dust. But dust is that which was formed out of clay. It returns to dust; but not the spirit, which God derived from another quarter, and gave to man. Accordingly we read in the Book of Job, 'Remember how Thou hast made me of clay, and wilt reduce me to dust' (Job x. 9). This is said of the body. A little after he adds, 'Life and mercy hast Thou given me, and Thy visitation has preserved my spirit' (v. 12). That life, then, was not to return to dust."—P. 475.

Also the passage is isolated from the context (Ps. cxlvi. 3—7), which contrasts the difference between putting our trust in the son of man in whom there is no help, with the happy state of him that has the God of Jacob for his help. Calvin says on this point: "It remains to see what is meant by thoughts 'perishing.' We are admonished not to put trust in man.

\* Vol. III., From a Tract on "The Soul's Imaginary Sleep between Death and Judgment."

Trust ought to be immortal. [Isa. xxvi. 4.] It were otherwise uncertain and unstable, seeing that the life of man passes quickly away. To intimate this He said that their 'thoughts perish;' that is, that whatever they designed while alive is dissipated and given to the winds."—P. 453.

In the other text, Ecc. ix. 5, a single clause is also taken from the context in order to affirm that the whole man perishes at death, and knows "not anything." But the context clearly relates to the cessation of man's life in this world, and not to the state of the separate soul. The body being dead, the soul has no means of knowing anything done "under the sun," or of having any portion therein; for in all things of this life the body is the medium whereby the soul has to do with them. So Job says, "His sons come to honour, and he knoweth it not; and they are brought low, and he perceiveth it not of them" (xiv. 21). Calvin, referring to verses 3—5, concludes thus:—

"For the living know that they shall die, but the dead no longer know anything. Nor have they any further any reward; for their memory is given up to oblivion' (Ecc. ix. 3—5). Does he not speak thus of the gross stupidity of those who see only what is actually present, hoping neither for future life nor resurrection? For even if it were true that we are nothing after death, still the resurrection remains; and would they fix their hopes on it, they would neither feel contempt for God, nor be filled with all kinds of wickedness. . . . But if we would have any certainty, let us run where are the truth and the ways of the Lord. They declare to us—'Until the dust return to the earth whence it was, and the spirit return to God who gave it' (xii. 7). Let no one, then, who has heard the Word of the Lord, have any doubt that the spirit of the children of Adam ascends upwards. By 'ascending upwards' in that passage, I understand simply subsisting and retaining immortality; just as 'descending downwards' seems to me to mean lapsing, falling, becoming lost."—P. 462.

Wherefore these two texts, Ps. cxlvi. 4, and Ecc. ix. 5, put like two legs under the whole book (see p. 34), have no power to stand, and the superstructure falls with them.

Further, in stating *what life is*, our author assumes that the Hebrew word *nephesh* should have been translated by one word or meaning wherever used, namely, "person;" that it means "a living soul," or person, when in union with the body; "a dead soul," or person, when that union is broken.—Pp. 8—11.



Whereas Lee's Hebrew Lexicon gives several meanings to *nephesh*, and the places in Scripture to which they belong; as "breath," "soul," or "principle of life," "person," etc. Instances where it is used for the separate soul, or principle of life, are 1 Kings xvii. 21, 22; Ps. lxxxvi. 4; Prov. xix. 2, and others. In the first of these: "Let this child's soul come into him again," the sense requires the meaning to be the separate soul, not the entire child. And with this show of Hebrew learning above that of our translators, chosen Hebrew scholars, it is alleged

that the use of *nephesh* in Scripture alone can show "what it really means;" and that "it is used of the whole animate creation generally."—P. 9.

This teaching admits of no independent immortality, but degrades man's spirit to a level with the breath of an animal, and makes it dependent on the body. But it is not the word "nephesh" that determines the *nature* of the life of anything any more than does our English word "life." Here let Calvin speak:—

"Our controversy, then, relates to the *human soul*. Some, while admitting it to have a real existence, imagine that it sleeps in a state of insensibility from death to the judgment day, when it will awake from its sleep; while others will admit anything [rather] than its real existence. . . . We, on the other hand, maintain both that it is a substance, and after the death of the body *truly lives, being endued both with sense and understanding*. Both these points we undertake to prove by clear passages of Scripture. . . . But before proceeding further, we must cut off all handle for logomachy [war of words], which might be furnished by our giving the name of 'soul' and 'spirit' indiscriminately to that which is the subject of controversy, and yet sometimes speaking of the two as different. By Scripture usage different meanings are given to these terms; and most people, without attending to this difference, take up the first meaning which occurs to them, and pertinaciously maintain it. Others having seen 'soul' sometimes used for 'life,' hold this to be invariably the case. . . . Sometimes the word 'soul' is used merely for a *living man*; as when seventy souls are said to have gone down into Egypt (Ex. i. 5).\* . . . We know that spirit is *literally* 'breath' and 'wind.' . . . It is very often taken

\* This is the only rendering of "nephesh" admitted by Dr. Bullinger.

for what is *regenerated* in us by the Spirit of God (Gal. v. 17).  
 . . . How real it is let us now show.

“ And we will begin with man’s creation, wherein we shall see of what nature he was made at first. The sacred history tells us (Gen. i. 26) of the purpose of God, before man was created, to make him ‘after His own image and likeness.’ These expressions cannot possibly be understood of his body, in which, though the wonderful work of God appears more than in all other creatures, His image nowhere shines forth. . . . For who is it that speaks thus: ‘Let Us make man in Our own image and likeness’? God Himself, who is a Spirit, and cannot be represented by any bodily shape. But as a bodily image, which exhibits the external face, ought to express to the life all the traits and features, . . . so *this image of God must by its likeness implant some knowledge of God in our minds.* . . . Moses, to prevent any one from placing this image in the flesh of man, first narrates that the body was formed out of clay, and makes no mention of the image of God; thereafter he says that ‘the breath of life’ was introduced into this clay body. . . . For what if I should maintain that the distinction was constituted by the Word of God, by which that breath of life is distinguished from the souls of brutes? For whence do the souls of other animals arise? God says, ‘Let the *earth* bring forth the living soul,’ etc. Let that which has sprung of earth be resolved into earth. But the soul of man is not of the earth. . . . For what occasion was there to introduce God as deliberating, and as it were, making it a subject of consultation, whether He should make an ordinary creature? In regard to all these things ‘He spake, and it was done.’ When He comes to this image, as if He were about to give a singular manifestation, He calls in His wisdom and power, and meditates with Himself before He puts His hand to the work. . . . Was it not rather to give an exalted idea of the image of God impressed on man? . . . Here we are not left to conjecture what resemblance this image bears to its archetype. We easily learn it from the apostle (Col. iii. 10). When he enjoins us to ‘put on the new man, which is renewed in knowledge after the image of Him who created him,’ he clearly shows what this image is, or wherein it consists; as he also does when he says (Eph. iv. 24), ‘Put on the new man, who has been created after God in knowledge and true

holiness.' When we would comprehend all these things, in one word we say that man, in respect of spirit, was made *partaker of the wisdom, justice, and goodness of God.* . . .

"In the history of Job we read (Job iv. 19), 'How much more those who dwell in houses of clay, and have a foundation of earth'? This, if you attend to it, you must see to apply to the soul, which dwells in a clay body. He did not call *man* a vessel of clay, but says that he inhabits a vessel of clay, as if the good part of man (which is the soul) were contained in that earthly abode. Thus Peter says (2 Pet. i. 13), 'I think it right, as long as I am in this tabernacle, to stir you up by way of remembrance, knowing that in a short time I must put off this my tabernacle.' By this form of expression we might, if we are not very stupid, understand that there is something in a tabernacle, and something which is taken out of a tabernacle, or which, as he says, is to put off a tabernacle. . . .

"I come to the second head which I propose to discuss, viz., *that the soul, after the death of the body, still survives, endued with sense and intellect.* And it is a mistake to suppose that I am here affirming anything else than the *immortality of the soul.* For those who admit that the soul lives, and yet deprive it of all sense, feign a soul which has none of the properties of soul, or dis sever the soul from itself; seeing that its nature, without which it cannot possibly exist, is to move, to feel, to be vigorous, to understand. As Tertullian says, 'The soul of the soul is perception.' Let us now learn this immortality from Scripture. When Christ exhorts His followers not to fear those who can kill the body, but cannot kill the soul, but to fear Him who, after He hath killed the body, is able to cast the soul into the fire of Gehenna (Matt. x. 28), does He not intimate that the soul survives death? . . . The words of Christ admit that the body is killed, and testify at the same time that the soul is safe. This form of expression Christ uses when He says (Jno. ii. 19), 'Destroy this temple, and in three days I will raise it up.' He was speaking of the temple of His body. In like manner He exempts it from their power when, in dying, He commends it into His Father's hands, as Luke writes, and David had foretold (Lu. xxiii. 46; Ps. xxxi. 6)."—P. 419—428.

But examine the teaching of our author in the following words:—

"When the body returns to dust and the spirit returns to God,

the person is called a 'dead soul,' i.e., a dead person. That is why it says in Ezek xviii. 4: 'The soul that sinneth, it shall die'; and Ps. lxxviii. 50, 'He spared not their soul from death.'—P. 10.

Mark the expression, "*a dead soul, i.e., a dead person;*" notwithstanding the scripture: "The spirit shall return to God who gave it" (Ecc. xii. 7). A few words are put, as it were, to dismiss this from notice as unintelligible; as indeed it is to the natural man (1 Cor. ii. 11, 14). They are:—

"Nothing is said in Scripture as to the spirit apart from the body, either before their union, which made man 'a living soul,' or after that union is broken, when man becomes what Scripture calls 'a dead soul' (see p. 11). Where Scripture is silent we may well be silent too; and, therefore, *as to the spirit and its possibilities between dying and resurrection we have not said, and do not say, anything.* Scripture says it will 'return to God.' We do not go beyond this; nor dare we contradict it by saying, with Tradition, that it goes to Purgatory or to Paradise; or with Spiritualism, that it goes elsewhere."—P. 6.

The statement we have underlined is not borne out, but rather belied, by the whole book; and even the succeeding sentence states that to say that the soul goes to Paradise would contradict the scripture that it shall return to God. Here the writer is judged out of his own mouth. He betrays that he knows not that the presence of God is Paradise to the saints, a truth known to all who are taught of Him, and recorded in the Word by the apostle Paul, 2 Cor. xii. 4. But he admits that the spirit has "*possibilities between dying and resurrection,*" of which he says, "*nothing is said in Scripture.*" Yet he writes a book, and brings many texts to prove that the soul sleeps in death when the body is in the grave, saying:—

"This is why the death of believers is so often called 'sleep,' and dying is called 'falling asleep;' because of the assured hope of awaking in *resurrection*. It is not called 'the sleep of the body,' as many express it; or 'the sleep of the soul.' Scripture knows nothing of either expression. Its language is, 'David fell on sleep' (Acts xiii. 36), not David's body or David's soul. 'Stephen fell asleep' (Acts vii. 60). 'Lazarus sleepeth' (Jno. xi. 11); which is explained when the Lord afterwards speaks 'plainly,' as meaning, 'Lazarus is dead' (v. 14)."—P. 6.

Accordingly, it is here stated that resurrection is the only way to life and felicity for the soul as well as the body, from that state of silent death. And again texts which relate to the ending of man's life on earth are urged to support this sleep of "a dead soul or person." One is, "There is no work, or device, or knowledge, or wisdom, in the grave, whither *thou* goest" (Ecc.

ix. 10). But these words of Solomon do not touch the state of the separate soul, which never goes to the grave with the body, but to God who gave it. The contrary destinations of soul and body cannot be more plainly asserted than they are by the same Preacher (iii. 21 ; xii. 7). And this passage is another instance that the pronoun "thou" stands for the body only. Other texts brought forward for the sleep of the soul in death are Ps. vi. 5 : "For in death there is no remembrance of Thee ; in the grave who shall give Thee thanks ?" lxxxviii. 10—12 ; cxv. 17 ; and Isa. xxxviii. 17—19 : "The dead praise not the Lord, neither any that go down into silence." We understand these all to speak of death as the end of the celebration of God's praise on earth, and of all testimony to God before others ; for it is the silence of the body in the grave that is evidently before the mind of the speaker. Let us turn from this confusion to Calvin concerning what is the real death of the soul :—

"The death of the soul is very different. It is the judgment of God, the weight of which the wretched soul cannot bear without being wholly confounded, crushed and desperate, as both the Scriptures teach us, and experience has taught those whom God has once smitten with His terrors. To begin with Adam, who first received the fatal wages. What do we think his feelings must have been when he heard the dreadful question, 'Adam, where art thou ?' It is easier to imagine than to express it, though imagination must fall far short of the reality. As the sublime majesty of God cannot be expressed in words, so neither can His dreadful anger on those on whom He inflicts it be expressed. They see the power of the Almighty actually present : to escape it, they would plunge themselves into a thousand abysses ; but escape they cannot. Who does not confess that this is very death ? Here I again say that they have no need of words who have at any time felt the stings of conscience ; and let those who have not felt them only listen to the Scriptures, in which 'our God' is described as 'a consuming fire,' and as slaying when He speaks in judgment. Such they knew Him to be, who said, 'Let not the Lord speak to us, lest we die !' (Exod. xx. 19 ; Deut. xviii. 16). Would you know what the death of the soul is ? It is to be without God—to be abandoned by God, and left to itself ; for if God is its life, it loses its life when it loses the presence of God."—P. 454.

This argument is true and weighty. It agrees with Paul's experience and testimony: "For I was alive without the law once, but when the commandment came, sin revived, and I DIED" (Rom. vii. 9). Thus he knew the "terror of the Lord" (2 Cor. v. 11). He was consumed by the fiery law, or by the penetrating sense of the "sin of his soul." So dies every one to whom the commandment is sent in the convincing light of the Holy Spirit. Here, then, is an earnest of the curse of the law known and felt in this life as the just wages of sin. Let not any sinner think that he can escape divine justice at the end of his days and work on earth, except through the redemption that is in Christ Jesus. "It is a fearful thing to fall into the hands of the living God" (Heb. x. 31). All who are taught of God to flee for refuge to lay hold upon the hope set before them (Heb. vi. 18), taste somewhat of the anguish, bitter bondage, confusion, and terror that fill the conscience under the guilt of sin and the sentence of the law. This is death in the soul that has sinned, but is now under the solemn, though merciful, instruction of Wisdom. It is for want of this instruction that men can entertain the thought of the soul sleeping till the resurrection. For want of it the fundamental truths of God's Word are here denied, the image of God in which man was created is ignored, and he is allowed but one life, dependent on the body. But neither in Holy Scripture nor in all the teaching and work of the Spirit in the soul, is there any hint given of a cessation of the soul's being. On the contrary, in every child of God faith is wrought and an expectation raised—not to be cut off (Prov. xxiii. 18)—of eternally living with Christ, whose gracious promise is, "Because I live, ye shall live also" (Jno. xiv. 19).

But we must reserve for our next issue what remains for us to say in our examination of passages not yet noticed.

*(To be continued.)*

## OF GOD'S APPROACHING AND DWELLING IN US.

WHEN God converts a soul, He comes into it with a *cloud*. I know nothing in this world that I would be more jealous of in my ministry, than of speaking anything on conversion or regeneration that I had not experience of myself. I would not bind others by any experience of my own, unless it be

confirmed by a general rule; for one man may have an experience that another hath not; and we ought to be wonderful tender in giving out anything that should be found in persons, as to conversion and regeneration, if we have not a general rule for it, as well as our own experience. But yet I think this I can say, that God generally takes possession of souls in a cloud; that is, there is some darkness upon them; they cannot tell what their state is—sometimes they have hopes, and sometimes fears; sometimes they think things are well, and sometimes they are cast down again. This is the way whereby God generally enters into all souls. These things may be in part where God doth not come; but seldom have I heard of any that have come unto God, but that God first took possession of them in a cloud.

God doth it by some *visible pledge* of His presence when the cloud is over; for the cloud is but for a season, though it may continue upon some longer than upon others. I have shown before that the pledge of God's visible presence in the temple and tabernacle, was the ark and the mercy seat, formed in the fashion of a throne with cherubims; which was a type of Jesus Christ. The ark had the law, and the mercy seat was propitiatory, covering the law from the eye of Justice; and so atonement was made. And this was a type of Christ. How, then, doth God dwell in the hearts of believers by constant residence? When *Christ is enthroned* in the heart; and we can have no further pledge of it. There may be a great deal of duty, careful and wary walking, and a great deal of profession; but if Christ be not upon the throne in the heart, there is no pledge of God's dwelling there. OWEN.

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## Obituary.

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MRS. LUTHER PIPER. On Tuesday afternoon, Dec. 17th, 1912, aged 65, our beloved friend and a member at "Galeed," Brighton, was suddenly called away to heaven, while sitting at the tea table with her husband and two of her daughters. Her head dropped, and her spirit fled triumphant home. Thus she was spared a repetition of her frequent winter sufferings. The Lord dealt graciously with her from her early years, and brought her through many and great afflictions to His eternal glory. She appears to have left nothing on record beyond

her letters and those loving memories that live in the hearts of her family and friends. A letter follows, written by her in 1907, that has been sent us from a friend at Wadhurst; also some particulars of her earlier years and her last hearings, gathered up by one of her daughters, which show that she was much blessed in her last days :

“My dear mother was born on June 17th, 1847, at Mayfield. She was brought up to attend the Church of England, and was very strongly opposed to Dissent, particularly to the people meeting in the Strict Baptist Chapel at Mayfield. She once declared she would never go there; but that resolution was not allowed to stand. When about 15 she was taken by a cousin to hear Mr. Grace at Rotherfield. She was very disgusted with the plainness of the service. On coming out she dreaded being seen by any of her friends, who would have shared the same disgust. Some few years after this she taught in a Church Sunday School; but there came a time when she felt she durst not remain there, lest the very bricks should fall on her in judgment for professing things she felt to be a stranger to. The cry that pressed itself out was, ‘Life, life!’ She lost her mother, a real Christian, when about 18; and during the long trial of nursing her, began, I believe, to feel her need of as real a religion to die with. After this she was induced to hear a Mr. Carver belonging to the ‘Open Brethren.’ He would often speak of the ‘great white Throne’ being set, till, as she said, her hair stood on end, and she trembled. She seems to have received some encouragement under him, and mentioned quite recently how very nearly she cast in her lot with them. At that time she found a spiritual friend in an uncle, and a very real union sprang up between them. Doubtless she unburdened her mind to him to some extent during the next few years of what must have been a law work, with some good deliverance. Previous to her marriage she was one day walking with her cousin, feeling burdened beyond measure, when the remark was made to her, ‘You are very silent; what is the matter?’ Her reply was, ‘If there is a word that fits me, it is this: “Without form and void.”’ The following Sunday, still feeling in the same condition, and groaning out, ‘What is truth?’ she made her way to Rotherfield. Arriving somewhat late, she stood in the lobby. Mr. Row was in prayer. Suddenly he seemed to break off from the things he had been



bagging for, to say, 'Lord, if there should be a poor soul here feeling like the earth "without form and void," and enquiring, "What is truth?" give such a one to know.' This was her first experience of having her case taken up in the pulpit. In 1872 she nursed her sister, Charlotte Reeve, in her last illness, some account of which appeared in the "G.S." April, 1908, written by her. Here she begged the Lord to manifest Himself to her sister in His power to wound and to heal; and she could not have been a stranger herself to that power. She was often favoured under Mr. Row, who used to preach at the room at Frant; and on one occasion hearing him mention how glad he was the Lord had raised up Mr. Popham for the ministry, her mental question was, 'Lord, is it for me?\*' An answer to this enquiry may be given from a letter below, dated March 13th, 1909.

"In 1878, after her marriage, she joined the church at Rotherfield. It was no easy step. Mr. Row was strongly opposed to the ordinance of baptism, and she was much attached to him; but she had to go forward, and was much helped. After passing through heavy providential trials, she was led to Brighton in June, 1894; and marvellously was the promise fulfilled that was given her at that time: '*For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye and your cattle and your beasts*' (2 Kings iii. 17)."

\*The reading of this reference to my ministry brought a warm and encouraging remembrance of the Lord's goodness to me in a distinct answer to prayer. On my way to Brighton to commence my ministry there on Lord's day, October 1st, 1882, I met good Mr. Row at Edenbridge on the previous Thursday, September 28th; where I was appointed to preach in the place of Mr. Hazlerigg. My host said to me the day before, "You will have a number of ministers to hear you to-morrow." This threw me into a tumult and great fear, and through the greater part of the night I was distracted and in bondage. But early in the morning I found a strong cry in my heart for divine help and for a token for good. The token I asked was favour in the eyes of the ministers, then strangers, some of whom would be my neighbours. The help was given, and with it the token. Among the ministers present, only one of whom now remains, was Mr. Row; and never shall I forget his kindness to me. The question my dear friend, Mrs. Piper, asked of the Lord, when at Frant she heard Mr. Row make so kind a mention of me, was remarkably answered by Him. This is not the place for me to speak of the union formed between us, and the comfort she was to me from the time we first met till her happy removal to heaven. But I mourn the loss of a true friend, a tender, consistent member, who never by word or act pained me. I would here give glory and thanks to Him who dealt so kindly and bountifully with me.

[From letters by her.] "July 5th, 1907. I was glad of Mr. B.'s visit—I felt he had known chastening. And who shall estimate this blessing? We cannot. It means *sonship*: 'Whom the Lord loveth He chasteneth.' It must be bitter to the soul, but honey is at the end of this rod. So Jonathan found it; and Samson said, 'Out of the eater came forth meat.' Dear Mr. Row used often to say, 'You cannot understand this, unless you have ploughed with Samson's heifer.' I have often had a peculiar sympathy with you; unexpressed it is true, but no less real. You need the Lord to discover this truth to you, and He has done it in measure—

" 'Why through darksome paths we go  
We may know no reason,' etc.

'Oh,' you say, 'it is sin, my sin.' I say the same, and wonder the paths are not worse. But who shows us this? Not nature! That would say, 'The woman whom Thou gavest to be with me,' etc. Not so grace; no, the Spirit comes as it is written He should,—to CONVINCe; and you and I shall want eternity to praise Him for this stoop. He comes to testify of Christ; for all this cost Him blood and groans and smart, and He shall see of the travail of His soul and be satisfied even in your salvation.

"One of the best things I ever had shown me was the application of these words, when I was lifting up arms of rebellion against the Lord and His dealings at River Hall:

" 'Twas no mean cause that brought Him down  
To suffer, bleed, and die.'

This made for me my eyes a sluice, as the Spirit testified to the greatness of the atonement; and scripture after scripture flowed in to confirm this great salvation. It was on a Friday, baking day, and I let the fire out, and spoiled the dinner. For it was one of those days when I wanted the earth to take care of the things of itself. Many days have passed since then, but the mark is left; and I have no hope apart from that that was then revealed. O seek to know it in its fulness, if you do not! Mind, I do not say you do not; for I am sure the Lord has been gracious to you.

"I still find a path of tribulation. How wrong to expect other! I have been called lately in one week to part with my three boys from home. Two are gone to Canada,\* and

\* One of these, Martin, died in the Lord on Aug. 10th, the same year. An obituary of him, written by his mother, is in our Jan. No., 1908.

the youngest to Birmingham. It has been a stroke that has made me dumb. I want to say, 'Thou didst it.' Providence seemed to shut all doors at Brighton. I hope this is one of those things that I know not now, but shall know. I want power to spread this case before the Lord, till He arise to show me; but I am so weak, so unable, that I am more like a person stunned than anything else. . . . It has been whispered by others,

"The bud may have a bitter taste,  
But sweet will be the flower.'

"How are your crops? Needing fine weather, I expect, to get them in. You know our strippings in this respect; but I do know what it is to say, 'Thou broughtest our feet into the net.'"

"March 13th, 1909. I have had such a flat illness, nothing but searching and turning from the sight; and yet I think I can say, 'With mercy and with judgment,' etc. I called to mind how, fifteen years ago, when I came to look for a house, I told Mr. Popham his ministry was my chief lodestone to Brighton; and looking back, I felt I must say I had had no trial or deliverance, outward or inward, but the Lord had caused him to take it up in the pulpit. And more had been given me than I could, when I first came, ask for; viz., a place in the church here. But I do droop when I am cut off from the outward means."

[From her daughter.] "My mother told me, that on Sunday, Dec. 8th, 1912, she went to chapel in great darkness of mind, almost amounting to complete destitution, till she hardly knew whether she ever had received anything or taken a step in the way. The text was Song i. 7, 'Tell me, O Thou whom my soul loveth, where Thou feedest,' etc. While hearing, such a light shone on the past that the darkness fled. Comfort flowed in, and abounded. Scripture after scripture crowded in upon her, sealing and confirming all her former mercies. She said it was simply amazing to her that such a flood of Scripture in no way interfered with her listening to the sermon. They went on side by side. At last these words (as here quoted) sounded very powerfully in her heart: 'Say to the prisoners, Go forth; to them that sit in darkness, Show yourselves' (Isa. xlix. 9). She felt she could indeed go forth and show herself. Referring to it later she said it was such

a time as one might have to go for months before one had another like it; adding, 'But *that* I must leave.'

"The morning of Dec. 15th was the last time she attended the earthly courts. Mr. Popham then spoke from Rom. x. 15: 'How beautiful are the feet of them that preach the gospel of peace!' She was again sweetly favoured, and when he quoted, 'Say to the prisoners, Go forth,' etc., it was to her a sweet renewal of the previous sealing. I can look back and see that then she lived on the borders of heaven—the foretaste of the presence she was so soon to enjoy for evermore; it was in her spirit. So Jordan's waters were rolled back before she was taken over. The words came to my mind afterwards, 'Oh Naphtali, satisfied with favour and full with the blessing of the Lord!' She was a 'hind let loose;' and where should she go but home?—M. PIPER."

J. K. P.

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Died on January 12th, 1913, aged 71 years, ELISHA CLARK, for 14 years deacon of the church meeting at Zoar Chapel, the Dicker, Hellingly, Sussex. Also for many years secretary and superintendent of the Sunday School.

Our dear father was a man of a quiet, humble, and retiring disposition, and of few words. He left no papers relative to his spiritual experience; but we have gathered from conversation that his convictions of sin in early life were very deep, and also that he had some remarkable discoveries of the glory and grace of Jesus Christ. He was well settled in the doctrines of grace, and would admit of no human agency in matters of salvation, contending solely for the Holy Spirit's work. His sense of sin and of God's abhorrence of it was often evidenced in his prayers, which were very simple, but very real. His one great fear on joining the church was lest he should be left to fall and bring a reproach upon it; but God mercifully brought him consistently and honourably through. His influence in the church was that of a peacemaker, unless and when truth was at stake. He would sometimes recall with evident pleasure the ministry of the late Mr. Cowper of the Dicker, and later, of Mr. Vine, together with that of many godly ministers who supplied there in the sixties and seventies. He would sometimes testify, towards the end of life's journey, of the joy and satisfaction it rendered him to hear Christ exalted in the ministry;

and would often speak of the certainty and solemnity of death, at times evincing much fear of the last great enemy. The disease which hastened the end caused much bodily suffering and distress, and it was often impossible to distinguish what was said; but we believe his faith and confidence in his Redeemer remained firm to the end. A few days before death came, he looked up with a smile on his face, and said to one sitting by the bedside, "*What a blessing, heaven at last!*"

G. D. C.

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On Tuesday, Feb. 11th, 1913, at Brighton, MARIA, widow of the late J. King, of Goldhawk Road, W., and daughter of the late J. Vizard, of Malmesbury, sweetly entered her eternal rest, aged 71.

Our beloved mother had always had many fears respecting death, but as she entered her last illness all fear was entirely removed. For some months previous to her end death was continually before her. She said she felt she had done with everything here, and that she would not live long. There were three special sermons that were much blessed to her recently. One was from Christ standing "behind our wall;" another from, "Lord, remember me when Thou comest into Thy kingdom." And she had a special blessing on the last Sunday morning she was out, Dec. 30th, 1912. The text was, "The grace of the Lord Jesus Christ," (2 Cor. xiii. 14). While waiting for the tram to take her to the chapel, she had a spirit of prayer given her, and for a few minutes an earnest wrestling with the Lord for Christ to be revealed to her; and it was immediately after this that she felt a chill come over her which proved her death illness. She would not return home, and about a week later remarked that the sermon was worth being ill for. The words, "Blessed are the dead which die in the Lord," were most precious to her, and abode with her with much sweetness. In her diary she wrote, "O how good the Lord has been to me! and sometimes I can believe He ever will be to the end, and that in death He will still be with me. In May I saw such beauty in the words about those who 'die in the Lord,' I felt for a time *sure* I should be amongst those blessed ones. It was in reading the account of W. Tugwell, one of the deacons of our old Malmesbury Chapel, years ago, written by my beloved father in the *Gospel Banner*, 1881 or 1882. The words were so sweet and power-

ful, I am sure the Lord sent them,—just as if dear father dropped them from heaven for me. I felt I should ‘die in the Lord’—O blessed death! and could beg I might *live* in Him, be ill in Him, and be all in Him.”

From the commencement of her illness she had no wish to get better. She said she felt it was all over, and all she wanted was for the Lord to come and reveal Himself to her. Many times she said she had been begging the Lord not to take her before He let her *know* she was coming to Him. She said to me, “Am I made *meet*?”—words she had often quoted while in health. And once in particular she said to me, “How many times have I walked up and down the Dyke Road, begging the Lord to make me ‘meet’ for the end!” It was very wonderful how all earthly care and anxiety was removed from her; sweet, abiding peace was granted her; nor was Satan once allowed to disturb her. The last few weeks it was sweet to be with her; not one doubt or fear, but a blessed looking to, and longing for the end. I often heard her praying, “Dear Lord, do come and take me to Thyself. Take me right up with Thee.” In the last few days her repeated words were, “*Full of peace—I have done with time things.*” The day before she died, she said to a friend, “*Perfect peace.*” In the evening I said, “You are happy?” She said, “*Very happy.*” A little later Mr. Popham came, but she appeared unconscious through all his visit. Before leaving her he quoted,

“Sweetly sleep, dear saint, in Jesus;”

but she did not take any notice. Early the next morning, during an interval of consciousness I referred to his words to her, and she responded warmly, “Were not they nice?” and remembered all he had said to her. Later I quoted, “I know that my Redeemer liveth.” She answered, “That *was* sweet to me in the night.” She desired that our conversation might be only of Jesus and heaven. She said, “Pray that all carnal thought may be removed.” A little later she said,

“Bid me embrace my dying Lord,  
And mount with Thee to heaven.”

Three times during the afternoon she said, “*In the Lord;*” and once, “I hope they will be my last words.” Also, “*No more prayer, only praise.*” I quoted,

“How sweet the name of Jesus sounds.”

She responded, and a little while after we heard her say, "*Beloved Lord.*" I saw her eyes open, and asked her what she was thinking of. She said, "*Heaven.*" Between four and five p.m. she became quite conscious, and we had a sacred conversation. She spoke sweetly about the resurrection of her body; also of the great trials she had passed through, that all had been ordered rightly. She said, "He has been a good God, a good God, the God of the widow." Later, as my brother was with us she said, "We three, and the Lord coming!" and a little after, "*The Lord coming!*" I said, "He will soon fetch you now." Later she said quite loudly, "*This same Lord Jesus.*" A little while after she stretched out both arms, saying, "Come, Lord Jesus." I said, "He has made you meet?" She said warmly, "*He has.*" I asked her if she would like to get better; she said, "No, no, no." Soon after eleven o'clock her breathing got softer and softer. A few minutes before the end she said, "*In the Lord,*" and at twenty minutes past eleven sweetly fell asleep in Jesus.

"Blessed are the dead which die in the Lord."

D. T. KING.

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MARtha CHIDLEY, died, May 3rd, 1912, aged 61 years. She was the youngest daughter of the late Thomas Young, of Chalgrove, Berks, who was well known at Abingdon, Stadhamp-ton, and other places of truth in that district. Her father was very anxious that we should find out the Strict Baptist Chapel, Shaw Street, Liverpool, when we came to reside near Liverpool. This we did, and many sweet times she had in hearing Mr. Popham, who was the pastor, and other servants of the Lord who came to supply. She hungered and thirsted after food for her soul. The Lord manifested Himself unto her by a revelation of Himself, and assured her that she was a vessel of mercy. She was a woman of many prayers to a throne of grace for temporal and spiritual blessings. A few days before she died we were talking of the goodness and mercy which had followed us in our journey through this wilderness, supplying all our needs; and we could say we had lacked nothing, for in our deepest distress the Lord opened the hearts of people to supply us. With tears of joy we recounted the goodness and mercy of our God to us. She had a good hope for eternity. She said,

“O my soul, with wonder tell,  
My Jesus has done all things well.”

At another time she exclaimed,

“Had I the pinions of a dove,  
I'd fly to Thee and be at rest.”

Another time she said, “My religion would go in a nutshell; I have nothing.” “Well,” I said, “Toplady said so when he wrote that hymn,

“‘Nothing in my hand I bring,  
Simply to Thy cross I cling.’”

I said, “You love the Lord Jesus Christ?” She answered very quietly, “Love Him? I do! I can leave all to go to my Lord and Master; leave you and the children in the Lord's hands.” Again she said, “How long His chariot wheels seem in coming!”

Many more blessed expressions fell from her. She also showed a pattern of patience in her suffering, that was noticed by the doctor and nurse. The sting of death was taken away, and she longed to be with her dear Lord and Master. She said,

“If such the sweetness of the streams,  
What must the Fountain be,  
Where saints and angels draw their bliss  
Immediately from Thee?”

Her daughter said to her, “If you cannot speak towards the last, hold up your hand if it is well.” Just before she fell asleep she held up both her hands, and quietly passed away,

“Where not a wave of trouble rolls  
Across the peaceful breast.”

My loss is her gain. May my last end be like hers.

JOHN CHIDLEY.

And whereas He acts us no otherwise but in and by the faculties of our own minds, it is ridiculous, and implies a contradiction, for a man to say he will do nothing because the Spirit of God doth all; for where he doth nothing, the Spirit of God doth nothing, unless it be merely in the infusion of the first habit or principle of grace.—*Owen*.

“I am the Way,” saith Christ. But to what, and how? “Why, to the Father, through My flesh” (Col. i. 20—22).—*Bunyan*,



## NOTICES OF DEATHS.

LEAH POTTOW, passed away on Sept. 23rd, 1912, aged 58 years. She was the widow of the late George Pottow, whose obituary appeared in the "Gospel Standard," February, 1910, and a member of Zion chapel, Calne, Wilts, for 33 years. Further particulars may (G.w.) follow.

S. F.

Died, Dec. 5th, 1912, WRIGHT GEE, of Southport, aged 74 years, and was interred in Southport cemetery, 9th. Our departed brother in the Lord was an active, interested, and self-sacrificing lover, and a principal supporter of our cause here since its commencement. He had great gifts in prayer, and was a lover of sound doctrine and good men. He was known by many, especially the ministers, who held him in much respect. The writer believes his name is in the book of life as a trophy of redeeming grace.

S. F. McKEE.

On December 17th, 1912, at Crawley, after an illness of about twelve hours, RUTH, the dearly loved wife of JAMES LANGLEY. She was one that feared God above many, a reader and lover of the "Gospel Standard" for 50 years, and one that contended for an experimental and discriminating ministry; and although we sadly miss her, we have the unspeakable mercy of a full assurance that her ransomed soul is with her Saviour in eternal glory.

H. J. L.

On December 22nd, 1912, THIRZA, the beloved wife of Charles C. BARTRAM, deacon of the Strict Baptist church, Ampthill, aged 50 years. The church here has lost a praying member, and one who had its welfare at heart, and we as a family mourn the loss of a loving and devoted wife and mother, but through mercy we do not sorrow as those without hope.

C. C. B.

CHARLES JACKSON, of St. Ives, Hunts, entered his eternal rest on Jan. 13th, 1913, aged 80 years. For many years (over 50), he was a faithful minister of the gospel among the churches as a supply. The Lord blessed His word through him, and there are many that will hold him in affectionate remembrance, being able to testify of the savour, dew, and unction felt under the word preached. For about three years he had been laid aside, and during that time the Lord blessed him with the sweet consolation of the gospel he preached, and his mind was stayed on Him in whom alone his hope was. The writer has often had sweet converse with him during his illness, especially at times when he referred to a time of sore temptation many years ago, when the enemy of souls was allowed to tempt him with horrible suggestions, and temptations to blasphemy, and the Lord in the midst of it spoke the words, "The blood shall be to you for a token;" and he said, he repeated the words (his only hope) as the vile suggestions filled his poor mind—"The blood, the blood, the blood;" and the victory through the blood was given him. He was an exercised, tried man, but his faith was God's gift, the operation of the Holy Spirit, and it endured to the end; and those who knew him are confident he is now at rest. A sinner saved by grace. A real loss to the churches he served. His work is done, he walks in white. Truly "the memory of the just is blessed."

J. T. W.

# THE GOSPEL STANDARD.

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MAY, 1913.

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

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## CHRIST'S BELOVED.

EXTRACTS OF A SERMON BY JOHN M'KENZIE, PREACHED AT ZOAR  
CHAPEL, LONDON, ON SUNDAY MORNING, AUG. 25TH, 1844.

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.”—JUDE 20.

WE come to notice, 1. The *antiquity* of God's love to His “beloved.” It is from everlasting to everlasting; it had no beginning, and has no ending. It was always in the heart of God to His Church in His Son; it always had a being in His heart; and as it always was, so it always will be: “Having loved His own, He loved them to the end.” He will never forsake or leave them. “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee” (Jer. xxxi. 3).

2. The *strength and warm affection* of this love. This is best seen and known by the sacrifice which God made for the Church's salvation; best seen in God's gift, in the unparalleled worth and greatness of the gift—His dearly beloved Son. Nothing was so dear to Him as His only Son. “This is My beloved Son, in whom I am well pleased.” And God so loved His people that He gave His only begotten Son to be slaughtered as an atonement for their sins; He gave Him up to the flames of divine wrath and the pains of hell, as a penal sacrifice due to His people's sins, that they might be saved. He loved them. It was this love for them which first moved Him to give His dearly beloved Son for them. Here is the strength of His love, even the love of God, to His dearly beloved people; for He sacrificed His darling Son for them; He delivered Him up to the wrath of incensed justice and the curse of the law, to suffer in their stead. And Jesus

also freely gave Himself up for them as a burnt offering and a sin offering. O the almighty and incomprehensible love of the living God to His Church! He loves them as He loves Christ. O that the blessed Spirit might cause this sweet and solemn truth to drop into our hearts at this time! that it might drop into the hearts of His people in the time of trial and trouble! "Thou hast loved them as Thou hast loved Me." And Christ loves them as the Father loves Him: "As the Father hath loved Me, so have I loved you; continue ye in My love." The love of God is infinite; many waters cannot quench it, nor floods drown it; it is the love of eternal Omnipotence. Can this love be weakened or change, as Arminians say, and cast away or lose its objects? No, never.

3. It is *paternal* love. John says, "Behold what manner of love the Father hath bestowed upon us"—what an amazing kind of love, that sinners should be called the dear sons of God!—"that we should be called the *sons* of God." How peculiar in its nature and kind is the paternal love that the Father has to the general assembly and Church of the first-born sons of God!

4. This love is expressed by *conjugal* love. In the 5th chapter of Ephesians, the apostle compares the love of Christ to the love of a husband for his wife: "Husbands, love your wives, even as Christ also 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"—"a glorious Church," without a spot of sin, guilt, filth, depravity, or defect. He gave the blood of His heart, and poured out His soul to death, that He might present the Church to God a holy and glorious Church, such was His conjugal affection for her. Thus conjugal love is a figure of the glorious mystery of the union love that exists spiritually between Christ and His spouse.

But the rich glory of divine affection and love will perhaps be best seen in its open displays in reaching personally its objects. What but the love of God—infinite, everlasting love—could have borne with the vile abominations of filthy Manasseh, and brought him up out of his scarlet sins? Who ever read, in sacred or profane history, a more detestable life than the first part of Manasseh's? His father Hezekiah was

a man who feared God, and did that which was right in the sight of the Lord. He removed the high places, broke the images, cut down the groves, cast the uncleanness which was in the house of the Lord and the altars in Jerusalem into the brook Kidron, and took away the abominations of which all Israel and Judah were guilty. But Manasseh his son followed not the Lord as he had done, but did that which was evil in the sight of the Lord, after the abominations of the beathen. He built again the abominable and detestable high places that his father had broken down; he reared up altars and groves to Baal; he worshipped all the host of heaven, and built altars to them in the courts of the house of the Lord; and he set graven images in the house of God, of which God had said to David, and to Solomon his son, "In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put My name for ever." Thus Manasseh did more abominations and wickedness than did all the Amorites and the nations that the Lord destroyed; and he seduced Israel with himself thus to sin. But he added sin to sin; he caused his children to pass through the fire, used enchantments and witchcraft, and dealt with wizards, to provoke the Lord to anger; he further imbrued his hands in blood-guiltiness till he made the streets of Jerusalem (which were very extensive) swim with innocent blood; he filled Jerusalem from one end to the other with the blood of innocents. What a most murderous, idolatrous, wicked, wretched heart that man had! Who could find a spark of charity in his heart for such a monster of iniquity as this? Yet eternal, infinite, matchless, immutable, and glorious love still bore with him, and had an eye of mercy fixed upon him, and would not give him up. But love placed him in the hands of the Assyrians, who bound him with fetters, and carried him to Babylon. There, in his affliction, love touched his heart, made him sensible of his sins, laid them naked before his eyes, made him sigh and cry over his vile abominations, humbled him greatly before the Lord, and caused him to entreat and supplicate for mercy. Love was entreated of him, heard his supplication, brought him up again to Jerusalem, placed him in his own kingdom, and caused him to know that the Lord was God. Love constrained him to destroy the things which he had built before, and to build up the things which he had before destroyed; caused him to take away the strange gods

and the idols out of the house of the Lord, and to repair the altar and offer peace-offerings. This was love divine, indeed.

Love bore with David's fourfold iniquity, and sent Nathan to him with a message from God in his mouth, and a two-edged sword in his hand. Love touched his heart, made him feel his guilt, and confess, "I have sinned against the Lord," and caused him, on this occasion, to pen the 51st Psalm. Love forgave the iniquity of his sins, washed his conscience from blood-guiltiness, and restored to his heart the joys of God's salvation.

This pure, this matchless love, cannot be quenched; many waters cannot extinguish it, neither can the floods drown it. What but matchless love could bear with idolatrous, adulterous, treacherous, backsliding, and silly-hearted Ephraim, who went after his idols, like a backsliding heifer, departing from his God! But love visits him in the fulness of time, gives him a feeling sense of his sin, and he bemoans himself under his chastisement; love causes him to pray and groan in his heart, "Turn Thou me, and I shall be turned." Love delivers him, and draws this sweet confession from his lips: "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;" and love kindly responds, "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." Thus love healed his backslidings, and loved him freely; for love turned away all anger from him. There is no anger in the heart of Christ to His people; fury is not in Him. Ephraim's "goodness is as a morning cloud, and as the early dew it goeth away" (Hos. vi. 4); but the Lord said that He would "be as the dew unto Israel, as the dew on the new-mown grass, as the dew of Hermon, even life for evermore; and "he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (xiv. 5, 6). How was this? Because longsuffering love did it, everlasting love did it; eternal, infinite, divine love did it. His roots and branches were to be cast forth beautiful and glorious as the cedars of Lebanon.

So it is in gospel days. Love takes the base things, the foolish things, the despised things, the weak things, the nothings, the vile things, sinners, publicans, and harlots; not the self-wise and prudent, not the self-righteous Pharisees and noble. Infinite, eternal love visits these characters, and causes them to live.

Love visited Mary Magdalene, who had seven devils in her (and some very filthy ones, no doubt), cast them out, forgave all her sins, broke her heart with kindness, and kindled a flame of love in her soul to the Redeemer. And He gave this woman another pledge of His love; strange as it may seem, He appeared first to this very woman on the morning of His resurrection, and showed Himself to her (Mark xvi. 9). Here was love.

But to come home; for if all these, David, Solomon, Manasseh, Jonah, Saul, Magdalene, and Zacchæus were loved, why not similar sinners now? But the question is, Does God love *us*? are *we* the beloved objects of God's eternal and infinite love? are *we* the characters whom God has consecrated and set apart for Himself? has love reached *me*? Nothing will do for a poor soul who feels his sin, vileness, filth, and guilt cover him, but this love made manifest and opened up to his heart. A man may read in the Scriptures concerning the everlasting love of God, and have no evidence of his interest in it at last. Knowing that the Church is interested in God's everlasting, infinite, eternal love will not do; it must be made known to him. He may be fixed in believing the doctrine of eternal love, satisfied in believing the dimensions of everlasting love, satisfied that Christ loves His Church, and yet himself have no mark of interest in it. A man exercised in his heart, tried in his soul, wanting God's evidence within, will not be satisfied with love merely doctrinal; he cannot be satisfied without some manifestation, some distinct, clear token, some voice, proof, and evidence in his heart that God does indeed love *him*. But how is it to be known, while the judgment is dark and the mind confused? We try and endeavour to obtain this love; we read, think, meditate, pray, and do everything to bring it; but nothing brings it if the Lord do not. If the Lord do not shed it abroad in the heart by God the blessed Spirit, we remain unable to have it. Do you want to know *how it is*, and the *nature* of this love? One or two scriptures will give a

description of the nature of this love to the soul. In Solomon's Song we have it sweetly spoken of. In the 2nd chap. and 10th verse it reads thus: "My Beloved spake, and said unto me, Rise up, My love, My fair one, and come away." Poor soul, that hast felt thy sins all as an unclean thing, thy heart and experience before a holy God as a leper under the law, nothing but wounds, bruises, and putrifying sores, from the crown of the head to the sole of the foot; bemoaning thy wretched, diseased heart, thy filthiness and uncleanness; admitting that thou hast no power to stop the uprisings of sin in thy heart, or to stem the current of its flowing tide, and falling guilty before God on account of it—there is not a wish, a craving desire in thy heart, or a smothered sigh, but the Lord knoweth it. And to such the Lord at times secretly whispers, "Rise up, My love, My fair one, and come away." The heart staggers at it, gives way, through unbelief cannot receive it, and in shyness the poor soul says, "I dare not take it. This whisper was not for me; it is not mine." But the words come again, "Rise up, My love, My fair one, and come away." Thus God kindles a faint flame of love in the heart and soul of the poor sinner. He is brought to fall down; therefore the Lord says, "Rise up, My love, My fair one." "What, I?" says the soul, "filthy and besmeared with abominations?" "Come," says the Lord, "My love, My fair one, rise and shine; for thy light is come, and the glory of the Lord is risen upon thee." The poor soul says, "No, Lord, it cannot be I. I am so filthy, so detestable; through my weakness, unbelief, and guilt, I am unable to move my own soul. It cannot, Lord, be I that Thou dost mean." Again the words whisper, "Rise up, My love, My fair one, and come away. Leave thy base feelings, thy filthy affections, thy ungodly corruptions, thy depraved nature; leave these things with Me. In Me is thy life and thy health; thou art comely through Me, through the comeliness I have put upon thee. Rise up, My love, My fair one, and come away; come away from corruptions, guilt, and death; from bondage, from all thine abominations. Rise up, My love, My fair one, and come away with Me." He then goes on, "For lo, the winter is past, the rain is over and gone,—the winter season of soul, the dark, dreary, cold season; the justice of God arrayed in the wrath of a broken law. For now they are swallowed up in My blood. Rise up, My fair one, and

come away. Thou art all fair, My love, there is no spot in thee. For all thy vileness, deformity, and guilt, there is no spot in thee; My righteousness has remedied it all. For all thy baseness, thou art My love still; with all thy faults, My love. Thou art fairer than the sons and daughters of men; fair, beautiful, and without spot or wrinkle through My holiness put upon thee. Therefore rise up, My love; in self helpless and impotent to the last degree; but in Me is thy fruit found,—righteousness, glory, love, life, and eternal salvation. Rise up, My love. All thy guilt, filth, base and weak feelings are forgotten, for time and for eternity.”

Has He ever come to thy heart thus, blessed thee with a soft, tender, sweet feeling; blessed thee with hope and faith, and excited in thee a feeling of affection for Him? “The flowers appear on the earth, the time of the singing of birds is come, and the voice of the Turtle is heard in our land;” the sweet voice of the Turtle, the Holy Ghost, the voice of the blessed Spirit. When Jesus was baptised, this blessed Turtle came down upon Him. John knew Him. When he baptised Jesus in Jordan, as He came up from His baptism, the Holy Ghost descended upon Him in the form of a dove, the Father saying, “This is My beloved Son.” The voice of the Turtle was heard in the land at that time; and so it is at this day, in the heart of every elect vessel of mercy. The voice of the Spirit is heard, and the work of the Spirit is felt in a poor sinner’s heart.

The turtle-dove is one of the most gentle, sweet creatures of the fowl tribe. It has a beautiful plumage, and an affectionate and gentle disposition. The nature of turtle-doves above all others is most peculiar for attachment to each other. Where one flies, the other flies; if one moves, the other moves; what one does, the other does; when one coos, the other coos. The natural affection of one to the other is proverbial; one cannot rest without the other; if one hop from twig to twig, so does the other. So with the blessed Spirit. The Lord gives us life; but we could not long live comfortably without the incomings of the Spirit with His kind, affectionate notice in the heart, His sweet notes of peace, unction, and love. What is so beautiful, soft, melodious, and sweet as the sound of this Turtle-dove in the conscience? Is it not well-pleasing and dear to God to hear the sincere, child-like confessions of a poor, broken-hearted sinner? God loves the



Spirit's confessions dropping from the hearts and lips of all His people. What so blessed, so desirable, as the voice of the Turtle sweetly whispering in the heart the love of God, the power and glory of Christ? This is the work of the blessed Spirit, causing us to feel love divine, heavenly attachment to the Father, Son and Holy Ghost; letting the sinner see and feel the blessed secret, the consecrating work of the Spirit in the hearts of His elect. This voice of the Turtle God loves and saints love. It softens our hearts, fills us with contrition and godly sorrow, when the blessed Spirit makes us feel His indwelling, and brings such blessed passages as this, "Rise up, My love, My fair one, and come away." We feel that the winter is past, that the rain is over and gone; we feel that the storm is over, and that we are come to the heavenly Jerusalem, the mother of us all; we feel light, life, and glory dwelling there; we feel a sweet hope that we are partakers of the divine nature, and the operation of the Turtle-dove is sweetly felt in the heart; and we feel secure, calm, and blessed with love, light, and glory. Like the sparkling dewdrop which rests upon a branch, it softens, dissolves, and enlarges our hearts. Our whole affections are swallowed up in divine sensations.

In the 4th chapter and 7th verse of the Song, we come to this "Beloved" again. He there says, "Thou art all fair, My love; there is no spot in thee." The sensible sinner is afraid to receive it, yet God's kindness is such to the poor soul that He repeats it, "There is no spot in thee." But he often feels that he has many spots, and fears that they are not the spots of God's people, he is such a vile sinner, his sins are so base, such peculiar abominations has he committed, often against light and knowledge, against a better principle within. These feelings make him fear that his spots are not the spots of the Lord's children, else he should love God more, and have more love to Christ. But the Lord says, "Thou art all fair; there is no spot in thee." "I cannot believe it, Lord," says he, "how can this be?—no spot in me! and yet I feel such a leprous wretch." Beloved, Christ's righteousness put upon thee by the power of the blessed Spirit, makes no spot in thee; as thou standest in Christ there is no spot in thee; black in thyself, but comely with the comeliness of Christ put on thee by the Holy Ghost; though filthy as the tents of Kedar, yet comely as the curtains of Solomon. The queen stands at God's right hand in the gold of Ophir.

Come, sinner, here is kindness. See, He did not tell or remind her of being besmeared with filth ; He did not remind her of her guilt after He had told her that she was all fair ; He told her that she was all fair in Him. This language He uses to poor, grieving, guilty, filthy souls, and brings them up from a state of trouble. Thus He blesses her whom He addresses, and says, "Come away ; come with Me." Now, mark where she comes from, "Come with Me from Lebanon, My spouse, with Me from Lebanon ; look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." According to the Hebrew scholars' definition, "Hermon" means *destruction*, or *accursed place*. "Come from Sinai, from the fiery curse of the law, from the lions' dens, from every sin and Satan ; come and look with Me from thy sinful self, and holy self ; come with Me from these places. There is no rest in these, no comfort, no sweet renewings of tender mercy in these ; all there is wretchedness, guilt, darkness and condemnation ; therefore, come away, My fair one. Thou hast ravished My heart, My sister, My spouse ; thou hast ravished My heart with one of thine eyes, one look of faith ; thou hast ravished my heart with one chain (or turn) of thy neck. How fair is thy love !" The poor soul says, "Lord, I fear that I have no love ; I cannot feel love. I want to love Thee ; my heart's desire is toward Thee. I am afraid that I don't love, I am so carnal, worldly, earthly, sensual, and devilish ; so given at times to infidel reasonings. Feeling thus, how can I love the Lord ? I fear that I do not fear Him ; I fear that I have denied Him." Well, base as all this is, let us look at Peter. Did not the Lord save him ? and did he not love the Lord ? He denied Him with cursing and swearing ; he committed a great sin ; but where was the love of his heart ? Not lost ; the Lord secured it ; for said He, "I have prayed for thee, that thy faith fail not." After He rose from the dead, Jesus appeared to him, and fed him with the food that perisheth, and said, "Simon, son of Jonas, lovest thou Me more than these ?" He answered, "Yea, Lord, Thou knowest that I love Thee." The Lord said to him, "Feed My lambs." The Lord asked him the second time, "Simon, son of Jonas, lovest thou Me ?" He said, "Yea, Lord, Thou knowest that I love Thee." "Feed My sheep." The Lord said to him the third time, "Lovest thou Me ?" and poor Peter's heart was

almost broken. His love began to burn; he was grieved, and said unto Him, "Lord, Thou knowest all things; Thou knowest that I love Thee." Jesus said, "Feed My sheep." The Lord knew that he loved Him, but He put his love to the test. Thus Peter loved his loving Saviour.

"How fair is thy love!" how pure, sincere, and divine! Nothing so fair in the heart as the love of the saints to Christ, except Christ's love to them. Love begets love; Christ loves them, and they love Him in return. "How fair is thy love, My sister, My spouse! how much better is thy love than wine! (thy love in thine heart to Me is better than wine), and the smell of thine ointments than all spices! Thy lips, O My spouse, drop as the honeycomb." By the lips men express the thoughts of the heart. "Thy lips drop as the honeycomb; honey and milk are under thy tongue." Honey and milk are sweet and pure things; and what is sweeter than the sincere confessions, prayers, and praises of a poor sinner under the anointings of the Spirit? "Honey and milk are under thy tongue." Paul says that the poison of asps is under the lips of the wicked. The venom of their nature is in their speech, which he says is deceit, cursing, and bitterness (Rom. iii. 13, 14). Lying, deceit, and hypocrisy, are, then, in the mouth of the wicked; but honesty and sincerity, simplicity and truth, are under the lips of Christ's beloved spouse. Thus her lips are "a thread of scarlet," and under them is the sweet, fresh honeycomb. There drops from them repentance, sincere, not feigned. She has an honest heart, not the spirit of deceit and hypocrisy. Her sins are poured out to the Lord without reserve. She tells the Lord all her feelings, failings, and infirmities, speaks out her desires, and her wants come before Him in honesty and truth. Honey fresh from the comb is not sweeter than the simple and honest confessions of a poor broken-hearted sinner. "The smell of thy garments is like the smell of Lebanon." Lofty Lebanon's wide-spreading perfume has not so glorious a savour as the garments of the Lord's righteousness thrown over His people. This savour to Him is more glorious and sweeter than all the perfume of ten thousand Lebanons.

Thus the Lord, in these two passages, gives us a pathetic and beautiful description of what His people are to Him, arrayed in His own glorious righteousness, and adorned within with the blessed Spirit's rich work and anointings.

In my feelings yesterday morning I felt a vile sinner in the sight of God ; but after a while, when labouring under the guilt of my sins, and mourning over my wretched heart, the Lord was pleased to bless my soul in such a manner as I think I was never blessed before but once in my life ; I felt so wretched, black, filthy, and uncomely, everything that was vile and base. But the Lord was pleased to whisper into my heart these words, " Rise up, My love, My fair one, and come away." My heart responded, " It cannot mean me, Lord ; it must be somebody else." Also the words, " Come with Me from Lebanon," sounded sweetly to my heart (iv. 8).

I felt the sweet Spirit, as it were, whisper and breathe them into my soul ; but I felt afraid to claim them, and a shyness at receiving them ; I felt held by my hard, guilty heart, so that I durst not fully receive them. But still the words " fair one," and the whole of the 7th, 8th, 9th, 10th and 11th verses seemed so sweet and precious to my soul that I could not resist them. The sweet truths in them quite broke my heart, and my soul was melted within me. The blessed Spirit breathed so sweetly in them, and anointed the truths in them so blessedly to my heart, the kindness of Christ so melted my soul, and the blessed Spirit's work in the heart of the saints appeared so transcendently excellent and glorious, that my heart and soul were ravished within me with the love and beauty of them. While I felt the glory, it dissolved my soul. I felt a sweet hope at the same moment that this was God the blessed Spirit's work in my heart, the voice of the Turtle in my soul. I had a precious, sweet time. I had previously had my trials and suspicions about coming to this great city. I asked myself why I came ; what was the use of my coming unless the Lord did good ; whether I had a single eye to His glory ; and whether it was the glory of God and the good of His people that was to be the chief end (not merely to talk), that God might be glorified and His people blessed. That is what I asked myself. Sometimes I thought that it was, and sometimes I was fearful that it was not the case ; and sometimes I had such sinking feelings from a sense of my own weakness ; therefore I was afraid of coming. But the Lord was pleased to bless my soul so unspeakably gloriously that, had I felt no more than this, it was worth coming to London for. I felt such affection for the Lord, under the sweet influence of the Spirit, as I seldom feel ; such godly sorrow and contrition ;

such love for His people, His truth, and the glory of His name. I looked at the Lord Jesus, His work, and the nature of it, and my soul was ravished with affection to Him; and O! the fruits of God the Holy Ghost in the hearts of His saints were glorious in my eyes. These are the things which ravished Christ's heart; it was ravished with one of our eyes, one look of faith; with one chain of our neck,—faith, hope, love, joy, prayer, praise, or confession; and the glorious fruits of the blessed Spirit which Christ sends down to His people, who are clad with His righteousness imputed and put on, and filled with these blessed fruits within. They are all glorious within.

Men who deny the work of the blessed Spirit on the heart, know not what it is, know not where they are, and know not what God the Holy Ghost is. The soul that knows the Spirit's work is made to know the riches and glory of these things, and to feel that he must possess them; that is, this makes him press after them; all his desires are after them, and he groans, watches, waits, prays, and longs for them. In due time the Spirit does bless him, the Lord has mercy upon him, His righteousness is put upon him, and the Spirit visits and tranquillises his heart. He communes with the Lord, he feels this sweet heavenly Teacher in his heart, he feels sin dead, and his soul filled with the goodness of God. Sin has no power, the guilt of it is washed away, and the power of it is put down. The body of sin still exists, but he feels as if it had no existence in him. Say you, "How long will it last?" While he feels the sweet voice of the Turtle in his heart; it lasts as long as the soul is blessed with the sweet visits and anointings of the Spirit. When sin works in him again, he feels damped; but again the Lord comes and blesses his soul, visits him with His lovingkindness, and from time to time revives in him a sweet hope that he is the "beloved."

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There is not a want which sin has brought upon believers but there is an office in Christ where it may be supplied; and the sense and feeling of that want leading them to trust in Him upon the warrant of His Word and promise, will certainly bring them a supply in the hour of need.—*Romaine*.

## MEMOIR OF MRS. DRUMMOND.

A MEMBER OF BERNARD GILPIN'S CHURCH AT HERTFORD.

*Born, 1795. Died, 1886.**(Concluded from page 164.)*

JUNE 2nd, 1882, was my dear mother's 64th wedding day, and a very happy day she spent from the application of these words:

"He thus far has brought me  
From *evil* to *good*."

She was greatly encouraged in looking back upon the fearful darkness and ignorance in which she entered that state—without prayer or, as far as she remembers, a thought of God—an evil state indeed! in which she continued many years; but in due time she hoped the Lord brought her to the "good." Truly she was made to remember all the way the Lord had led her these many years in the wilderness. The next verse also came, and abode on her spirit many days:

"For blessings like these so bounteously given,  
For prospects of peace and foretastes of heaven,  
'Tis grateful, 'tis pleasant, to sing and adore,  
Be thankful for present, and then ask for more."

On July 6th she said: "I feel I have not done as I should either as a wife or mother, or towards my servants or neighbours—if the Lord should mark iniquity. But now again these words come,

"Of all *thy* sins acquitted quite,  
And may draw near to God;"

and again, 'He passeth by the transgression of the remnant of His heritage, *because He delighteth in mercy*.'" Again, in December she spoke of the same words with much feeling, saying, "He says He will pass by my transgressions, and remember His mercies;" and had a night of praising prayer.

On Feb. 4th, 1883, she said, "I do believe, though He does afflict me, He loves me. Last evening, when I looked upon the beautiful sky, I thought, 'The same God that made that said to me, 'I will pass by thy transgressions, and remember My mercies.'" When I looked again, the beautiful light had passed away; but His word will never pass away." *July 3rd*. "Christ suffered, died, and rose again to justify His people, and I hope, *me*. I thought of the words,

"We'll tell the Father in that day,  
And Thou shalt witness what we say,  
"We're clean, just God, we're clean;"

but I seemed outside. Then the words came, 'Come in, ye blessed of the Lord, inherit the kingdom prepared for you from the foundation of the world;' and it followed, 'Stand fast therefore in the liberty,' &c. Afterwards I dropped to sleep."

On Jan 14th, 1884, she had something that made her more sure than she had ever felt before. It was hope in this: "*Redeemed with the blood of Christ.*" On the 23rd she said, "I want to tell you I am rejoicing in hope. I cannot tell you all I see in the Lord's dealings with me all the way through. I can see the many under currents there have been to overthrow me; but the Lord was above them all, fulfilling His own word, upholding me with His right hand. I have loved to think upon it lately. The Lord Jesus tells me I shall sit down at His Father's right hand, where there will be pleasures for evermore. I never saw His hand so plainly before. He is keeping me here to show me what He has done, is doing, and will do. O yes, He has done it all, and He will never leave me at last. No merit due to me." The following day she continued:

" 'Keep me near Thy wounded side,  
For Thou know'st how soon I err.'

It is as though the Lord confirms all that came before my mind yesterday of His wonderful dealings with me for so many years, and now bids me keep near His wounded side." (Later.) "Truly He said,

" 'Remember with a mighty hand  
I brought thee forth from Pharaoh's land.'

I should have been there now if He had not, but I believe He has; and those words come to me that I had in poor W.'s trial, 'All that you have done, and all that you have left undone, will not hinder the work of the Lord.' And do you not remember when we were in great trouble I said, 'Immanuel, God with us'—*He* will bring us through; we need not be afraid. It is not your prayer, it is not my prayer, but it is Christ's prayer for us? and He did bring us through."

On the 26th she said, "I thought of these words this morning, 'He that fleeth from the fear shall fall into the pit.' Long ago the Lord taught me that instead of fleeing from the fear of death, which I used to have so very much, I was to bring it to Him, and all other fears too; not to flee from them, but to bring them in confession to Him. And now I

have not that fear of death; no. Not that I am yet quite sure, and yet one or two days this week I felt as if I was really sure; but I do want Him to come Himself, and tell me He has made me fit. He says He will pass by my transgressions and remember His mercies." 27th. "O come and let me tell you: 'The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.' The Lord tells me so. I cannot; but I pray, 'Lord, make me to abide in Thee.' He says He will tell the Father in that day I am clean. I cannot stand before God without an Advocate; I cannot pray to Him without One; but He tells me *I have an Advocate.*

" 'Tis He instead of me is seen  
When I approach to God.' "

29th.

" 'God the Lord shall be your glory,  
Christ your everlasting Light.' "

What a comfort those words have been to me! If I have the substance of them in my heart, and the words on my lips, I shall not be afraid." On Feb. 11th my dear mother was comforted by these words coming to her in the night, "When Christ who is our Life shall appear, then shall ye also appear with Him in glory." On the 23rd, when in great pain, she said: "'Humble yourselves under the mighty hand of God, and He shall exalt you in due time.' You see I am not to rebel against the cross, but take it up, humble myself under it. It came to me while eating my dinner, '*You are highly esteemed.*' I said, 'Me a poor afflicted creature! Who by?' '*Esteemed by Jesus,*' was the answer. 'Why, Lord?' I said. '*Because you are redeemed with My blood.*' There! is not that beautiful? is not that being exalted? I think it is."

On March 9th a word she had felt many years before was brought again with fresh and living power, and she said, "He has come to give life, and to give it more abundantly; indeed He has given it to me more abundantly." May. "The light of my eyes is fast fading away, but something said, 'You will soon have the Light of heaven, which will never go out;' and when I opened my Testament, it was upon that very chapter about the Light of life. I felt it very striking." June 20th. "I awoke with these words:

" 'Yet let me hear Thy call,  
My soul in confidence shall rise,  
Shall rise and break thro' all,' "



O I did pray last night for all I could think of! These words have been hovering about me lately :

“ ‘ Slide softly into promised rest,  
And prove the sabbath true.’ ”

‘ Lord,’ I said, ‘ I have no cares for this life, all my care is that I may hear Thy voice.’ ” *July 11th.* On hearing the ivth of John read she said, “ ‘ He must needs go through Samaria’ to convince a poor woman of her sin, and teach her the remedy, even to drink of the water of life. And it is as though He tells me He ‘ must needs ’ put me on this bed four years ago, to teach me and bring me to Himself, convince of my sin, and comfort me with His pardon. It is enough for a poor creature to meditate upon all the day ! ” On the 15th, when very ill, she murmured,

“ ‘ The dying Lamb utterly forbids despair  
To all that love His name.’ ”

*Aug. 16th, 1884.* “ I am so unhappy, I feel so bad and low, as if I was going to die, and I have been so covetous and jealous. How can I die with this sin upon me ? Though He has said,

“ ‘ Of all your sins acquitted quite,’ ”

this is since He said that, and I am miserable.” Then she opened on the hymn,

“ Innumerable foes attack the child of God ;  
He feels within the weight of sin,  
A grievous, galling load ;  
Temptations, too, without, of various kinds assault,  
Sly snares beset his trav’ling feet,  
And make him often halt,”

and said, “ O, it is temptation ! I believe it is ; the Lord will deliver me. It is the enemy, to make me think I shall die with this one sin unpardoned, when the Lord says He will pass by my transgressions and remember His mercies.

“ ‘ Happy the man that bears the stroke  
Of his chastising God.’ ”

He has chastened me for my sin, indeed. It was dreadful to feel as I did—dying with unpardoned sin ; but now these words have come to me,

“ ‘ His chastening therefore prize.’ ”

*Sep. 9th,* her 89th birthday. She was able to speak cheerfully to her children and grandchildren. *Oct. 23rd.* The xviith of John was full of life to her. Under great pain she declared His word, with the hope of eternal life, was the something

secret that did sweeten all. “*Redeemed with Jesus’ blood—O it is beautiful for me to lie and think of these things, and feel I am only waiting for the Lord Himself to come!*”

Jan., 1885. “I want to tell you I believe I am on the road to that place

“ ‘Where God unveils His blissful face,  
And looks, and loves, and smiles.’

It is delightful to think of. How can I be unhappy when I feel I am going where God the Lord shall be my Glory, Christ my everlasting Light?” 31st. “I think I am nearly at the end of the road. The enemy tried to have me in the night, but the Lord said, ‘None shall pluck you out of My hand.’” April. “O that I might be enabled to remember what He says, ‘After that ye have suffered awhile!’ It is only a while, but the comfort, the settling, is for ever and ever. I think it is wonderful that I should lie here and have food brought me temporally and spiritually; for really I do have both, and I want for nothing. He maketh me to lie down in green pastures, He leadeth me beside the still waters *for His name’s sake—not for mine.*” May 13th. “He tells me, ‘I will come soon, and crown you with lovingkindness and tender mercies;’ and He does come and help me in every way, and will come when He has made me ready, and put in the sickle, and take me to Himself.” In the night after being very oppressed, she said, “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in your mortal body.”

In June her hope rose higher, and she said, “Write it down for the comfort and encouragement of His dear people. He says to me now,

“ ‘You are now, and shall be Mine,  
When time shall be no more.’

What words they are! O the beauty of them! What did He say to me yesterday?—

“ ‘When, and where, and by what means,  
To His wisdom leaving;’

and now to say I am now and shall be His for ever.

“ ‘Wait till the Bridegroom of thy soul  
Reveals His love with power.’

This is His love. Could any words be more beautiful to say to a poor creature as I am—a suffering creature? For none know but the Lord what I have suffered this night, and what

I am suffering now. But it is the way, and I am to leave it all with Him. I am waiting; not grumbling, but rejoicing. O yes, I could die, if it was His will now; but I must wait—when and where to His wisdom leaving. But I want others to hear of His goodness to me, that they may be encouraged. No cross; no crown. You know He told me I should sit down at His Father's right hand.

“ ‘Reveals His love with power’—

Is not this LOVE? *The Bridegroom has come.* O how He answers the words He has given me—

“ ‘Wait the appointed hour.’

But what a fight it is! Satan says it is his voice, but he is a liar; it is not his voice. Never mind the poor body, the Bridegroom of *my soul* now has come, and He will never go away, no, *never.*”

On the Sunday it was like a well of livingwater springing up:

“ ‘This God is the God we adore,  
Our faithful, unchangeable Friend;  
Whose love is as large as His power,  
And neither knows measure nor end.  
'Tis Jesus the First and the Last,  
Whose Spirit shall guide us safe home;  
We'll praise Him for all that is past,  
And trust Him for all that's to come.’

*There!* He gave me those words just as you brought me my beautiful breakfast, and I have had an ordinance. Yes, I have eaten of His flesh and drunk of His blood with a thankful, merry heart. A cup of water would have been quite as good—it is *His blessing*. It may well be said, ‘It maketh rich, and He addeth no sorrow with it.’ The sorrow and trouble come from my own spirit; there is none in His blessing. Often have I gone to His table and come away with dry eyes and a hard heart; but my eyes are not dry now, nor my heart hard. Is not this taking me into His garden, and causing me to eat of His pleasant fruits? And what is His pleasant fruit but His word? ‘Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live.’ I do think He has kept me from rebelling against His dispensation; and He says, ‘Be not ashamed of your hope, for the love of God is in it.’” On the 21st she suffered terribly, but felt these words:

“ ‘Nor present things nor things to come  
Shall quench the spark divine.’”

28th. "I have often had a load of sin upon me, but He comes and tells me He has passed by them, and will remember His mercies. 'The living, the living, he shall praise Thee, as I do this day.' The moon came right into my eyes, and I think into my heart; it made me think of that Sun that shall never go down." A very beautiful smile was upon her face as she awoke, and I said, "Dear mother, what were you dreaming?" She said, "I was praising the Lord. Sleeping and waking, He enables me to do that—'Praise ye the Lord, for His mercy endureth for ever.'

" 'What Christ has said must be fulfilled,  
On this firm Rock believers build;'

and this is the Rock I build upon. 'Heaven and earth shall pass away, but My word shall never pass away'—*never*, fixed on that eternal Rock. 'The words that I speak unto you, they are spirit, and they are life.'" July. "Just now," she said, "I have had such a beautiful feeling of the saints around the throne." She lay quiet for hours meditating, and the words kept flowing into her mind:—"Come unto Me, all ye," &c.; "The Spirit and the bride say, Come."

Jan 1st, 1886. It is impossible for me to record all dear mother's words in these last months of her life; it is like a well of water springing up. 22nd. "I pray that He would speak one word to —; say to her as He says to me now,

" 'Fair abodes I build for you;'

and, 'When you walk through the valley of the shadow of death, I will be with you; My rod and My staff shall comfort you.' 'I will be with you.'—Is it not blessed to lie here and think of these things? Nothing else comes into my mind.

" 'Thy whole dependence on Me fix,  
Nor entertain a thought  
Thy worthless schemes with Mine to mix,  
But venture to be nought.'"

March 2nd. Dear mother has appeared very low and ill for two or three days. The words have been a comfort to her over and over again:

"Himself hath said my ransom's paid,  
And I on Him depend."

"He has paid my ransom," she said, "and washed me clean in His blood." On the 5th she thought she was dying; her breath became short, and she said, "I am dying. He is

coming to take me where He has promised, and I shall sing His praises for ever and ever.

“ ‘The God I trust is true and just, His mercy hath no end ;  
Himself hath said my ransom's paid, and I on Him depend.’ ”

11th. “I think the dear Redeemer will not keep me long like this. ‘Come, ye blessed of the Lord, inherit the kingdom prepared for you.’ I am without now, I shall soon be within.

“ ‘Though painful at present, 'twill cease before long,  
And then, O how pleasant the conqueror's song ! ’ ”

15th. We read a few words to her, but she seemed hardly able to hear or understand, but directly afterwards said, “ ‘My peace I give unto you—let not your heart be troubled. Believe in God—believe in Me. In My Father's house are many mansions. I go to prepare a place for you. I will come again, and receive you soon—now—*very soon*. Trust in Me.’ If it be Thy blessed will, shorten the time. ‘Take up My cross’—He must give me strength to do it. ‘Be faithful unto death ; I will give you a crown of life.’ It is my dear Redeemer that says

‘ My ransom's paid ;  
And I on Him depend.’ ”

Do come, Lord Jesus, do come. He has promised to come. Double—‘double for all your sins.’ ‘When I have tried you, you shall come forth as gold.’ ” 16th. “I am going where the water shall spring up into everlasting life. He has made me ready, and He is coming to take me where I shall never thirst again. I in Him, and He in me.” 19th. Very weak, but perfectly sensible—“I am dying in the Lord, ‘*in the Lord*.’ I am waiting.” She tried to speak of the well “springing up into everlasting life.”

20th. Several times this day we thought she might be dying. She very feebly said this morning, “I am now, and shall be Thine for ever ;” and, “I am dying.” In the night she kept saying, “*Water, water*.” When I offered it, she refused. I said, “Do you mean you want to drink of that water springing up into everlasting life ?” She nodded, and distinctly said, “*Yes !*” I said, “Dear mother, you will soon drink of it.” She again said, “*Yes*,” and turned her head over on the pillow, and quietly slept. On the 23rd we watched all day, continually expecting her last breath. On the 25th she was very quiet, there was no restlessness or suffering, and her countenance was placid. She took no notice of anything

or any one. Thus we watched day and night, and there was no further change until 5 p.m. on Wednesday, the 31st of March (1886), when, without a struggle, the ransomed spirit returned to God who gave it. She was in her 91st year; and surely we may say, "Thou hast dealt well with Thy servant, O Lord, according to Thy word." F. DRUMMOND.

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### THE BLIND MEN CALLED.

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"And Jesus stood still, and called them, and said, What will ye that I shall do unto you?"—MATT. xx. 32.

THIS entire passage begins at the 30th verse, "And behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David." It is a deeply interesting, and as it may be opened, an instructive passage of holy Scripture. It sets before us in a particularly beautiful light the tenderness and goodness as well as the omnipotence of Jesus Christ. It tells us that there is no case too hard for Him, if He will but look at it; that there is in Him sufficient power for every case He will take in hand. It tells us that if we have but gracious courage to cry out of necessity, there is a compassionate, an open ear to attend to our cry. And it would say to every believer in the Person of Christ, "Bring your case to Him; whether it be purely a spiritual case or only a temporal matter, bring it to Him." It shows us in the first place that the Lord Jesus hath His heart to sinners, according to the divine commission and the commandment of His Father in sending Him to go after lost sheep. "The Son of man is come to seek and to save that which was lost." It shows us that there is a time when there takes place an amazing contact between the Saviour and a sinner. Let us look at this.

Here were two blind men who had heard a report of Christ. They had heard He was in the immediate neighbourhood, that He was passing by where they were sitting; and faith was created by that report, for faith comes by hearing. The Spirit works faith in and by the word. And that faith in their hearts in the Messiah, in the Lord the Son of David, made them pray. If we believe, we shall pray; we cannot help it. True faith always must find some

expression. As a child naturally must give expression to its wants and pains to the parent, so faith must give expression to God, its great end and aim. If we are believers, we must pray to Him in whom we believe; it cannot be otherwise. In Christ there is an attraction to faith. In His fulness faith sees a suitableness, and in the pain of necessity faith must speak to Him.

These men believed in Him, and they cried; but their cry was not without opposition. The multitude following Christ as He was making His way to Jerusalem to His last pass-over, rebuked these two men; and that will always be so. Either some in the world or in our hearts or the devil from hell will trouble us, balk us, and hinder us if possible. They will tell us the case is too far gone, or He will take no notice. That such as we are should not expect He will take notice of us—anything to hinder. But we see that Christ was not so to be cut off from these men. He takes the case up. He "stood still." The multitude He had no eye for just then, but for these two men. He had a heart for them, as He still has for a praying sinner. If we have a case, Christ has an eye to look at it, a heart to take it up. He "stood still." What, cannot Omnipotence go on? Shall a worm cause the Lord to stand? Yes, He must stand still to take up a sinner.

"And called them." Here we have the point of contact—Omnipotence and weakness, a bad case and a good God, great sinners and a great Saviour, blind men and a seeing God! When these come together, it is for the glory of God and the good of the sinner. He looks on the men, He will have them come to Him. And if the crowd says they shall not come, then He will stand still, rebuke the crowd, and bid them come to His footstool. He called them. Did we ever find an influence on our hearts overcoming obstacles and discouragements? an influence that made us pray, that moved prayer, made it a necessity and our choice, made it life to us, not a hard duty, but spiritual, free exercise? that opened our hearts and mouths, made the heart speak more than the lips could? It is a great thing when God makes sinners' hearts speak to Him. He "called them," and they stood before Him, as who would not, being called? It is said He "calleth unto Him whom He would, and they came unto Him" (Mark iii. 13). He brings them to His footstool, and

there were these blind men. That was a great event, the greatest event in their lives, that the Almighty should call them, and that they should come into His presence. Why, these men were now at the mercy-seat, they were before that glorious high Throne, which "from the beginning is the place of our Sanctuary" (Jer. xvii. 12). They were before the Redeemer, were within touch of Him who is almighty God. There was the fire of eternal Deity burning in their nature in Christ; they were near Omnipotence, close to divine compassion, to the throne of grace. O honour great! It was salvation to them.

Did He not know what they wanted? Why, then, did He say, "*What will ye that I shall do unto you?*" Just because He would have them express their case. He knows what we would have; but He will have us make known our wants to Him. He knows what is in man, what His people are feeling, what they are wanting, what they are suffering; but He will have them speak to Him. Did not this question draw out the whole thing from their hearts and lips? "Lord," they said, "that our eyes may be opened. We are blind—that is the case; Thou canst create sight." "What will ye that I shall do unto you?" Does He say it to us? Then may we seize the golden hour, be enabled by faith to embrace the blessed, divinely-given opportunity to speak to Him, and say, "Lord, that our eyes may be opened."

Now, the first thing I would impress on seeking sinners is that there is *a contact to be had between God and man, between the Saviour and a sinner*. Have we ever had it? Beware of generalities, seek that particular thing that is the beginning of heaven on earth—a coming near to Omnipotence, to God Himself in Christ. Beware of everything short of this. It is the beginning of vital experience, the beginning of mercy,—contact with God, with God as He may have contact with sinners, as He may speak to them; namely, in Christ. The Scriptures show how kindly God has granted this to men. We see it in our fallen head, Adam. The Lord God came into the Garden in the cool of the day, and called to him; and the guilty man had to come from his hiding-place, from his self-shelter, unto God, into the Light, to own his case. And then the Lord was kind to him, and saved him. He called Abram, had contact with him, dealings with him; that is to say, He spoke to him, and promised him a Seed,



which was Christ. And when Abraham's case was extreme, on the mount when Isaac was bound and about to be offered, then came the Lord to him, and showed His wisdom and power in providing a substitute. He called to him. Then again, He came to Jacob when on the ground, a fugitive, fleeing from his father's house; and showed him a ladder whose top reached heaven, and whose foot rested on the earth. God was seen over it by Jacob, and spoke to him. O the cases we have in the Scriptures in which God does come to men, and deal with them! And He gets His people's confidence; He gets their hearts, their thoughts, their cases brought to Him. Has He had ours? If once He has taken ours, we are His for ever; notwithstanding our declensions and turnings aside, we are His for ever. Notice that point.

The next thing is this,—that He asks them, "*What will ye that I shall do unto you?*" O the goodness of Christ in enquiring of sinners! This shows how He does speak to men; not only comes near, but enters into conversation with them. And His speaking is a teaching, a drawing; He draws the heart to Himself. We think we cannot pray, but He will do something that will enable us to pray. He will either discover His goodness, or show the fountain of His merit, or open His righteousness, or drop on the heart an invitation. When a man has his hand on his mouth in self-condemnation, God will open it in another way—in prayer and supplication. Though he says he deserves the deepest hell, God can cause him to ask the highest heaven of His love and grace. O the goodness of God!

"And dost Thou say, 'Ask what thou wilt'?  
 Lord, I would seize the golden hour;  
 I pray to be released from guilt,  
 And freed from sin and Satan's power."

Let that be our next point. Does He say, "What wilt thou that I shall do unto thee?" And is the response this, "Lord, make me right for eternity"? Sin has unfitted us for God's presence; grace fits us for it. Sin has made us suitable fuel for the fire of divine wrath; grace can make us suitable companions for Deity for ever. Sin has made us obnoxious to punishment; grace makes us acceptable to God through Christ, and meet for the inheritance of the saints in light. Who can make us right for eternity? The Man who opened these blind eyes—none else; the Man who was sent

of God to do it, He can. His must be the hand, the touch, the word. The word of life and grace, of love and salvation, must come from Him. And what is all religion if this is not in it? What if we are right with men, and not with God? This is the great thing, "Lord, fit me for eternity."

Do we see what is needed for it? One may say, "I see I must be righteous, pardoned, sanctified, saved from sin and Satan." What can bring such great matters as law and justice to harmonise with truth and love, mercy and goodness? What but the very Person and dying of the Lord Jesus Christ? He only can fit us for eternity. It was His reproach in the eyes of Pharisees, but His glory in the eyes of sinners, that He "receiveth sinners, and eateth with them." Acts of faith are glorifying to Christ, and beneficial to those who do them. Great is that cry that reaches the ear of God. But He is not at a distance. If He has called us by some merciful teaching and operation of His Spirit, He is not far from us; no, but nigh—nigh "to all that call upon Him in truth" (Ps. cxlv. 18). "Lord, make me right;" that is, "Justify me, pardon me, sanctify me; make me Thine." Now I believe that wherever this is as a living, moving principle in the soul, the answer is on its way. It may seem to be delayed; an adversary may hinder it for a time, as in Daniel's case; but the answer is coming, "Be it unto thee even as thou wilt." He will say, "Thy faith hath saved thee; go in peace." We had better have our hearts on the Son of man than on all the world calls good and great. Material things can never satisfy the conscience, but the blood of Christ can. It can cleanse us, make us just in the sight of God. And the holiness of Christ can make us beautiful in His eyes, fit us for heaven, and make us like Him. Seeking sinner, be not discouraged, yield not to dismay, discouragement, or despairing feelings; but go on, cry mightily out of your own case, out of your heart and soul, and you will find that gracious Redeemer who called you, has an answer, a blessing for you.

"So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight." When He opened their eyes, who would be the most attractive Object for them to look upon? Would any person be for one moment comparable to Him? And if our eyes were opened spiritually, whom should we wish to see most? on whom

should we fix our gaze? I need not answer. It is Jesus Christ, who is fairer than the children of men, into whose lips grace is poured. We say again and again,

“Thou, O Christ, art all I want.”

Why? Because we believe that “in Him dwelleth all the fulness of the Godhead bodily;” that the Father is pleased that all fulness should dwell in Him. We believe that He “gave His life a ransom for many,” came “to seek and to save that which was lost;” that He is the “new and living Way,” the “great High Priest,” “a glorious high Throne from the beginning.” O what a Christ He is! I think the greatest honour that can fall to a sinner in this world is to see the Lord’s Christ and love Him; to see Him the Sent of the Father, yet the Equal of the Father, “the Brightness of His glory, and the express Image of His Person, and upholding all things by the word of His power.”

“Faith in the bleeding Lamb,  
O what a gift is this!”

What made these blind men say, “Lord, Thou Son of David”? What made the dying thief say, “Lord, remember me”? Doubtless it was a divine shining into their hearts; it was light that came from the Sun of Righteousness, that gathered their hearts to Him, convinced them that He was the Lord of glory, the Son of God. That was a great point. Their eyes were opened to see their Lord and Master Jesus Christ, the Son of the living God. “Blessed are the eyes that see Him”—that see beneath that sacred humanity, that marred form, eternal Love and Wisdom and Goodness; that see in Him a Refuge, a Throne of heavenly grace, and all that kindness, that heaven, that His children are to have here and hereafter. If we get this sight, it will attach us to Christ; no arguments will. It will invincibly attach us to Him. It is a free, wonderful, full gospel. He asks no price. All full-handed sinners are sent away empty; all empty-handed sinners are received and satisfied out of His fulness.

When our eyes are opened, one glorious effect is that we see how we can attain, obtain a *victory over sin*. There is no believer who has not tussled with sin many a time, with the devil also; who has not tried to overcome things that militate against him. But I am equally sure that every child of God who has done that, will say, “I failed.” Ah,

and what then? Why, his enemies say, "You must give up hope." But Christ says, "No, come unto Me." "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). He shows the sinner how the victory He got on the cross is the very victory His people are to have; that is, the effect of His victory in them shall be victory over sin, the devil, and the world. "This is the victory that overcometh the world, even our faith"—

"Faith in the bleeding Lamb."

And if our eyes are opened, we see what our *practice* should be, what Christ will have us do; that He will have us leave the world, walk circumspectly as becometh the gospel, adorn the doctrine in all things; not have one foot in Christ and one in the world; one eye on Him and one on the world.

"He requires pure desires,  
All the heart or nothing."

If we are half in the world, we are altogether in it; do we believe it? He came to save His people from this present evil world, and make them a peculiar people unto Himself, to show forth His praise. He says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

I will conclude with this. As it is written of the blind men, so we shall find it in due time. He "touched their eyes, and immediately their eyes received sight, and they followed Him." The Lord grant it may be so with us.

J. K. P.

### "HE HATH DONE ALL THINGS WELL."

O for a heart prepared to sing,  
And lips prepared to tell,  
Jesus Jehovah, Zion's King,  
Reigns, and does all things well!

He form'd the earth, He spread the skies,  
His power no tongue can tell;  
From Him all nature draws supplies,  
And He does all things well.

Israel, released from Egypt's yoke,  
The pleasing truth could tell,—  
Jesus their cruel fetters broke,  
Yes, and did all things well.

When through the sea He leads their host,  
 The waters rise and swell ;  
 They form a wall, they know their post,—  
 Jesus does all things well.

At His command they fell again,  
 And Egypt swept to hell ;  
 While Israel sang His glorious reign.—  
 Jesus does all things well.

Elijah, fed by ravens, seals  
 The sacred truths I tell ;  
 The widow's cruse of oil reveals  
 That He does all things well.

The worthies in that Book of fame,  
 With Daniel join to tell  
 Who saved them from the burning flame—  
 The same does all things well.

Yea, all the blood-redeem'd shall sing,  
 This theme each note shall swell ;  
 Jesus, the church's Head and King,  
 Lives, and does all things well.

All things shall work their lasting good,  
 E'en when their sorrows swell ;  
 Their lot is order'd by their God,  
 And He does all things well.

W. HOUSE.

### FALLING UNDER THE WORD.

A MORNING READING BY JAMES BOURNE.

Nov. 20th, 1840.—Isaiah xxvi. 20: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast." This is spoken to the people of God, and this must be attended to in all its exhortations. God, having put within us a principle of life, no longer speaks to us as to posts; but He speaks to that principle of life within us, and at the same time conveys a power, as when He spoke to the man with the withered hand, Matt. xii. 10—13. And the voice is, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how

that Jesus Christ is in you, except ye be reprobates?' (2 Cor. xiii. 5). He says to His people here: "For behold, the Lord cometh out of His place to punish the inhabitants of the world for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." God will discover where you are, and what you have been doing. Beg of Him, therefore, to make you honest to your convictions and to fall under them; for He often speaks for a long time about things, and we pay no regard. We browbeat this voice of God, and walk untenderly; and hence has come all my misery. For when He comes in this way, He makes of a defenced city a ruin. This defence is turning a deaf ear, paying no regard to a faithful ministry, the Word of God, or exhortations of faithful friends; but God brings all these defences to ruin, and then Christ is a ready Help. The fortress of the high walls will He bring down, lay low, even to the ground (Isa. xxv. 12). No longer, then, is there that easy religion: "I have done so, but now I will do differently;" and "Precious, sweet Jesus!" No, in that day none of these things endure. His eyes are like flames of fire (Rev. i. 14).

"And in that day"—when we are brought down—"shall this song be sung in the land of Judah, We have a strong city" (xxvi. 1). The only Hiding-place is pointed out in Exodus xii.: "Sprinkle the blood on the lintel and door-posts." Nothing but the blood of sprinkling will protect us from the wrath of God; and this is a sure and sweet Hiding-place in every trouble and every storm. "For which cause we faint not"—nothing but this blood of sprinkling will preserve us from fainting;—"but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. iv. 16). Although the strength of the old man is unimpaired, yet he is not allowed to rule and domineer as heretofore. He will cry, and fight desperately to have his way; but when he does get it at all, the new principle makes a terrible confusion. So I find it. I cannot now walk in many things I could a few years ago. Therefore, whatever your troubles be, seek you to the Lord and to the blood of sprinkling; and I am sure it will not be in vain. *Only be more mindful of His answers than of your prayers.*

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Dulness is not suitable to the great things we are chiefly to beg for.—*Charnock.*

## REVIEW.

“THE RICH MAN AND LAZARUS: OR THE INTERMEDIATE STATE.” By E. W. Bullinger, D.D. London: Eyre and Spottiswoode, 33 Paternoster Row, E.C.

(Concluded from page 185.)

So far in this Tract we have seen solitary statements of Scripture misapplied to support the theory of the soul's state of death between dissolution and resurrection. We have seen passages wrested to prove that a resurrection of the soul is needed as well as of the body, in order to enter into the enjoyment of heavenly life and bliss. By the clear light and harmony of the Word we trust these discordant sounds have been made manifest. But the author proceeds further to explain away *five passages* that most effectually obstruct his theory. Our present design is principally to free these passages from the mists of error, that our faith may hold fast to their proper force, and to that heavenly home whereof they speak.

The first is Matt. xxii. 32, or Luke xx. 37, 38: “Now that the dead are raised even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. *For He is not a God of the dead, but of the living: for all live unto Him.*” It is pleaded that a resurrection must take place before any soul after death can live to God. How evil, how false is such reasoning! Now if the soul is dead as well as the body, then God is *not* the God of Abraham, Isaac, and Jacob; for they are dead, and He is only the God of the living; that is, of men *in* the body. But this passage teaches the resurrection of the body from the immortality of the soul, and also that the souls of the righteous live unto God in their separate state. It follows that because Abraham, Isaac, and Jacob still live in their spirits, therefore their bodies, as part of their persons, must be raised in the last day, that their whole persons may receive their reward. Of this Calvin writes:

“Christ, having to do with the Sadducees, who denied not only *the resurrection of the dead*, but *the immortality of the soul*, convicts them of two errors by this single expression. For if God is not the God of the dead, but of the living, and Abraham, Isaac, and Jacob had departed this life when God spoke to Moses calling Himself their God, the inference is that *they*

were living another life. Those must surely be in being of whom God says that He is their God. Hence Luke adds, 'For all things live to Him'—not meaning that all things live by the presence of God, but by His energy. It follows, therefore, that Abraham, Isaac, and Jacob are alive. To this passage we add that of the apostle, Rom. xiv. 8, 9: . . . 'For for this Christ both died and rose again, that He might be Lord of the living and the dead.' What more solid foundation could there be on which to rear our faith than to say that Christ rules over the dead? There can only be rule over persons who exist, the exercise of government necessarily implying the existence of subjects."—P. 445.

The second passage is that of the *dying thief*, Lu. xxiii. 43. The words of Christ to the thief are too plain to be misinterpreted. But here Dr. B. claims liberty to criticise and alter the punctuation, and to put the comma after the word "day:" "I say to thee this day, Thou shalt be with Me in Paradise." This is setting up his opinion above that followed, we are told, in over twenty known translations. Those who possess the "British Hexapla," which contains six principal English versions from Wycliffe's to our own, will see that the punctuation is the same in all; and it is the same also in the Revised Version. With such high authority and so many testimonies for the correctness of our own punctuation, this device to evade the Lord's words can have no weight. Calvin writes: "One of the most fatal blows to the dogma of these men is the answer which was given to the thief who implored mercy. . . . He hears the reply, 'To-day shalt thou be with Me in Paradise.' He who is everywhere promises that He will be present with the thief. And He promises Paradise, because he who thus enjoys God has fulness of delight. Nor does He put him off for a long series of days. He calls him to the joys of His kingdom on that very day."—P. 446. From these words to the dying thief it is abundantly evident that the soul of Christ did not sleep in death on leaving the body, but went to Paradise; and so also that the souls of His people shall not then sleep, but follow their Forerunner, and go by Him to the Father. For He has consecrated *for us* this "new and living way," through the rent vail of His flesh, that we should follow Him in it. (Jno. xiii. 36; xvi. 28; Heb. vi. 20; x. 20.) The faith of this open way to heaven for our departing spirits, our sin being wholly removed, can alone



make our dying day as a "morning without clouds" (2 Sam. xxiii. 4).

But our faithful translators are here further charged with the dreadful sin of adding to the Word of God in this passage—a charge equally applicable to the author's own rendering as to theirs. This will be apparent in the following Paper sent us by our friend, Mr. J. P. Wiles, who writes a "Brief Criticism" of Dr. Bullinger's work. In it are included criticisms relating to the remaining three of the "Five Passages;" namely, Phil. i. 23; 2 Cor. v. 6—8; and Luke xvi. 19—31.

"A BRIEF CRITICISM OF 'THE RICH MAN AND LAZARUS,' &c.

"This Tract has been recently brought to my notice by a friend who is deeply interested in the Trinitarian Bible Society, and is deeply grieved that one of its leading representatives should be spreading mischievous error among the churches.

"I shall not attempt an exhaustive criticism of the work, as it would be tedious and unnecessary to discuss all its assertions. A few specimen quotations will suffice, and will show that the whole contention for the sleep of man, body and soul, between death and resurrection, is grounded on false assertions, unscholarly translations, and illogical arguments.

"Let us turn first to p. 30. There we are informed that all previous translators have wrongly rendered the verb ἀναλῦσαι in Phil. i. 23. The Authorised Version renders it 'to depart;' and with this agree our old Geneva Bible and the Revised Version; the French Versions of Martin, Osterwald and Segond; the German Versions of Luther and Weizsäcker (the latter published in 1905); the Italian, Spanish, Portuguese, Dutch, Norwegian and Welsh; two Hebrew Versions of the New Testament, published in London; the Latin Vulgate, Beza's Latin Version, and Calvin's Latin Version; and, last but not least, the Modern Greek New Testament. According to Dr. Bullinger, all the scholars who have been concerned in producing these twenty translations, including the Greeks themselves, have misunderstood Paul's use of the word ἀναλῦσαι! This fact alone might well 'give us pause' in accepting his own startling translations. But let us hear what other English scholars have to say about this word.

"In Dr. E. Robinson's Greek and English Lexicon of the

New Testament (London, Longman & Co., 1858), we find the following article :

“ ἀναλύω. *To unloose, to undo*, for instance, the web of Penelope in Homer's *Odyssey*, Book II., Line 105; the fastenings of a ship for departure, *Odyssey* xv. 548; a prisoner, *to release*, *Odyssey* xii. 200. In the New Testament, *to make oneself loose, to break up, to depart*. (a) Literally, “from the wedding,” *Luke* xii. 36; here the idea of returning home is implied. So 2 *Maccabees* ix. 1: Ælian's *Variæ Historiæ*, iv. 23, ἐκ συμποσίου [from a banquet]. *Polybius* ii. 32, 3. (b) Figuratively, *to depart from life, to die*. *Phil.* i. 23; compare 2 *Tim.* iv. 6. So ἀπολύω Ælian's *Variæ Historiæ*, v. 6.’

“Liddell and Scott, in their well known Greek Lexicon, give a similar article, from which we need only transcribe the following words: ‘To loose for departure, weigh anchor, like the Latin *solvere*, and so in general to depart, return.’

“It is perfectly clear from the above quotations, taken from various Greek authors, that Dr. Robinson is right in saying that the idea of *returning* is only *implied*, even in *Luke* xii. 36, where a literal rendering would be, ‘when he shall break up from, or depart from, the wedding.’ Indeed Paul's own use of the word ἀνάλυσις for departure from this life (2 *Tim.* iv. 6), is quite sufficient to show what he means by ἀναλῦσαι in *Phil.* i. 23.

“Moreover, Dr. B. does violence to the language of this verse by assigning one subject to the verb ἀναλῦσαι (*to depart*, or as he would translate, *to return*) and another subject to the verb εἶναι (*to be*): I venture to say that it is impossible for the phrase to mean, ‘until *Christ* return and *I* be with Him:’ it would be contrary to all the laws of language, even if ἀναλῦσι meant return, and not depart.

“On p. 33 Dr. B. says:—

“‘It is for Traditionists to show how to deal with these facts. It is not sufficient to say they do not believe in our understanding of these passages: they must show how they dispose of our evidence, and must produce their own in support of their own conclusions.’

I think that, so far as *Phil.* i. 23 is concerned, I have dealt with Dr. B.'s ‘facts,’ disposed of his ‘evidence,’ and produced plenty of proof that all the Versions are right and Dr. Bullinger wrong. Paul desired ‘to depart and to be with Christ;’ and this *one fact*, which is a fact indeed, disposes of

all the arguments advanced in the Tract in favour of the dismal doctrine that, between death and resurrection, the souls of God's saints are as dead as their bodies.

"But let us turn to a few other pages of the Tract. I select pages 8, 27, 29, 43 and 50.

"On page 8 we are told of a man who was, through a fall, utterly unconscious for a fortnight; and then we read:—

"'Had he died during that period, Traditionists would, we presume, say that the man woke up and returned to consciousness when he died!'

Such reasoning would be ludicrous, but for the seriousness of the error which it is designed to prove. It would not satisfy the mind of an intelligent child, who would know that men often pass into unconsciousness before they die, and that this proves nothing about the state of the soul after death.

"On pp. 27, 28, Dr. B. deals with Luke xxiii. 43, and builds an argument on the absence of the word 'that' (Greek, *ὅτι*, *hoti*). He says:—

"'Here the Holy Spirit has carefully excluded the word *ὅτι*, (that). How, then, dare anyone read the verse as though He had not excluded it, and read it as though it said, "I say unto thee, that this day," etc.? It is surely adding to the Word of God to insert, or imply the insertion of, the word "that" when the Holy Spirit has not used it, as He has in two other places of this same Gospel (Luke iv. 21 and xix. 9). We are now prepared to see that we must translate Luke xxiii. 43 in this manner, "Verily I say to thee this day, Thou shalt be with Me in Paradise."'

Readers need no knowledge of Greek to see the folly of this reasoning. Dr. B. himself 'implies' the insertion of 'that;' for his translation is, in effect, this, 'I say to thee this day [that] thou shalt be with Me in Paradise,' putting the 'that' after 'this day;' whereas all the twenty Versions already referred to put or imply 'that' before 'this day.'

"On page 29 we find an explanation of 2 Cor. v. 6, 8, which is quite at variance with the true sense of that passage; for it is evident that after the resurrection the saints will not be absent from the body, and that the apostle must therefore be referring to the interval between death and resurrection.

"On page 43 we learn that Christ's solemn words about the rich man and Lazarus are only Pharisaic tradition, quoted by Him as

'a powerful and telling example of one of their distinctive traditions, by which they made the teaching of God's Word of none effect,'

and this amazing statement is enforced on pp. 44—47 by

quotations from the Talmud! If such a perversion of language is not self-evidently wrong in a reader's judgment, it would be idle to waste words in refuting it.

"On page 50 we have some ridicule for the closing verse of Cowper's hymn, 'There is a fountain.' We are told that 'hymns are solemnly sung which contain such absurd, paradoxical teaching as the singing of God's praises while our tongues are seeing corruption, and "lie silent in the grave."'

Are we to suppose that the seraphim, who cry 'Holy, holy, holy is the Lord of hosts' (Isa. vi. 3), need tongues of flesh and blood to utter their praise?

"I have passed over the confused arguments built upon the Hebrew word *nephesh* (soul) in the earlier pages of the tract. It would not be difficult to answer them; but it is hardly necessary after what has been already written. Dr. B. there talks of 'a dead soul' (a contradiction in terms); while he objects to such expressions as 'disembodied man,' though Paul speaks of an experience of his own, such that he did not know, looking back upon it, whether he had been 'in the body or out of the body' (2 Cor. xii. 2, 3).

"A word or two in conclusion about the term Traditionist, which Dr. B. repeatedly applies to those who differ from him and agree with the general teaching of Christian writers. Were all our Reformers Traditionists? Luther, Calvin, Latimer, Cranmer, and a host of others, many of whom laid down their lives rather than accept the traditions of men? Why should we have this misleading name fixed upon us for adhering to the universal teaching of the Reformers and Martyrs? One of Calvin's first published works was a treatise against the erroneous doctrine of the sleep of the soul, a doctrine which is taught in the whole of this Tract, though the precise expression, 'sleep of the soul,' is repudiated on page 7.

"Let us 'stand fast, and hold the traditions which we have been taught' (2 Thess. ii. 15), when those traditions are in accordance with the teaching of Holy Scripture.

"J. P. WILES, M.A."

Such is the just condemnation this Tract calls for. Its title, "The Rich Man and Lazarus," points to that parable as one chief bulwark of the faith which it aims to overthrow. And it would not only take away the Christian's blessed hope of being immediately after death in Paradise with the Lord,

but also give a deadly thrust at the immortality of the soul and eternal punishment. Christ in this parable teaches us the state of both the righteous and the wicked between death and resurrection; and in Matt. xxv. 46 He expresses the eternity of both states by the same Greek word: "These shall go away into *everlasting* punishment, but the righteous into life *eternal*." But if this teaching of Christ be truth, Dr. B. in the quotation given above from p. 43, admits that his teaching is made of no effect. On this point we add a few words by Dr. Goodwin, who treats experimentally on the whole subject in his Discourse: "Of the Blessed State of the Saints in Glory."

"Now though that the story of Lazarus and the rich man be but a parable, yet as every parable, so that must have a principal and substantial scope and main drift it centres in; and from that drift we may as safely argue as from any other scripture. Now it hath no scope but what is utterly insignificant, if this be not the scope of it; namely, to show the *different state of godly men and wicked men after this life*. It signifies nothing, if not this; and if so, again it is as evident that that state of the soul afore the resurrection is there intended. For the time of the opposite rich man's torment was whilst his body lay buried, and the time of Lazarus's happy state immediately followed on his death. So ver. 22. . . . It was also when Dives had brethren on earth capable of being warned to avoid coming into that place. See verses 27, 28." "Souls in hell meditate and perfectly remember what in this world they had been and what sins they committed, what pleasures they enjoyed; and in the conscience and remembrance of such things does lie 'that worm that never dieth;' and the 21st verse of the 50th Psalm tells us that their sins are 'set in order,' or martial array, 'afore them.'"—Vol. vii. P. 353; vi. 461.

One more word we have to say touching the *immortality of the soul*. If one foundation truth be removed, others cannot remain: so intimate is the relation of every one to another. Those who debase man's nature to the same level as the lower creation, allowing him no higher life than that of his body, *must also deny that he was made under the law*, to love and serve God as his supreme Good, and to love his neighbour as himself. For who can suppose that the lower creation are under such a law? A creature has no capacity to rise

higher than its origin, whence it receives its nature: so one created to know and perfectly love God is "His offspring" in whom all created spirits live and move and have their being (Acts xvii. 28), and therefore can never cease to be. From this ever flowing Fountain of life and Immortality the Scriptures teach that man's soul was formed (Gen ii. 7; Job xxxii. 8); whence man bore His image, was upright, straight with His will, nothing wanting; was capable of taking in a sense of His acceptance and favour in His law; and of knowing in measure the glory of His majesty, wisdom, power, and goodness; so as not only to have his being *in* Him, but to live *by and upon* the enjoyment of Him as revealed in the first covenant. This was the higher life of the first Adam in his creation, and of the Second Adam on earth, and is called "the life of God" (Eph iv. 18). Likewise man is capable of experiencing God's justly deserved wrath for his sins; which if he were not immortal, but were to be extinct in death, he could not be. The Divine "indignation and wrath, tribulation and anguish" which is due to "every soul of man that doeth evil" (Rom. ii 8, 9), and was poured out upon Christ for His church, would have no execution if the soul could lose its capacity to know and feel. Therefore *the fact that this law is the law of our nature, is an incontrollable evidence that our souls are immortal, and that we are the offspring of the "Father of spirits," "who only hath immortality" essentially and of Himself* (Heb. xii. 9; 1 Tim. vi. 16).

And further, when we are given the new life of sons in Jesus Christ, and in Him a far closer relationship to God than we have naturally,—how much less can we then sleep at dissolution, or cease to be full of life and activity? Here let Calvin speak:—

"Now, O dreamy sleepers, commune with your own hearts, and consider how Christ died. Did He sleep when He was working for your salvation? Not thus does He say of Himself: 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself' (Jno. v. 26). How could He who has life in Himself lose it?"

"It not only consoles us to think that Christ our Head did not perish in the shadow of death, but we have the additional security of His resurrection, by which He constituted Himself the Lord of death, and raised all of us who have any part in Him above death; so that Paul did not hesitate to say that

‘our life is hid with Christ in God’ (Col. iii. 3). Elsewhere he says, ‘I live, yet not I, but Christ liveth in me’ (Gal. ii. 20). What remains for our opponents but to cry with open mouth that Christ sleeps in sleeping souls? For if Christ lives in them, He also dies in them. If, therefore, the life of Christ is ours, let him who insists that our life is ended by death, pull Christ down from the right hand of the Father and consign Him to the second death.\* If He can die, our death is certain; if He has no end of life, neither can our souls ingrafted in Him be ended by any death.

“But why labour the point? Is there any obscurity in the words, ‘Because I live, ye shall live also’? (Jno. xiv. 19). If we live because He lives, then if we die, He does not live. Is there any obscurity in His promise, that He will remain in all who are united to Him by faith, and they in Him? (Jno. vi. 56). Therefore, if we would deprive the members of life, let us dis sever them from Christ. . . . I wish we could with true faith perceive of what nature the kingdom of God is which exists in believers, even while they are in this life. For it would at the same time be easy to understand that *eternal life is begun*. He who cannot deceive promised thus:— ‘Whoso hears My words has eternal life, and does not come into condemnation, but hath passed from death unto life’ (Jno. v. 24). If an entrance has been given into eternal life, why do they interrupt it by death? Elsewhere He says, ‘This is the work of the Father, that every one who believes in the Son may not perish, but have eternal life; and I will raise him up at the last day’ (Jno. vi. 40). Again, ‘He who eats My flesh, and drinks My blood, hath eternal life; and I will raise him up at the last day. Not as your fathers did eat manna in the wilderness and are dead. He who eateth of this bread shall live for ever’ (Jno. vi. 54).”—Pp. 436, 439.

The Lord use the sober consideration of these testimonies to confute the great enemy of souls, and destroy this canker-worm, which, if left alone, would eat as doth a canker into the vitality of our churches. And may He bless what has been written, to confirm our faith in that “exceeding and eternal weight of glory” which immediately awaits every soul to whom He has given “the earnest of the Spirit” (2 Cor. v. 5).

\* That is, to a second death.—Ed.

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There is a delight in desire as well as in fruition.—*Charnock*.

## Obituary.

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MARTHA WALDER, of Hoods Croft, Chailey Common, passed away, Oct. 9th, 1912.

She joined the church at Scaynes Hill in 1885. She was a consistent member, a godly, tried woman. During her long life she had many weighty trials, which left their mark upon her, for she was a truly humbled woman, and one who feared God above many.

Naturally of a very affectionate disposition, she became so attached to one of her children that she took it in her arms and said, "My dear, I could not live without you." She put the child down, it staggered backward, and sat on the fire; and although the burn was not serious, the poor child died, and thus she was painfully cleansed from that idol. After a trying and long life of providential difficulties, she became much afflicted with rheumatism; and in the earlier part of her last illness she passed through much exercise of mind and much darkness; but toward the end she was blessedly favoured, and requested her friends to sing. On one occasion she asked us to sing the hymn,

"Guide me, O Thou great Jehovah!"

and at the last verse she sang every word audibly:

"When I tread the verge of Jordan,  
Bid my anxious fears subside," &c.

She was also much favoured in meditation on the blood of Christ cleansing from all sin, and said, "Blood ran through every pore." She wished me to preach her funeral sermon from Matt xxiv. 44; "Be ye also ready: for in such an hour as ye think not the Son of Man cometh." I have lost a valued friend, and the church and congregation a praying member. We are poorer. G. MAIN.

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MRS. KEZIA JACKSON, of Hull, passed peacefully away in Dec., 1912. She was a member of our little "Ebenezer," Strict Baptist, as long as we were able to hold together. Previously she was a member of the cause at Burgh, Lincolnshire.

I never heard her give any expression of assurance in all the 15 years or so that I have known her, until she was on what proved to be her death bed. She was a good hearer, hungering for the word of life, waiting for the Lord to be gracious unto



her, longing for the "dews of Hermon," knowing that "there the Lord commanded a blessing." Once I said to her, "Mrs. Jackson, why don't you throw in your lot with us?" She replied, "Oh, Mr. T., you don't know me, or you would not ask me." But she came forward a short time after. Her sister writes:

"She was brought many years ago to feel herself a guilty sinner before God, and that if He did not have mercy upon her, she must be lost for ever; and this brought her into great trouble. I know she went on in that way for several years, but she was not able to say much, as she was so fearful she was not right. At the time of my own baptism she wept most bitterly, feeling I was going to heaven, and she would be left behind. But some years after this, as she was sitting in the chapel one Sunday morning, a light seemed to shine around her, and she felt such peace in her soul that her trouble for the time was gone. In the last few years when I have visited her, for the most part she has not been able to say very much, but there seemed to be such a yearning to be made right. But she was never brought into the full assurance of her safety in the Lord Jesus Christ until her last illness. I was wired for to go at once; and oh, the anxiety I felt respecting her soul's safety in Christ Jesus! When I arrived and went into her room, I found her in a most blessed frame of mind, beyond all my expectations. She seemed full with the blessing of the Lord. Oh, how she blessed and praised Him for His goodness to her a sinner! She kept saying, 'Bless the Lord, oh my soul, and all that is within me, bless His holy name,' in such a manner as I shall not soon forget—so longing to be with Jesus. Her poor husband and children were sobbing and clinging round her, but it never moved her. She seemed loosed from everything here below, and she said,

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

The next night after I arrived, she was very ill. We did not think she would live through the night, but she was in a blessed frame of mind. She looked up at me and said, "Is this dying? Why, this is beautiful; you need never be afraid to die. I have had many fears, but they are all gone."

She called each of us to her, and bade us all goodbye, and spoke most sweetly. It was the most blessed death-bed I ever witnessed. After that she rallied a little, and her disappointment was great. She lingered on a week or two, and I had to leave her; but felt assured that it would be well with her when called to die."

Her husband told me that during the many years of her painful and trying illness she never complained, but often said, "The Lord knows best what is good for me."

When he told me that her illness was more serious, and asked me to see her, these words dropping into my heart, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged," I felt encouraged to go at once. When I saw her, and saw the great change in her countenance, peace and joy expressed in every feature of her face, I said to her, "Shall we pray?" She looked at me quite joyfully and said, "Oh yes, I wish you would." I said, "We will read first." Then I read part of Isa. li. At the 16th verse she held up her hand. I read it again—"I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art My people." She then looked at me, opening one hand, placing the other in it, and said, "Yes, a week ago I thought I was going, but I am here yet. *But He came, and I know that I am in His hands, for He has told me so, and when He calls, I am ready; yes, I am ready.*" But what was so wonderful was the glorious, joyful, triumphant liberty of soul that she was in. I saw her once again, and she was still in the same frame of mind. A few days later, her ransomed soul went to her Redeemer whom she loved so much.

L. T.

Hull.

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On Dec. 22nd, 1912, BENJAMIN PORTER, aged 84, a deacon at the Halve, Trowbridge.

His father with a few other good people met in a room to worship, and invited John Warburton to come and preach to them, and settle over them. He would tell of his father and mother taking him to hear their minister, and how he went after the pleasure and vanities of this world till between 18 and 19 years of age. One Sunday he heard Mr. W. preach, and say what a mercy it was to be made to feel one was a

sinner. The burden of sin began to lie heavily on him. Being in a condemned state for a long time, his conscience could get no rest or ease; till, going to chapel to hear if there was any word for him, these words came, "Come and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow" (Isa. i. 18). This was the first help. Then temptation came upon him, and he was tempted to take his own life, but was preserved from self-destruction by an application of Cowper's hymn:

"There is a fountain fill'd with blood," &c.

After this he again sank very low indeed, until one evening going to chapel a poor, burdened, dejected, and cast down soul, Mr. W. took for his text John i. 36: "Behold the Lamb of God." This was applied and delivered his soul from all sin and guilt. He came out feeling another creature, and wanted everything to praise the Lord. "Old things are passed away; behold, all things are become new" (2 Cor. v. 17). He was baptised by Mr. W. in 1848, the last time Mr. W. senior attended to this ordinance, after this his son baptising for him. He was chosen deacon, and gave out the hymns for about forty years; until he with about forty others separated, and met in a room, till he died. He had many providential trials, being a poor man, and having to work in the factory for a small wage and under much affliction in his family. After a trying illness he lost his eldest daughter, but had a good hope of her. After this his other daughter was afflicted, and kept her bed for 14 years. This was a great trial, he having to sit up with her half the night, and his wife the other half, and then he had to go to work at 6 o'clock every morning. He used to say how he had to beg the Lord to give him strength day by day. It was a heavy trial. He did not tell his troubles to others, but the Lord raised him up friends who helped him. Then he lost his wife, and after this, his only daughter. So he was left alone, old and poor, and yet the Lord provided for him wonderfully. He was a pensioner of the Aged Pilgrims'; the late Mr. Ashdown, with others, very kindly got him on the ten guinea pension. He was also on the Poor Relief Society, and how thankful he used to be to the friends for their kindness to him in his old age! He was favoured to hear Messrs. Gadsby, Kershaw, Philpot, Grace, Tiptaft, and many others that have long been taken home. How often he would say,

what a difference in the preaching there was in these days! He had a long and trying affliction, and was at times much tried and tempted to question if he knew anything savingly, as God's people do. At other times he could rejoice, and long to be taken home. He could get very little sleep night or day. Dropsy set in badly, so he could not rest comfortably. Many times he appeared to be going home. The doctor gave no hope at times, and said he could not last the day out. Then he would revive a little. The following were some of his last utterances:

Oct. 25th, 1912: "The Chiefest among ten thousand! I want a precious Christ.—

"Compared with Christ, in all beside  
No comeliness I see,' &c.

"Dearest of all the names above,  
My Jesus and my God!' &c.

"There shall I bathe my weary soul  
In seas of heavenly rest,'" &c.

Nov. 18th: "I die *saved*—blissful home, *blissful home!*"—  
'He hath done all things well,' repeated several times. "O my blessed Saviour, do come and take me to my blissful home.—

"All must come and last and end,  
As shall please my heavenly Friend'—

*my heavenly Friend!*

"Hail blessed time! Lord, bid me come,  
And enter my celestial home;  
And drown the sorrows of my breast  
In seas of unmolested rest.'

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

(386.)

repeated with emphasis. "Happy, happy, glory!" Nov. 19th: "We will sing of Thy goodness" (several times). "A name which is above every name!"—"O Death, where is thy sting? O Grave, where is thy victory?"—I do want to be blessed in my soul. O do come, and bless me once more! Just one more sip, Lord. I go to eternal joy. Hark, hark!

"Haste, my Beloved, and remove  
These interposing days;  
Then shall my passions all be love,  
And all my powers be praise.'"

Another time:

“ Hark, from the cross a gracious voice  
Salutes my ravish'd ears ;  
Rejoice, thou ransom'd soul, rejoice,  
And dry those falling tears.' ” (951.)

Nov. 22nd :

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

“ Hark, those bursts of acclamation !  
Hark, those loud triumphant chords !  
Jesus takes the highest station '—yes, He does—  
' O what joy the sight affords !  
Crown Him, crown Him  
King of kings and Lord of lords.' ”

24th : “ Do have mercy, dear Lord, upon a poor sinner, help me, O help me, comfort me, support me, and bless me. Hallelujah!—‘ These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.’ ”

So he went on for some months, until the day before he died, when he fell asleep, and did not wake again, but quietly breathed his last, we believe to awake in that likeness he so longed for, and to see his dear Lord and Saviour. M. T.

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CHARLOTTE ELIZABETH JACQUES, died at Higher Tranmere, Birkenhead, Feb. 10th, 1913, aged 78 years.

She was a granddaughter of Mr. and Mrs. Charles Martin, of Downham, Isle of Ely, the warm friends of Huntington ; one of a large family, some of whom with herself were made “ partakers of the heavenly calling.” She stood an honourable member of Shaw Street Particular Baptist Church, Liverpool, for many years. Among her papers we find the following :

“ I humbly hope it was divine power that accompanied the word preached by Mr. Gorton, of Melton, at a very early period of his visit to Liverpool ; when I felt that a light shone into my soul, revealing to me that living and dying in the state I was then in, where God was I should never go. On returning home my dear mother encouraged me to wait upon God, and the words, ‘ Prepare to meet thy God,’ were much on my mind. I truly hope this cry was put into my heart—that I might have that religion that would make a death-bed happy. At a subsequent visit Mr. Gorton's preach-

ing was the means of encouraging me to hope, with the words :

“ ‘ And if free grace, why not for me ? ’

I had joy and peace in believing, also the love of God shed abroad in my heart for a few months. But alas, my comforts became fewer, a dark cloud came on and a time of sickness. Then I was favoured with a fresh view of Christ. The Lord condescended to bless the ministry of Mr. Tiptaft and Mr. Hazlerigg, when supplying at Shaw Street. There was a sad decline in the things of God for some years after, when I was led more deeply into the exceeding sinfulness of sin, but was mercifully restored by affliction in the family.

“ Before this time in the providence of God my parents were led to attend the ministry of Dr. Hillcote in the Church of England. He was a very godly man, and much persecuted, but not a successful preacher. At first I thought it strange to go there, the place was so desolate; but the Lord blessed the word to me, and I began to feel the value of the change of ministry. At this time I had a desire to receive the sacrament, but greatly feared doing so without having the broad seal of heaven for this. I was enabled to seek earnestly for the witness of the Eternal Spirit and the sweet assurance of my interest in Christ, but fearing I should eat and drink unworthily. A spirit of supplication was given me at one of these seasons. The Lord gave me an assurance that I should sit down with Abraham, Isaac, and Jacob in the kingdom of God. Notwithstanding, I wanted a clearer evidence when it came to the close of the morning service. The minister said, ‘ It was not for our prayers or for our repentance nor for anything we had done, but for what Christ had done.’ The power of God accompanied this, and I felt that Christ had gone to the end of the law for me. That ordinance was a sealing one to me; my soul was filled with the love of God, which I felt came from the Father through the Son and by the Spirit. The Scriptures became a new Book, and I was brought into the banqueting house. But in a few months these heavenly things were withdrawn, and clouds hid these precious things from my soul.”

The family appear to have returned to Shaw Street chapel after this. We come now to the time when Mr. Popham began to preach the word at Liverpool, and also to visit the family; for she goes on, “ Mr. Popham came to visit us. I

can say under his ministry I was again brought into liberty, and joined the church, being baptised by him on July 5th, 1874." Perhaps I might be permitted to say that my wife and myself were baptised along with her; and there was an unbroken union and communion in the things of God between us from that day to the day of her death. She found her joining the church to be a great blessing, and likewise Mr. Popham's ministry. After having "passed through much tribulation since," she owned, "nevertheless, as my troubles have abounded, so my consolations have."

In her later years she became much reduced in her circumstances; but the Lord appeared for her, both by the instrumentality of those excellent Institutions, the Aged Pilgrims' Friend, and the "Gospel Standard" Poor Relief Societies, and the kindness of her friends.

About two years ago she came over to Birkenhead, and was then feeling much the infirmities of years. I believe she could enter very feelingly into Hart's lines:

"How hard and rugged is the way  
To some poor pilgrims' feet!"

and say with Moses that her way was through "a great and terrible wilderness." Only quite recently she remarked, "I go to prepare a place for you. If I go and prepare a place for you, I will come again, and receive you unto Myself;—what better can we want than that? 'The eyes of the Lord are over the righteous, and His ear is open to their cry.' O, it is wonderful, and every hair is numbered! 'I cried unto the Lord with my voice,'—not only cried, but 'with my voice.' O, it is need that makes that come! I desire to give Him all the glory. He must do all for me; I can do nothing. We need His Holy Spirit—no dew without it.

"Come, Thou long expected Saviour."

She took to her bed, and was buried within a week. She was well laid in the grave at Bibington Cemetery, on the afternoon of Feb. 12th, Hart's beautiful hymn being sung,

"Fountain of life who gavest us breath." (844.)

Birkenhead.

G. A.

There is no serving of God without the graces and gifts of the Holy Ghost. God abhors all service proceeding from anything else.—*Owen*.

## NOTICES OF DEATHS.

On March 31st, 1912, ELLEN, the widow of JOHN LOWE, of Golborne, Newton-le-Willows, passed away in her 81st year. She was a member and regular attendant when health and circumstances permitted, at the Strict Baptist Chapel, Pemberton. The cause lay near her heart, and she was always pleased to be found amongst the few despised followers of the lowly Lamb of God. Her many kind friends miss her presence and communion amongst them, yet believe their loss is her eternal gain, feeling fully persuaded she has gone to be with Christ, which is far better. She had no other hope or refuge but in Jesus and His finished redemption, often saying her hope was built on nothing less than Jesus' blood and righteousness. A short time before her departure she requested the following to be put on her memorial card:—

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

W. L.

GEORGE FARRIMOND, deacon at Jireh Particular Baptist chapel, Pemberton, entered into his eternal rest on July 2nd, 1912. Aged 81 years.

E. F.

GEORGE BAKER, died September 28th, 1912, aged 86 years. He was a hearer many years at the Dicker, Hellingly. He removed from the Dicker to Tonbridge, to live with his daughter, he being much afflicted. As he got worse and his daughter being unable to look after him, he was removed to the infirmary. He was not always bright nor always light; he was blind, yet he could see; he was very deaf, yet he could hear a still small voice; a shaky, tumble-down house, yet on the Rock that cannot be moved. The Lord kept him—He keepeth the feet of His saints. His end was peace.

F. RUSSELL.

Mrs. FISH, for 39 years a much beloved member of the church at Rochdale Road, Manchester, came to a good and blessed end on January 2nd, 1913, aged 76 years. She longed to be gone and to be with the Lord, who richly favoured her towards the end with His felt presence. All fear of death, with which at one time she was greatly oppressed, was taken away.

H. G.

CHARLES SANFORD fell asleep on Tuesday, January 21st, 1913. He was baptised at Zion chapel, Tonbridge, about 25 years ago, where he has been a consistent member ever since—a father in Israel. I visited him not long before he died; it did my heart good to see him and hear him speak to the honour of God in Christ Jesus, who can make the dumb to speak. He said I could take a good report, for he was on the Rock, and had been for years. He also said he could sing of sovereign grace for ever. He was like a shock of corn fully ripe. He had no desire to get better; he wanted to go to be with Christ, which is far better. “Blessed are the dead which died in the Lord.” “Mark the perfect man, and behold the upright: for the end of that man is peace.”

F. RUSSELL.

ELIZABETH TURTON, died February 2nd, 1913, aged 60 years. She was a godly character, and one who passed through many trials, but proved the Lord to be her Helper and Deliverer. She



was baptised at Haydock, by David Smith, in 1868. In the providence of God the family moved to Warrington, where she stood a member till her end. Being afflicted with bronchitis she was confined to her home in the winter months, which was a sore trial to her. She loved the ways of Zion and Zion's children, and prayed for the peace of Jerusalem. She was only in bed two weeks. She was so resigned. The Lord favoured her with His presence the night before she passed away. She was sensible to the end, and was heard to say, "Give me a calm, a thankful heart, Lord." Sometimes her face betokened conflict, and once or twice she said, "Lord, hold Thou me up." A short time after, she quoted Ps. xxiii. 4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me;" and, "How firm a foundation, ye saints of the Lord;" and,

" Death is no more a frightful foe,  
Since I with Christ shall reign.  
With joy I leave this world of woe,  
For me to die is gain."

She was happy. Most of the family were round her. She spoke in a very feeble way words of counsel to them, and just moved her feeble hands a little upwards and said, "Goodbye," and shortly after her ransomed spirit passed away to be for ever with the Redeemer.

J. TURTON.

February 3rd, 1913, WILLIAM HORDSTOFF, aged 91, a member at Zion, Manchester, baptised by T. Emery in his 87th year. A man of few words, but deeply taught in the things of God. In his younger days he used to walk 16 miles every Sabbath to hear the late Mr. Samuels, of Sleaford.

T. E.

On Friday the 28th February, 1913, ANN BROWN, member of Vauxhall Road chapel, Preston, entered her eternal rest. I have heard her say that she was called by grace in her earlier years under the ministry of the late Mr. James Fairclough, of Poulton, and according to the register at the chapel, she was baptised at Vauxhall Road, on the 9th July, 1871. Her sickness commenced about a fortnight before her decease, during which time, owing to the nature of her affliction, she was not able to see many friends or talk much to any one. On the Tuesday before her death I called, and after being in the room a short time, she told me that when she first took to her bed, she felt so dark and helpless that she could attend to nothing of a spiritual nature; but a day or two since, the Lord had favoured her with a few words that had been sweet to her soul. One in particular was in Toplady:

" Founded on right Thy prayer avails,  
The Father smiles on Thee;  
And now Thou in Thy kingdom art,  
Dear Lord, remember me."

The substance of the above verse she said was what her soul had to rest upon. I read to her Ps. xc. and engaged in prayer a short time, and left, hoping that as she was somewhat brighter she might be spared a little longer in our midst; but she passed away on the following Friday. She was an exemplary member as to her attendance at the chapel, and also a real well-wisher for the good of the Lord's tried and afflicted family.

W. E. P.

# THE "GOSPEL STANDARD" AID & POOR RELIEF SOCIETIES.

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THE forty-first Annual Meeting of the *Gospel Standard* Aid Society, and the thirty-sixth of the *Gospel Standard* Poor Relief Society, was held at Gower Street Chapel, London, W.C., on Friday, April 11th, 1913, at two o'clock. Mr. J. K. Popham was called to the chair. After singing the 254th hymn, the Chairman read Ps. cxxxii., and Mr. T. Dennett, of Birmingham, engaged in prayer.

The Secretary then read the Report of the Committee :

## REPORT FOR THE YEAR 1912.

DEAR BRETHREN AND SISTERS, "fellow citizens with the saints and of the household of God," "the grace of our Lord Jesus Christ be with your spirit. Amen." Your Committee, through the long-suffering goodness and mercy of our covenant-keeping God and Father in a precious Christ, are spared through another year, and permitted to present to you their Annual Report. And would say from the heart,

"Praise God, from whom all blessings flow,  
Praise Him, His children here below ;  
Praise Him above, ye heavenly host ;  
Praise Father, Son, and Holy Ghost."

Through your increased liberality the subscriptions and donations to the Poor Relief Society are a little in excess of last year, likewise the subscriptions to the Aid Society, for which we render thanks first to the gracious Disposer of all, then to you.

During the year the pensioners of the "Poor Relief Society" have received £1,438 12s ; and those of the "Aid Society" £750 13s—making a total of £2,189 5s. The following extracts from letters of recipients will give you some faint idea of the benefit and pleasure experienced by them quarter by quarter :

"Dear kind Friend in that wonderful name, 'The Lord our righteousness,'—In returning the last receipt of another year I am constrained to exclaim with David, 'Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee.' More than twenty years has this goodness reached me in this far off land from the Lord's people, but not far off from Himself. With Him there is neither far nor near, for 'Do not I fill heaven and earth? saith the Lord.' I have no words to express what this constant stream of blessing has been to me and others, as well as the printed issue of gospel truth, which has gone the length and breadth of this land as far as I can send it, to meet the spiritual need of His scattered Israel. Over mountains and plains, rivers and seas, the message of salvation has gone and come by the *Gospel Standard*. Thousands of copies have passed through my hands alone. Riding one night

over a plain of 90 miles I was holding some out of the window; it was densely dark, and the wind very strong. As the train rushed on I felt reluctant to let them go, when the words came, 'He holdeth the wind in His fist'; and again, 'He walketh on the wings of the wind.' I let them go and said, 'Yea, Lord, Thou knowest where the weary traveller is, I do not. "The darkness and the light are both alike to Thee."' I hope ever to remain,

"Yours in grateful love for His sake whose name is Jesus,  
January 1st, 1912. "E. L."

"Dear Friend,—My old friend and sister in the Lord, Mrs. H. W., passed away peacefully on Saturday, May 25th, and has gone to that mansion prepared for her where all charges are met by the King of kings, and where no human aid will further be needed. I have to tender to you and the Committee sincere thanks for the kind help which she received through the 'Poor Relief Society,' and which added to that comfort she so much needed in her last remaining days. She has many times tearfully expressed her gratitude to God for this much needed help. Believe me,

"Sincerely yours,

May 28th, 1912.

"J. W."

"Dear Friends,—I hereby thank you as instruments in the Lord's hand in ministering to my wants. What a timely help it is! for which I am at times humbled with gratitude. How much longer I shall need it the Lord only knows. I am 75 to-morrow and am a wonder to many. May the Lord bless you with much of His presence is the desire of one in love of the truth.

July 11th, 1912.

"W. H."

"My dear Christian Friends,—I am writing to let you know that we have received the pension 35s with many thanks. Then our friend, Mr. W. T., put 5s to it, that made 40s. I must tell you that it is most wonderful how the dear Lord provides for this poor old sinner and his partner. I have nothing to do but look on while He does wonders. Oh my distrustful heart! how small thy faith is! it does appear as though I have not got any. . . . I am in the 83rd year of my life, and the Lord has never failed me yet, unworthy as I have been of the least of all His mercies. . . . Now may the Lord bless you in the work in which you are engaged, is the prayer of a poor unworthy sinner.

October 10th, 1912.

"H. B."

These extracts, a few of many that might be given, will, we believe, convey some impression to you that God is thanked through you, 2 Cor. ix. 11. And will you not be thankful for such an honour? The whole of the net profits of the *Gospel Standard* and the *Friendly Companion* have been equally divided between the two Societies. Your Committee pray the Lord will pour upon you the Spirit of grace and supplication, that you may seek to hold up the hands of our editors; and also that you may endeavour to increase the circulation of the magazines.

Your Committee have much pleasure in bringing to your notice the "*Gospel Standard Convalescent Fund*," which has been established during the year, and already proved of great

help to some of the Lord's afflicted saints. It is anticipated that during the coming season many applications for relief will be received, and in urging its claim and that of our other two Societies, elder sisters, we would remind you, that the Apostle Paul, who was forward to remember the poor (Gal. ii. 10), when writing to the Corinthian saints, sought to stir them up to a liberal contribution for the poor saints at Jerusalem by bringing under their notice the example of the Macedonians, how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality; but above all the example of Christ: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). The dear Redeemer voluntarily became poor, lived poor, and died poor. Oh matchless grace! Oh the riches of His poverty! "Without controversy great is the mystery of godliness." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. xi. 24, 25). Brethren, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. ix. 8). That which is given to the poor the Lord will repay, for He hath declared it. Brethren, pray for us.

Yours affectionately,

THE COMMITTEE.

It was proposed by Mr. T. Carmalt, of Birmingham, and seconded by Mr. F. T. Brockes, of Croydon, "That the Report and accounts, as read, be adopted, printed, and circulated." Carried.

The Secretary of the "Gadsby Memorial Christmas Fund" read the following resolution passed by the Committee of the *G. S.* Societies at their meeting, held Jan. 10th, 1913:

"The Committee records its deep sense of the Lord's abounding goodness continued to His poor saints through the instrumentality of this Fund. The extracts gathered from some of the many testimonies received, which seem almost bedewed with grateful tears, afford the best proof of the Fund's worth and blessing. The applications represented an increased number of needy and distressing cases, as was expected. The actual amount received has been less than last year, but it is hoped more will yet come in to make up the total amount distributed, viz., £368 5s. (last year it was £369). A reserve from legacies, &c., has been drawn upon almost to exhaustion. The Committee therefore hope that friends able to do so may be moved to remember the saints to whom this Fund administers without charge or deduction of any kind; they are mostly those who are excluded by age, &c., from receiving benefit from other Societies. We tender to each donor our grateful thanks, with the assurance of the Lord's mindfulness of their—to Him—well-pleasing sacrifice (Heb. xiii. 16)."

It was proposed by Mr. H. J. Piggott, of Horsham, and seconded by Mr. H. Patterson, of West Norwood, "That the 'Gadsby Memorial Christmas Fund' Accounts be adopted, printed, and circulated." Carried.

ELECTION OF COMMITTEE.—The Secretary read the names of the retiring Committee, the members of which were eligible for re-election.

It was proposed by Mr. A. Boorman, of Maidstone, and seconded by Mr. Mitchell, of Crowborough, "That the same friends be re-elected." Carried.

Mr. Shillingford, on behalf of the Committee, replied—We thank you very much indeed for your vote of confidence in us in respect to our part in the management of these Societies, which have been owned, honoured, and blessed by the Lord for so many years. Applications for help continue to increase, but up to the present we have not had to refuse any application, although the income from the periodicals and donations, &c., does not meet all our requirements. Were it not for donations and an occasional legacy we could not hold on; and therefore we hope that those who appreciate the work that is done will remember us and help in these ways. Twenty-five Poor Relief recipients have died during the year, and we have added twenty-eight; eleven have been elected to-day. Our payments to this Society alone have amounted to £1,438 12s. This is a large sum, and yet the Lord is good; yea, He is good, and we would ever acknowledge Him as the Author of all our mercies. We thank you very much for again re-electing us, and will endeavour to do our best for the poor of the Lord's flock.

Mr. Popham.—Without any preface I will say first, that I should like to address the whole body, our entire denomination, as it may be regarded as represented here to-day. I should like to regard it as a Church, the Church of God gathered under one banner, the banner of Christ. Not as so many separate and independent atoms, each having no relation to the other; but as an assembly gathered together in a common profession, who should regard themselves, as I believe the Scriptures regard them, as one body. Let me first of all say a few words on the *constitution or character of the Church of God.*

It would seem necessary in speaking of the Church, that we should first of all speak of Him in whom she has her being—the Lord Jesus. Christ has invisibility, and He has visibility. He is not seen, and He is seen. His invisibility is His eternal Deity in His sacred humanity,—seen of His Father; seen of His Spirit; seen of elect angels and glorified spirits; seen by faith by elected, redeemed, and new-born sinners. But He is to all other eyes unseen. The princes of this world knew Him not. "He came to His own, and His own received Him not." He was "as a root out of a dry ground;" "He had no form or comeliness;" they were offended at His poor origin; they were perplexed by His possession of learning,—“Whence hath this Man letters”—the carpenter's Son—“having never learned?” “Whence hath this Man this wisdom?” Thus there was, and there is still, this invisibility in Christ. Never has He been seen by the great ones of the world; by the great and rich churches and congregations who boast of their possessions and their power—the learned, the great, and the influential. “Not

(Continued on page v. at end.)

# THE GOSPEL STANDARD.

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JUNE, 1913.

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

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## CHRIST AND THE WOMAN OF CANAAN.

PREACHED AT THE ANNUAL MEETING OF THE "GOSPEL STANDARD" SOCIETIES, AT GOWER STREET CHAPEL, LONDON, ON APRIL 11TH, 1913, BY MR. J. K. POPHAM.

"Then came she and worshipped Him, saying, Lord, help me."—  
MATT. xv. 25.

THE text introduces us to two persons; One infinite, glorious; the "I AM THAT I AM" in our nature, "full of grace and truth;" the God of love, infinite in love as in power; all attractive; possessed of all divine perfections, all human perfections in one adorable Person. He had given to Him by the Holy Ghost a wondrous name; "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i. 21). He is the Elect of the Father: "Behold My Servant, whom I uphold; Mine Elect" (Isa. xlii. 1). And this is the "Firstborn of every creature" (Col. i. 15). He is the Servant of the Father: "Behold My Servant," because in the covenant of grace He undertook to do for His elected people all the service that was required on their behalf. Ought they to obey? He undertook to obey for them. Ought they to suffer? He would suffer in their behalf. Ought they to go to the very end of the law with its behests? its precepts be realised in their persons and their works? He will realise all in Himself. Should they stand in their character and conduct spotless before their Maker? They shall do so, because He shall remove from them all the stains of their original and personal sins. He is their Foundation: not the mud and sand of human frailty and sinfulness, and liability to slip and fall every moment, but the Rock of Ages shall sustain them, and preserve them from sinking into a deserved hell. He is their Life. He came that they might

“have it more abundantly.” “I give unto My sheep eternal life, and they shall never perish” (Jno. x. 10, 28). Their Light He is: “I am come a Light into the world, that whosoever believeth on Me should not abide in darkness,” but “have the Light of Life” (Jno. xii. 46; viii. 12). What shall I say? He is the All and in all. He is the Mystery of God, because all that God is, as He will reveal Himself to men, He is in this Person. He is the “hidden Wisdom” (1 Cor. iii. 7), because God’s wisdom in devising a way whereby men should be holy is in Him. He is the Way by which those who had hell in their nature should have it taken away from them by His grace.

And this Man, this “I AM THAT I AM,” this wondrous Person is before us in the text. He is all attractive. And the man gives evidence of being “dead in trespasses and sins” who never felt any attraction in the Person of Christ. He is all goodness, therefore He gives out goodness. All who will have goodness go to Him under the gracious conduct of the Holy Ghost for it.

It has pleased the Spirit to use similitudes and types and shadows, prophecies and promises, to set forth the excellencies and glories and suitableness of this Person to sinners; and particularly, to mention no more, *the Priesthood of Christ* is set forth by the Levitical priesthood in a lively and striking type. You are aware that God in the Levitical dispensation stamped this indelibly, as an immovable truth, that all the approaches that sinners should ever be taught and led to make to His infinite Majesty, should be made through the Priest. A vile advantage has the church of Rome taken of this truth, and abused it to the destruction of men. But it is a blessed truth, notwithstanding the abuse of it; as every child of God is made, sooner or later, to realise. For the new-born soul would fain, notwithstanding his inability and unfitness, come near to God. But how shall he? It pleases the Spirit to open this truth in the Lord Jesus, the great Antitype of that lively, striking type in the priesthood of Levi. Hence the Lord’s own word: “Every man therefore that hath heard and hath learned of the Father, cometh unto Me;” and, “Him that cometh to Me I will in no wise cast out.”

And in the text we have this Person. Do you see Him? It is not given to everyone to see Him; He is seen without

being seen ; He is known without being known ; He is heard without being heard, by many ; “ that seeing they might not see, and hearing they might not understand ” (Lu. viii. 10). He is “ a Stumbling-stone and Rock of offence ” to many (Rom. ix. 33) ; but to them which believe with a God-given faith “ He is precious.” And so I might ask a question—it is not at all impertinent, I think ;—do we see this Person in the text ? If we do not, we may regard the text as having historical interest, and yet gather no good out of it ; but if we are taught by the gracious Spirit of Christ to see His Person, to see all that God has put in Him—wisdom and love and goodness,—we shall be attracted to Him.

And further—before passing on—let me notice what this Person did while on earth. We are told in a great word,—He “ put away sin by the sacrifice of Himself ” (Heb. ix. 26). In order that He should put away sin it was necessary that He should be made sin. “ He hath made Him to be sin for us, who knew no sin ” (2 Cor. v. 21). Who made Him sin ? His Father did. His Father, in an eternal act of love to eternally predestinated people, took all their sins and iniquities and made them meet in His Son. All wisdom divine, and love divine, and power are here concentrated. Whatever exercise of wisdom and power may be seen by men to be in the works of creation, and the frequently mysterious works of providence, not one of them alone, nor all of them together, can for wisdom and glory go down to the depths or reach the heights of this amazing act of God the Father in taking the sins of some men, and so imputing them to the Man Christ Jesus as that it should be proper in the Father to punish the Son—should be proper in the Son to undergo penal suffering, proper in the Lord of life to pour out His soul unto death. If we are favoured to receive that, we are highly favoured, and taught of God. What did He do ? He poured out His soul unto death when He said, “ It is finished, and bowed His head and gave up the ghost.”

Further, to acknowledge the right of the law to an entire person, He was buried ; but to show that He had satisfied the law, that the holiness and glory of God were completely content, His Father suffered Him not to see corruption. You will remember that beautiful, that wonderful summary of the gospel by Paul, “ For I delivered unto you first of all that which I also received, how that Christ died for our sins



according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv. 3, 4). God grant we may never give that up. May He give us power to hold it, and love Him for it.

What did He do? He ascended on high. Yes, the heavens received Him, that glorious One who in His humiliation was "despised and rejected of men; a Man of Sorrows and acquainted with grief;" whom men hated; whom kings and nations abhorred; who was His Father's Servant. He rose from the dead. Death had no right to hold Him; it could not hold Him. That includes this truth—it had no right to Him. Then He ascended with all the infinite merit of what He had done. He entered into heaven, there to appear at the right hand of God for all for whom He did all that,—offering Himself without spot to God. He stands in the presence of God for the same people, and, dear friends, may we try for a moment just to look at Him there. Do you ever see Him there? O wonderful sight! What is He doing there? Controlling heaven and earth; chaining devils; letting men move only when it shall please Him to accomplish some design; using wicked men as He will, whether to hate or to pity His people; giving power to kings to reign, and princes to decree justice. This is the Man whom men despised—the Man Christ Jesus. What is He doing? Looking with pitying eye and sympathetic heart on all His poor people who in their sorrows, afflictions, sinnings, repentings, and various cases are drawn to Him. And He is in our text. But if we look on Him simply as a Man there, as not possessing all that the Scriptures declare He possesses, we shall fall infinitely short of the glory of the word. If I knew how to preach Him, I would; but the words are very poor here. This Rose of Sharon casts a fragrance over the Church. Dry and bare must the Church be without Him; but He rose from the dead; and as we read in the creation, "There went up a mist from the earth, and watered the whole face of the ground" (Gen. ii. 6), so Christ rose from the dead, and pours down His grace and love to water the Church. He waters the Church and keeps her every moment; lest any should hurt her, He keeps her night and day, Ps. lxxviii. 9; Isa. xxvii. 3.

In the text there is also a woman, a poor woman, and she is in affliction. She has family trouble, a daughter vexed with a devil, tossed about, aggravated, perhaps uttering awful,

dreadful words in paroxysms of passion, moved and vexed by this devil. Nobody could touch her case; and there is the poor mother who has heard of this wondrous Man, and faith came with the hearing, and moved her to say in herself, as it were, "If I could reach Him and gain His attention, I should get my point; I should get my daughter cured." And she comes to Him. He was wont to receive sinners. He was not in the habit of rejecting sinners; He never has been, and never will be. This woman came. And it would create surprise, if we did not know that sometimes the Lord Jesus wraps Himself in frowns as well as smiles, that He should treat her as He did at the first. We should naturally have thought from His character, that He would instantly have cured her daughter, and would have made the crowds make way for her, and not allowed His disciples to discourage her. But no, He would try her faith. He seems to take no notice; and when He speaks, it is but to discourage, as it would seem. But all the while He is at work—attracting her. He is making her look to Him with a steadfast eye; and so He caused her to say, "Lord, help me." She went to Him in the face of discouragement, against temptation that might easily have beset her; against the sinkings that His own words—looked at naturally—would occasion. In face of all this she was secretly drawn to Him, and out of her heart bubbled up two wonderful things; first, an act of worship, and then the exercise of a wonderful faith.

First we see a heart bending, the mind prostrate at the throne, the whole soul subjected. Worship is the reverence of an inferior given to a superior; worship is the soul's adoration of God. It is the soul's look to Him, recognising and feeling its utter worthlessness, and His infinite worth, pity, and glory. Do you worship? Do I worship? If that be worship, do we know it? "She worshipped Him." She worshipped Him in whom was expressed Deity, immensity, eternity, One incapable of extension, immutable.—"Before Abraham was I am." What a wonderful, spiritual, believing exercise of the soul worship is! Why are we so idolatrous? Why does a man bow down to gold, to silver, or give the supreme place, care, thought, and love in his heart to any creature? Why does he run after vain, foolish things, and give them all his heart? Why have we such liberty to worship other things? Because we are so ignorant of Him who

alone is the proper Object of worship, who alone ought to be worshipped. If you receive from the Holy Ghost lively, spiritual apprehensions of God, as a necessary spiritual consequence you will worship; not by an effort, but by an up-bubbling of that which is the effect of what is given to you. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater" (Isa. lv. 10): so God's teaching will beget worship.

And she prayed, as who would not, in the like case? She prayed, as who would not, blessed with faith and having sin, trouble, and anxiety? She prayed to Him whom she worshipped. Do you pray? Do I pray? I do not ask, do we use a form? do we accustom ourselves to kneel here and there? but, do we *pray*? Prayer has two great principles, or reasons, in it. The first is *the attraction which is in God in Christ to a needy sinner*; the attraction of suitableness, the attraction of kindness, of love, of invitation, all the Spirit's work; and although the person so placed may not be conscious of power in his soul, but only weakness, yet there really is under all, an *attraction*; that is, a power. If you feel in hell, and get that attraction, it will pull you through it. If you feel in the clutches of the devil, this attraction will pull you out of his clutches. If you are burdened with affliction such as is like to crush you, this attraction will nerve you. Real prayer is not a creature's effort; it is the work of the Holy Ghost, showing what Christ is, and drawing out those unutterable groanings which are the sweet music heaven delights to hear. The second principle is *the soul's felt necessity*. A caseless religion is not worth the having, not worth the trouble of keeping. A case—what a good thing it is! What is a case for Christ? Felt sin, felt trouble, some necessity felt. One burdened with guilt feels the need of pardon; troubled by many evils and corruptions, the need of grace; troubled by a sight and sense of filthy garments hanging about him to his condemnation and shame, a robe divine. This is a case for Christ. Have you got it? Hart says:—

"Come then, repenting sinner, come,  
Approach with humble faith,  
Owe what thou wilt, the total sum  
Is cancelled by His death."

Then she said, "*Lord, help me.*" "Lord, help me to wait." "My soul waiteth for the Lord." "When He will come I know not. Whether He will answer me fully I am not sure; but I wait for Him, my soul waiteth for the Lord."

If you wait for the Lord, you have something definite before you, an *aim*. And what is that? That He would come and purge a guilty heart, that He would speak mercy to a sinner; that He would assure one full of doubt and perplexity that it is well for time and eternity. The act of forgiveness is the act of the offended person, and it is an act that is passed on the offender. The act of forgiveness is not man's act in this case. Plenty of people forgive themselves; but God has nothing to do with it. When men are properly pardoned, they are pardoned by Him against whom they have sinned. This forgiveness fills the heart with peace, and clothes the soul with humility, and bathes it in repentance. We speak of "evangelical repentance;" that means gospel repentance, which is repentance wrought by God the Holy Spirit. Legal repentance is by the law. Gospel repentance is most fully and sweetly accomplished when the sinner is most powerfully assured that his sin shall never be mentioned again to him by God. You know that, some of you. "Woe unto me that I am and must be a sinner while I live!" is not the cry of an unpardoned sinner, but of one who has forgiveness spoken home by the Holy Ghost in applying the precious blood of Christ.

"Lord, help me." "Lord, help me to bear my affliction till it shall be removed and powerfully sanctified and Thy purpose accomplished." There are some things we may not lose. There are some burdens God will not take off. One in particular we must carry as long as we live,—a body of sin and death. Sometimes you wish you could go to sleep and forget it for a time; sometimes you are hardly sensible of having this body of sin: that is a very bad case. The five wise virgins slumbered as did the foolish. There is always to be carried this corpse, as a corpse tied to a living man, a dead body on the back of a living man, and he cannot get rid of it. There he is, and he is like to be killed, choked, poisoned, and ruined by it. And what can he do? Shake himself as he will, there it is. God the Holy Ghost teaches him to go for relief to Him who cast out devils, who healed the sick, cleansed the lepers, made maimed people whole again. Sin-

ner, if you are burdened with sin, there is One who can administer relief—Jesus Christ. “Lord, help me” to bear it. Now to bear it is the opposite to consenting to it. When we consent to sin, what an awful thing it is that we do; for we offend a gracious God, and bring trouble and guilt upon our consciences. When through grace we resist it, that is a good thing. We have not yet resisted unto blood, striving against sin; but there are moments when it is resisted. To be helped to bear this, is to be helped to repent and to be sorry that we should have that within so contrary to God.

“Lord, help me” to submit to Thy will in affliction. Whatever affliction we have laid upon us, no rebellion will lighten it, but make it worse. You may know the rebel in your heart—I do; but to have grace unreservedly to submit yourself to God, and to say, “Here am I, let Him do what seemeth Him good,” that is good. The Lord does help people to do this sometimes. “Oh,” you may say, “I can no more do it of myself than the dust under my feet can lift itself up, and make stars of itself.” But though true, that is no bar to the gracious power of our Lord Jesus Christ. He is able to enable the sinner to say, “It is the Lord, heavy though the burden is. There is grace in Jesus Christ to enable me to say, ‘The will of the Lord be done.’ Help me.” “Help me to hold on; help me to keep the faith and to stand fast; keep me firm; keep me on the Rock, though I may be tossed about much in my feelings. Lord, help me and keep me.”

Now one brief word,—she got what she wanted. She went with an errand; she left with the answer. She went to Him with sore affliction; she left Him with the blessing. She left a poor child at home devil-hunted; she went back to find her healed. Dear friends, if we get answers, what an amazing mercy it is! May the Lord teach us to go to Him, and may He speak, and speak powerfully,—speak peaceably to us, that we may live. Amen.

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In the most calamitous seasons, in the greatest inundation of sin and judgment, under the unavoidable-ness of public judgments, there is yet ground for faith to plead with God for the preservation, safety, and deliverance of His people.—

*Owen.*

THE LORD'S GRACIOUS DEALINGS WITH A POOR  
SINNER.

FLORENCE EDITH LEE.

I BELIEVE my eyes were enlightened somewhat even from 14 years of age. I had a music master who seemed unable to come and go without saying something of the goodness of God. Through him the Lord showed me some of the errors of the Church of England, in which I was brought up. I simply listened, and kept these things in my heart. I had been under convictions for some time. When about 15 I had a dream as follows: I observed a ladder set on the earth reaching to heaven, and at the top Christ stood calling people by their names, and they immediately ascended. At the bottom Satan stood, and I and a great multitude. I trembled greatly, and longed to hear my name; but as many went up, and I still remained, I was very much afraid I should never hear it. Eventually I did hear it called, and ascended the ladder, finding myself in a bright place—heaven. I desired nothing so much as to be a Christian; and at times became exceedingly miserable because I was not one. I supposed I must drift with the stream to hell; there seemed no help for it. I used to think, "While there is life, there is hope;" but *death*, that was my terror. Still, there was no way at present out of my trouble; so on I must go, in the world and of it, with a sighing heart, a secret hope, and a condemning conscience. For two years I tried hard to enjoy myself in the world, and by degrees saw and tasted the vanity of all things. Many texts worked on my conscience: "Remember now thy Creator," etc.; "Ye cannot serve God and mammon," etc. Sometimes I prayed, "Make me a Christian at any cost." I despised myself for acting so vilely as to use up my best years in the world, and only my last and declining years in the service of God; for this is what I thought it would all end in.

At school I had made a friend of Miss P., daughter of a minister of the gospel in Bedfordshire. One January I went with an Arminian friend to visit her, and I asked her father what was the difference between him and my friend. He explained it to me, and then commenced a debate between them which lasted all the ten days I was there. What tried me most was my being unable to decide which was right. I

hung on to the promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. v. 6), with that strength that a drowning man would; and having read of the man in the cage in "Pilgrim's Progress," I held it the tighter. Here I heard the gospel, but was not sufficiently enlightened to know it. I returned home, and attended again at the Church of England. Now election engaged all my thoughts. Was it true, or was my friend right? I believe, in the end, the light that I had been given enabled me to see and love election; for I loved the God Mr. P. represented. He was the perfect, unchangeable, faithful God I had always understood the Scriptures to represent; whereas my friend's God was lacking in perfections. While in this miserable state I read a sermon about the plough that ploughs up the heart, to prepare it to receive the good seed. I seemed to grasp it suddenly, and remember thinking, "Oh, that is what God is doing to me, and that explains why I am so miserable." Then on my knees I thanked God, and cried for very joy.

In February, 1899, I went one evening to a chapel at Woodford, where once the preaching had made me feel very uneasy. This, I thought, might suit me in my present state, and I ventured to ask my father to let me go there on Sunday mornings, which he unwillingly consented to. I believe I heard truth in the letter of it there, and after a few months desired to be baptised. I gave my name in, and the deacons were appointed to visit me. I had all along watched the parson and people narrowly, detecting in some measure *natural* religion, yet hardly knew there was such a thing. But a little while before I was to meet the deacons, I was present on a Sunday at the anniversary of the Sunday School, and I began to be dissatisfied. The preacher seemed to aim chiefly at pleasing the children, indulging in jokes and pleasing anecdotes; and the awful solemnities of death and hell were not dwelt on. Neither was there food for older people, so I thought. Then began my doubts about joining these people, and I was quite at a loss to know what to do. I went one day to meet my Arminian friend and Miss P. at St. Paul's, thinking to spend the day in London. We had hardly said half-a-dozen words ere we began on the truth of election. After some time Miss P. said, "I know what you had better do—go and hear Mr. Ashdown to-night;" and she saw me

off in the train. I was in a miserable state. Mr. A. was ill, and Mr. Gould read a sermon of Mr. Covell's, which explained how we might know that the kingdom of God is within us. Feeling fully assured that night that it was within me, I asked Mr. G. for the sermon, and told him what I believed. He advised me to come again, and see Mr. Ashdown. This was in April, 1899. From this time I went regularly to Zoar on Thursdays, and I saw Mr. A. on the next Thursday. I only remember his saying, "Do not be led by man." I noticed the difference in the preaching here, and felt great doubts about being baptised at Woodford. I wrote to the minister that I wished to withdraw, but he was displeased. On the following Sunday he preached from, "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes;" but it had no effect whatever on me.

Being afraid these people would persuade me into baptism, now I went on Sunday mornings to Zoar; but this made me late to dinner, and from that time my father was irritated by my religion. In hearing at Zoar the footsteps of the flock and the marks of the sheep described, a hope began to be raised in my soul. So I went on till about September, when my friend Miss P. coming to stay at Woodford, I thought we would go morning and evening to Zoar. My father being consulted, it ended in a day of grief for me. I lay on my bed exhausted, and got the Bible, but I was without God feelingly. My father's anger and my dear mother's love were two great obstacles; and I was ill through the strain. In October a circumstance led to my father's forbidding me to go to Zoar; so the next Sunday I did not go, but read the Bible. My conscience condemned me for obeying him in preference to God; and many texts were on my mind; as, "He that honoureth father or mother more than Me is not worthy of Me," etc. I could not face him, and wrote to him. This led to his telling me I might stay at the business house, and go from there to chapel, but he would not have me travelling all the way from Woodford. And he has never since interfered with my religious liberty.

At Zoar my hope was strengthened, and I was baptised by Mr. Ashdown in May, 1900. Had I known then the depths of God's work in some people, I think I should have feared to go forward; for I feel often that I know little or nothing of these things. But I believe I really have felt the



weight of my sins. And I sometimes think I desire to honour God; and if I did not feel love to God at that time when I read about the plough, then I do not know what love to Him is.

*July 4th, 1900.* When I commenced this diary, I hoped to write down facts, but never thought to put down such facts as I am now about to do. After months of comfort, I am now utterly miserable. While in conversation with one on the 25th of last month, feeling strong and able to uphold the truth against anyone, doubts began to come into my mind, finding I could not produce a scripture to uphold my views. From that time my life has been a burden. First, I could not come to any decision as to the truth of the Scriptures. Then it was the doubt of there being a God. It seemed as though at times the very devil was in me. At the same time a feeling, though slight, of opposition, has kept me, as it were, just above water. Now I cannot talk the language of Zion. I want real evidence of the true God, and of my faith in Him. To doubt and question the very Rock on which all my religion has been built, the truth of the Scriptures, seems to me the worst of all sins. *Aug. 24th.* I came by degrees out of that awful state, and regained the liberty I had before. I hope I have been led to see how vile I am, and how much reason I have to fear self.

*Feb. 1st, 1901.* I feel a wish to write down that I have been delivered once more from slavish fears. My hope is not great, but is sufficient to keep me at a throne of grace. Although much relieved, I am not by any means satisfied.

*5th.* Mr. A. said a short time ago that Christ never had self-pity, that it is a sin. I had never thought about such a thing before; I am full of it. *Oct. 7th.* How contented I have felt with my lot the last ten days! I feel it is all in the Lord's hands. Whence does it come? I wish I knew, but I seldom seem to know anything except under the preaching, where generally I feel hopeful, and can believe I am in the narrow path.

*April 24th, 1904.* Heard Mr. J. K. Popham from Heb. x. 15. Felt raised to a little hope after weeks of terrible depression. Felt the atonement, as described by Mr. P., with its God-honouring effects, was what I needed. At present I find sin working and love it, but he explained my path to be one of preparation for the application of it. *May 5th.* At

present still hopeless, feeling dead, carnal, unbelieving, prayerless. *16th.* The preaching or the reading for some weeks seems to have been pointing out that Christ died for sinners. It seems all to have said to me, "For sinners vile, helpless, faithless, even a Samson;" and although by no means satisfied, I have felt more hope. *Aug. 22nd.* In hearing Mr. Toop read a sermon of Mr. Philpot's, felt melted down, almost as if every word was spoken to me. Objections were answered as they rose up, and I was humbled—not happy. *July 23rd, 1905.* A sermon of Mr. Covell's read from Jer. xxx. 10. Joy and peace in believing.

*May 3rd, 1906.* Corruptions strong, faith weak. My conscience is sin-burdened, my spirit wounded, and myself to blame. To God be all the glory. He who is powerful will not let me go. *10th.* Sins of unregeneracy, sins against light, against His love and former tokens. What a secret, unattainable I feel it to be, to look to Christ as All in all! O that I might come to His mercy seat! *13th.* A day of rest; a little hope in God, not in myself. *27th.* What painful rebukes God sends me for trying to get the help and sympathy of the creature! Times of misery and rebellion lately; yet, when hearing Mr. Hallett, felt convinced that God does keep alive faith in my soul, but no abiding comfort. *Nov. 4th.* Went to chapel to-day cast down and depressed, but I hope a little softened after months of hardness and rebellion. The Lord shows me, as Mr. W. said, "However much I plunge, He will not stop His work. He will shape all His stones, first chip off one corner, then another." I knew this morning I was as poor as Lazarus, yet I will not beg; so I keep poor. How inconsistent and hateful! But I feel crushed altogether; to-night the tears come freely. I do hope it all means God is softening me.

*May 25th, 1907.* O the hardness of my heart on Friday and Saturday! But one thing yet could do the deed. All my struggling vain, reasoning useless.

"O to feel, cuts deep beyond expression!"

Felt a little hope to-day that one day I shall be free from all this. *June 20th.* Mr. J. K. P. spoke from Matt. vi. 21; proved my eyes to be single, my treasure in heaven. I was much tried in my place, and began a little dressmaking; but it was not successful. Then I saw how weak my prayers had become, because I was forgetting my treasure in heaven, and

setting my mind on earthly things. Mr. P. explained my case exactly, the emptiness and disappointment of all time things. Felt my treasure was in heaven, though, and my heart too. *27th.* Mr. H. spoke from 2 Thess. iii. 5. Had been so taken with time things; not duties, but empty, vain things. I do keep trying and trying to read the Bible, but there seems no power, and little apparent profit. I try to pray, but feel it is not real. The ministers say, "Keep on;" and I do get some answers. God sends His messages by the "Gospel Standard," by His servants, His children, and His Word, to say to me, "This is the work of the Holy Spirit," and, "Keep on; for He that created the desire shall satisfy it."

*Oct. 24th, 1907.* Since last Thursday have been more and more depressed; no desire to read or pray, but self-pity and rebellion reigned. What are those desires if they come to nothing, and if in time of trial I am overcome by evil? It seems all to say the bottom of my religion is not right. *Nov. 28th.* Feel to need the God Mr. J. K. P. described. If only I could trust Him to work all things for me and in me! He is able to bring about the hardest things. At present I feel such a lack; yet felt a little drawing to Him when Mr. P. described His love and power, and was encouraged to keep on seeking. *Dec. 5th.* Have been almost desperate with sin raging and depression within and trouble without. A heart as hard as a stone. I feared Mr. P. would condemn me, and cut me off, and that I should hate him. He took Acts viii. 35: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." He preached to a case like mine, and made me desire to

"Close in with Christ by saving faith,"

and seemed to be drawing me to Him; but as has before happened, I could not "close in." I felt to love the dear man who so beautifully preached to me Jesus. To move such a heart as mine was a wonderful thing.

*March 19th, 1908.* Hearing Mr. J. K. P., was much encouraged. He explained my path of late; yes, God has answered my petitions, and enabled me to cast my burden on the Lord, to trust Him with all my unbelief, sins, infirmities, prayerlessness, everything. Mr. P. keeps on setting Christ forth as the one thing needful, and my soul longs to embrace Him. I have been kept in a different state from formerly; although tired of this life, desiring to stay as long as it is the

will of the Lord. *26th.* Mr. J. K. P. again preached Jesus to me, from John vi. 14. He explained my exercises and life of the last few months. He told me clearly that I have tasted (and it has been sweet) the liberty of the gospel. He encouraged me again to cleave to the blood of Christ, to trust Him with all my sins.

*April 8th.* Awoke with a memory of one saying there was much in the Scriptures about waiting for God; and Zacchæus came into my mind, how he climbed into a tree to see Jesus. Hope revived a little. The poor woman found a crowd about Jesus, and so do I. How dreadful the past day has been to me, and the evening before! Have I not through felt necessity, like the impotent man, the poor woman, and Zacchæus, waited for God? And can He be true to His Word if He disappoint me? *10th.* Attended the "G. S." meetings; bitter feelings because the people seem so happy, and I so miserable. Feel all my religion has self for its centre. My natural disposition a great burden. But is not God One that can save in spite of one's natural disposition? Is He leading me in those paths of judgment Mr. H. spoke of some time back? O that I could see Him doing so! *12th.* Mr. L. on Jno. xiv. 2—7 wonderfully entered into my case, even mentioned the impotent man, how little help he got from creatures. Hope has come again, founded on what he preached, that I shall one day have that peace I taste to-day.

*April 17th.* Heard Mr. J. K. P. The same beautiful, alluring preaching. Feel I cannot despair, but hope and watch and wait. But O, how it tries me not to get that sight of Christ by faith that others speak of! *June 25th.* Like the poor woman in the Gospel, I got worse and worse, until I felt to be sick of everybody and everything, myself included. Dejected, depressed, rebellious, and determined to pretend to be a Christian no longer. Mr. J. K. P. preached wonderfully into my case to-night. Felt I would not take in anything he said if he did not go into my very case; but he did, and made me out to be one of little faith. Once again I feel to have a little hope. But O, what I have felt lately, senseless, full of discontent and misery, sick of good desires! *July 2nd.* Mr. J. K. P. preached from Ps. xxix. 10: "The Lord sitteth upon the flood," etc. He explained first my very position; made me long more and more to be fully assured that Christ died for me. O, I feel to need repentance, confession, humility,

submission! and Mr. P. so attracted me by showing these always attend a faith's view of Christ. O for Jacob's strength, and the violence to take heaven by force! Feel different to-night; do desire never to return to a rebellious state.

*July 23rd.* Heavy family trials. What a haughty, proud spirit there is in me! How I long for it to be brought down! I know I am stiff-necked, but am unable to express my trials of late; only find a knowledge of sin in my conscience and a resisting. But I do wish I could get to that point—to grieve for grieving Him; then I believe sin would be loathsome to me. *Aug. 9th.* Mr. J. K. P. spoke from 1 Jno. i. 9. He described again such a beautiful liberty to be obtained, but only four words met my case—"Dear friend, wait on." But this is hard, and I fell into peevishness and discontent after.

*Jan. 21st, 1909.* Indeed I am vile, oppressed without and within. The wicked is God's sword. He shows me by these things my own true self. I feel quite unable to submit to God, and see all this in His hands. *Feb. 11th., Thurs.* Mr. J. K. P., on 1 Pet. v. 6, 7. I wish I could believe the latter, "For He careth for you." Mr. P. went into my case to-night. But I feel too much oppressed and depressed to face the trouble again. Without faith it seems it will crush me altogether, and without faith there is no submission. The substance of this sermon tried me much on Friday and Saturday. I could not, and would not, humble myself; yet under all I believe was a desire, but strong overcoming opposition to it; and I felt guilty, and destitute of any right feelings. On Saturday evening unable to bear it any longer. The sermon brought me in guilty. What a favour to hear faithful preaching! and it made me sigh and mourn over my wretched, desperate heart. The next day was a peaceful one. The desire to humble myself rose above all opposition; and since I have felt ashamed of my unbelief, for God was working on the right hand and the left, but so quietly I could not perceive Him. *March 28th.* It was very dark with me last week, and Mr. P. showed me how much better it would be to fall down before God when convinced of sin; but, as he said, I resist this, as by my last entry it is clear to me.

*May 16th, 1910.* Have been kept in a more hopeful state of late. There has been a continual desiring to enter into the liberty of the gospel, a longing not to be expressed.

*June 30th.* Have been more depressed, surrounded with crushing, providential trials, no power to pray, and reading has been a real burden. No help under the ministry, fretful and rebellious. Thought to-day of the promise, Isa. li. 3: "For the Lord shall comfort Zion," etc., and faith was given to look at what God can and will do.

*May 12th, 1911.* Have passed through some painful, trying times. Under them my health has given way, and since November last have been under the doctor. I do not now doubt but what the Lord has begun a good work in me, but my continual cry is, "If it be so, why am I thus?"—why so much darkness and waiting and so little real knowledge of Jesus? The ministers are led into my very exercises, and meet me in the path, continually saying, "God is faithful; wait on." For a long time this life has been embittered to me, and I have seen the Word says, "Rejoice," but I cannot do so. Then I saw Jesus said, "Rejoice not because the devils are subject to you, but rejoice because your names are written in heaven;" and my eyes seemed turned this way, to see if the ministers show that my name is written in heaven; and I am often enabled to believe it is.

"His chastening therefore prize,  
The privilege of a saint."

[From letters.] *Dec. 14th, 1911.* I am glad to say it pleases God to give me a submissive spirit in this affliction. I am better, but far from well. O, I can enter into what you say, "I seem as if I sin in everything." So do I, and I am so weak I cannot keep from it. And we both need to be led into the atonement of Jesus Christ, and to be made to rest in that.

*May 5th, 1912.* The points I see necessary to be a true believer are, to be convinced of sin and led to Jesus' blood. These are things we must know. I do not have that full assurance Mr. P. spoke of on Thursday last, but I often got a word under the ministry to encourage me to press on. *May 22nd.* I do feel better. I must say God does support me, and give me resignation; and this is a great mercy. I can say I have much needed Him for the last 12 years, and He has done wonders for me; so I can say to others, "Try as best you can to seek Him." The 5th, 6th and 7th of Matthew have been made blessings to me, causing me to cry, "Guilty, guilty!" For O, do we not *seek* the things here?

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But it says, "Seek *first* the kingdom of God;" and I have had to say, "O Lord, do make me seek first Thy kingdom."

*Her Last Days.*

On June 2nd, 1912, she said, "I am not anxious about this affliction. I feel I am in God's hands, and He will do what is best for me." *14th.* "The Lord has been with me where I have been the last fortnight. I do not enjoy what I should like; but I cannot doubt it is God's work in my soul. I have not been able to doubt it for a long time. I begged of God to establish me in it, and He has done so." On July 1st she wrote, "I am feeling about the same, graciously supported, no rebellion; and this is a great mercy."

Through the deceptive nature of the disease she was not aware that she was very near the end of her pilgrimage; though there had been a steady loss of vitality and flesh from the first appearance of disease. And with her ever ardent desire to do what she felt to be right, she took a journey within a week of her death, returning on Friday, July 19th, not so well. The doctor ordered her to bed at once. On Saturday she was bright and cheerful, but said she was "so tired." On Sunday she sank into a state of unconsciousness, and quietly passed away in her sleep on Monday, July 22nd, 1912, aged 39 years.

IN UNITY WITH CHRIST.

PSALM CXXXIII.

LORD, in Thy presence let me dwell,  
From condemnation free;  
Secure from terrors, death, and hell,  
In unity with Thee!

O, let the oil Thy sacred head  
So freely did obtain,  
That rich anointing on Thee shed,  
Descend to me again.

Thy grace doth sanctify my woes,  
Thy blood removes my sin:  
Thy love affords my soul repose,  
And gives sweet peace within.

Thy name reveal'd my transport is,  
 My glory and my praise :  
 Thy presence is my hope of bliss,  
 E'en to eternal days.

Thy Person shall my ravish'd eyes  
 Eternally delight :  
 When I shall soar to yonder skies,  
 And faith be turn'd to sight.

Had I a tongue with altar-fire,  
 And seraph's zeal inflamed,  
 Thou precious Christ, I'd lift Thee higher  
 Than Thou wert ever famed.

Thy Spirit should my harp attune,  
 And clear my misty sight :  
 Reveal new glories every noon,  
 New raptures every night.

Thy piercéd hands and feet and side  
 Should be my constant theme :  
 In Thy dear bosom I'd abide,  
 And Thy sweet praises hymn.

Sweet Christ ! in unity like this,  
 Thy love my heart would swell,  
 Till Thou shalt kill me with a kiss,  
 For aye with Thee to dwell.      H. CHAPLIN.

### CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM "THE THRONE OF GRACE," BY R. TRAILL, A.M.

(Concluded from page 175.)

III. Let us consider *what our Lord did when He was on earth*, and thence we have great ground for confidence in coming to the throne of grace. This the apostle hath in his eye, ver. 15, and chap. v. 7. Two things I would take some notice of on this point : 1. He had the same things for substance as errands to the throne of grace that we have. 2. That He did ply the throne of grace as we should ; only premising this, that there is but a likeness in what He did to what we should do at the throne of grace ; and that likeness consistent with manifold differences, as we shall regard.

1. Our Lord Jesus Christ had the same things, and the chief of them, that are to us errands to the throne of grace. I shall instance in some of them, and answer an objection.

(1) Our Lord had affliction for an errand, and more of it than any of His people. He was afflicted; yea, "smitten of God, and afflicted" (Isa. liii. 4). "He was oppressed and afflicted" (ver. 7). "If any man be afflicted, let him pray" (Jas. v. 13). When Christ was afflicted, He prays.

(2) Our Lord was deserted. Blessed be His name for it. We should rejoice that He had not a life without clouds. The bitterest and saddest desertion that ever a believer was under is nothing to what Christ met with when He cried out, "My God, My God, why hast Thou forsaken Me?" None are so much to be pitied as a saint under desertion. When affliction is heavy and pressing, if all be clear above, though there be clouds round about, yet if the Lord smile from heaven, a Christian's case is not much to be pitied. But if all be dark about, and the darkest of all clouds on the amiable face of God, this is the extremity our Lord was in. Yet He prayed, and in His agony prayed yet more fervently. Deserted believers, take comfort in a deserted Saviour. His desertion was penal, yours but medicinal. Though it be bitter physic, it is of the great Physician's prescription; and He can and will bless it, and make you bless Him, both for the physic and the cure.

(3) Christ had temptation as an errand to His Father. "In all points tempted like as we are, yet without sin" (ver. 15). O that Christians would learn to behave themselves under temptation in some measure as Christ did! Temptation to Christ was a far other thing than it is to us. Temptation is bad to us, because of the danger of it; therefore He bids us "watch and pray, that we enter not into temptation" (Matt. xxvi. 41), when He was in the depth of His agony. But temptation to Christ was a mere affliction. There were never but two sinless men in the world, the first and the second Adam. Satan came to both. When he came to the first Adam, he found nothing of his own in him; but he quickly got somewhat put in him, and left it with him and in him and all his posterity. When he came to the second Adam, he found nothing in Him, and could put nothing in Him by temptation (John xiv. 30). The holier a saint may be, and the more gross the sin he is tempted to, and the more hatred he

have of the sin, the greater is his trouble in and by the temptation. What affliction then must it have been to Christ to be so tempted as He was! (Matt. iv.)

(4) Our Lord had the charge and burden of sin on His soul, not upon His conscience; "The Lord laid on Him the iniquity of us all" (Isa. liii. 6). And was not that a mighty load? Sense of sin is the greatest discouragement to believers. But never was there a man out of hell or in it, that had such a load of sin on him as Christ had. "His own self bare our sins in His own body on the tree" (1 Pet. ii. 24). Law and justice charged Christ severely, and exacted more of Him than ever they did of any other person. None but Christ was made sin (2 Cor. v. 21). Men are sinners by nature, and increase their sinfulness by their life, and an inexhaustible fountain of sin is in their heart (Ecc. ix. 3). But none of them is, or can be made sin. He only that knew no sin was made sin. And because He was made sin for us, He was also made a curse for us (Gal. iii. 13). The law curseth the sinner, but cannot make a sinner a curse for others; it can and doth make him accursed, and a curse for himself. Here is heaven's art; all the righteousness we are made flows from Christ's being made sin for us; all the blessing we get springs out of Christ's being made a curse for us. Believers learn where to seek and find true righteousness, and the true blessing. In vain are they sought anywhere but in Christ, and in His being thus made sin and a curse for us. . . .

*Obj.*: "But," may a poor believer say, "Christ knew not what a body of sin and death was, He knew not what a bad heart is; and these I feel, and am discouraged by."

*Ans.*: Christ did not know these things indeed by feeling and experience, as you do, but He knew them better than you do, or can. 1. Christ knew them by the wrath due to them. He that paid the debt knew best the debt that was contracted, though He Himself did not contract it. He knew how dear the expiation was for the sin of your heart and nature. 2. Christ knew it by temptation. Temptation brought sin as near to Christ as it was possible it could be brought to a sinless man. Some saints know some sins only this way. . . .

2. As our Lord Jesus Christ had many errands to the throne of grace, so *He did ply that throne*. Our Saviour was a praying Saviour. He spent whole nights in prayer to God His Father. As He was, so should we be in the world, 1 John

iv. 17. Are we afflicted, and should we pray? So afflicted Jesus prays. Is our soul troubled, and do we pray? So Christ did, John xii. 27. Are we deserted, and pray? so did our Lord. But here is a depth too deep for us to wade in,—how our elder Brother, how God's own Son in man's nature, did plead at the throne of grace. This throne He plied was not the same we come to. To us He sits on the throne Himself, and therefore it is a throne of grace to us. We approach to God in Christ, and in Christ's name. Christ came in His own name, and needed no mediator. We find He came to His Father frequently, earnestly, and confidently. The Church of Christ owes Him eternal praises for that prayer, John xvii., which is only properly Christ's prayer. That in Matt. vi. 9—13 is a pattern of our prayer taught us by Christ, but this is the prayer made by Christ, and therefore truly the Lord's prayer. Of Christ's praying the apostle speaks, Heb. v. 7: "Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared." This is a great word. When a poor believer is hanging over hell, and a spirit of prayer working in him, how mightily doth he cry to be saved from that death! "O let me not fall in! if ever Thou hadst mercy on a sinking soul, save me!" But never did a distressed believer cry so mightily to be saved from hell, as Christ did to be saved from death. But that death Christ prayed against was another sort of death than we know, or can fully apprehend. Christ prayed with great fervency, and with great confidence. We rarely have them joined in our prayers. If we have confidence of a good issue, we are apt to grow cold in asking. Christ knew the blessed issue of all His distress, and believed it confidently (Isa. l. 7—9), yet prayed earnestly. He was heard, and knew it: "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always" (Jno. xi. 41, 42). Christians, take encouragement and direction to pray, and how to pray, by Christ's practice when He was on earth.

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A true Christian is taught of God, and knows the meaning of that law of His which prohibiteth priests so much as to touch defiled things.—*Sibbes*.

OF THE BLESSED STATE OF THE SAINTS IN  
GLORY.

AN EXTRACT. BY DR. GOODWIN, Vol vii., p. 344.

THAT THE SOUL OF A BELIEVER DOTH NOT SLEEP, OR IS NOT IN A  
STATE OF INACTIVITY, TILL THE RESURRECTION.

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“Jesus said unto her, I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me *shall never die*. Believest thou this?”—JOHN xi. 25, 26.

THERE is no truth but hath in this age, amongst us, been either controverted, contradicted, or questioned; and among others that great fundamental one concerning the active life and glorified state of a believing soul after death; some saying it perisheth until the resurrection; others, that it liveth not a life worthy of the name of a life, nor of so much activity as it hath now by faith, but *tantum non*, or in effect in a state akin to death; it sleepeth all the time until the day of the resurrection, when it is awakened with the body. And this they argue upon occasion of those speeches in Scripture, of the saints' sleeping. Now our Lord and Saviour hath upon occasion of Lazarus his death, and his then present state after death, and also in relation to his resurrection, which Christ meant to effect before their eyes, uttered something home to this point.

First, Christ Himself had termed his death a sleep, ver. 11; for ver. 13 it is interpreted by John to be spoken of his death. Now, then, in Christ's sense to sleep and to die is manifestly all one; the one being a metaphorical or similitudinary expression; the other a literal, plain, real expression of one and the same thing, which is manifestly what is said, ver. 14: “Jesus said plainly to them, Lazarus is dead.” Insomuch that death is in plain terms the same that sleeping was in the metaphor, which He was occasioned thus plainly to express, because they His disciples dreamed of no other sleeping as meant by our Lord, than of one who is still alive and takes bodily rest; as appears by vers. 12, 13: “Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought He had spoken of taking rest in sleep.” Hence in Christ's intention, that part of Lazarus only, that is, his body, which plainly died, that only is said metaphorically to sleep. And so Lazarus is

said to sleep as in respect thereof only; so as those that will affirm the souls of just men to sleep, must affirm that, in plain terms, their souls do also die. For Christ (who began that expression, which the apostles after Him used) intended both to be one and the same, and so Lazarus his sleep to be really a death; and therefore both the one and the other were intended but of and in respect of the body, unless they will affirm that souls do die.

Now our Saviour Christ further, to indicate His meaning for such a sense as I have assigned, doth at the 25th verse affirm two things of Himself, and correspondingly, two things of us believers, *by virtue of our union with Him, that are members of Him.* 1. Says He, "I am the *Resurrection*;" and 2, "the *Life*;" both which He speaks of what He will be effectively to us; as elsewhere, John xiv. 19, He speaks, "Because I live, ye shall live also." And from these two Christ draws two distinct assertions concerning us:

1. The first *concerning the Resurrection.* "He that believeth in Me, though he were dead, yet shall he live;" so as if you should suppose both body and soul dead, "yet I must not lose them," says Christ, "but raise them up; and so whatever of them any may suppose to die, as the body doth, I will be sure to raise it up; for I am the Resurrection."

2. But then, secondly, Christ assures you, and delivers it for a certain truth, that the noble, chief part of every believer, and which is indeed himself, doth *never die after his believing.* So it follows, "And whosoever liveth and believeth on Me shall never die." That life which he hath by believing, which is his proper life, he shall never lose; nor shall that life ever cease, or sleep. Even as Christ's own life doth not, nor shall not; for "I am the Life" (says He) "a continual Principle and Fountain of life, that never ceaseth communicating life unto those that are Mine. I am the Life—as to Mine own soul, so to his; and therefore there is that in him shall never die, and therefore not sleep" (for in Christ's sense sleeping is one and the same with death); and that is, his soul. And again, at the latter day it is not his soul that is raised up, as it was not his soul that slept, or died, but his body only, or the man in respect of his body. And further, it is said of Christ that He now lives a more glorious life than when on earth (as in Rom. vi. 10 it is said of Christ's life after His death, "In that He lives, He lives unto God;")

and that likewise we are to reckon ourselves alive unto God through Christ our Lord ; that is, to be *for ever alive unto God*, as He was. For He is the Life and the pattern of the life, and so there shall be no cessation of it, as there was not in His soul in or upon His death.

“ And this,” says Christ, “ as it is a certain truth in itself, so likewise so necessary a truth for you that are believers, that I would have you put it in your creed.” “ Believest thou this ? ” says He to Mary ; and accordingly it was put into the creed of all believers by the primitive saints. The resurrection of the body they limited only to the body ; and so death and sleeping to the body only ; but as to express the state of the soul, they add, “ Life everlasting ; Amen.”

So then, this is the result ; that a believer, in respect of his soul, doth continue to live after death a life of activity and blessedness, and never dies, nor sleeps. Christ pronounced it in Lazarus his case whilst as yet dead, as a distinct thing from his resurrection ; and speaks so not in respect of any new life at the resurrection. And indeed, seeing that by death faith is done away, 1 Cor. xiii., that which is perfect comes in the room of it ; and then for certain the soul is not in a worse case, enjoys not a lower life, to be sure, after death, but is *made perfect with that which is the perfection of faith*, and therefore with a life that is far more perfect than that of faith ; for the spirits of just men are then “ made perfect ; ” and this life of faith is styled but imperfect, and therefore done away.

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### CHRIST'S FRAGRANCE.

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My esteemed Brother in the faith and fear of God's sweet gospel and glorious grace, that never fails poor sinners in time of need,—You thirst for Christ, so do I ; you get near Him sometimes, so do I ; He indulges you sometimes, bless Him ! so He does me ; you pout sometimes, I am afraid to do so ; and sometimes He kisses your pouting face into smiles. Then how goes it with you ? Though you smile at His grace, your smiles are mixed with shame ; you could stab your own heart out of revenge to so base an organ as you find within you, that would pout at innocent love, that could look coldly on the face that was so marred, that would sleep when your sweetest, best, loveliest,



noblest Friend is searching for you, and even soliciting an entrance into the door of your heart; yea, even putting His hand into the hole of the door, but you don't stir in time. No, He is gone! and then, what? Ah, He leaves His scent behind Him; fragrance hangs about every place He has been in. O, how I lament my slowness, my dallying about my coat, and the washing of my feet, until He has clean gone! I lose the precious dewdrops, the fragrance of His locks, and perhaps many a kiss! O, what a slow dolt I am!

Then I rush out in search of Him, but those I ask of Him only mock me. But I still seek and cry, and bemoan my case, till He appears with the sweetest tones of love and music in His lovely voice. I forget everything, I am in His embrace, He tells me all I am to Him, I listen with delight until I swoon away. O, the delights, the heavenly joys! I feel sometimes to have a little of Paul's feeling when he said he had a desire to depart. I have had the same desire after a sweet love visit, when He had vouched me His own. We cannot explain it, brother, I cannot; we shall have to die to know or speak much of Christ. But O, He is all fair! He says, "Thou art all fair, My love!" but O, what must *we* say? Ah, He is a thousand times fairer! Dear Watts says,

"All over glorious is my Lord!"

and every poor sinner that has tasted His love and grace must say the same.

And now that I have been so broken down in health, and still am, I seem to have stronger desires after Him, more earnest strivings to get under His shadow, to taste His love, to feel His grace, to live in His smile, to tell Him all my soul. Pray, dear brother, that I may live very near to Him while I remain in this old world. Some say it is hard work to get near Him; but, dear brother, it is not hard work for Him to get near to us, for He dwelleth with, and shall be in us, even to the end of this chequered scene. But while we do remain, seeing God has so united us in true love, let us make it our earnest prayer that our communications may be of Christ. God is our Witness, we love Jesus Christ; if He was not the principal Factor in our messages to and fro, all would be a thing of nought. But, dear brother, we are not deceived, we love Jesus Christ, and intend to follow Him till we draw our last breath; and the root and spring of all this is, because He first loved us, gave Himself for us, died for us,

pleads for us, will not leave us. I am done up; perhaps I will be a little stronger next week. Pray for the lone sparrow.

J. TURTON.

123 Blackbrook, Haydock, Jan. 17th, 1913.

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## VENTURING FAITH.

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A MORNING READING BY JAMES BOURNE.

AUG. 30th, 1840.—Psalms xxxvi.; xxxvii.: "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes." All have sinned; there is none that doeth righteousness, no, not one. This is the state of all men by nature; and when we consider the dangerous places in which we have been and where others have fallen, it ought to fill us with gratitude to God. For if He had suffered us to have our own will, we should have been lost; but He put in His hand, and said, "So far shalt thou go, but no further." I have been greatly troubled on all sides, and death appeared in all things, and yet I was full of fear and continually committing my way to the Lord; and I know not when He came with such sweetness and power as with these words: "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land" (xxxvii. 34); enabling me to commit all my way to Him. I do fear that some of you are not made diligent here—when the Lord withdraws, to seek His face. Let me beg of you to remember the unjust judge, and give Him no rest till He return; for He will return. But surely it is a sad thing to grieve Him, and to be shut out of His presence.

"Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds." This trust is often seen much more in that trembling, doubtful bringing of our case before the Lord than in that strong faith as it appears, which is in the flesh a good deal, and which says, "The Word says so and so, and therefore it must be so." But that trembling, fearing desire to cast our burden on the Lord and to look to Him shall not be in vain. "For the Lord shall help them and deliver them . . . because they put their trust in Him" (xxxvii. 40). Let this be your case in all the changes of life that come upon you, to seek His blessing, His guardianship, His face; for there is nothing in this world so

desirable as His presence, and to put our trust under the shadow of His wings. David says, "How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings" (v. 7). What can we want in time or eternity more than this? Therefore he prays, "Let not the foot of pride come against me;" that is, "Let not pride enter;" not only because it will surely bring on us much affliction, but because it will deprive us of His sweet presence. It is impossible to pray to Him and get no answer; therefore give Him no rest, let me entreat you.

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## Obituary.

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On Sept. 5th, 1912, ELIZA GÖRING, aged 88 years.

She was called by grace when young, and was baptised at Richmond Street, Brighton, by Mr. Sedgwick, nearly 60 years ago. After her removal into Surrey, she attended the ministry of the late Mr. Hatton at Smallfield; and as it was made very helpful to her, she joined the church there, and remained a member till her death. She was left a widow in Dec., 1871, and had been almost blind since the year 1897. In her later years she used to attend Zoar Chapel, Handcross; but after losing her eyesight she was compelled to stay at home, as she lived a distance of three miles from the chapel.

Many were the exercises of her mind during the last fifteen years, often fearing lest she should not be right after all, and wondering why the Lord spared her here so long. She always called the 27th Psalm her Psalm, because it was made a great blessing to her many years ago. About a month before she died, after hearing it read to her one day, she exclaimed, "Beautiful, beautiful!" and afterwards said to her daughter, "I feel that my time is drawing very short. Oh to be prepared!" She repeated the verse commencing,

"Prepare me, gracious God,  
To stand before Thy face,"

and said, "Do, Lord, give me patience to bear whatever Thou seest fit to lay upon me." And she was favoured with patience, and was very grateful for all that was done for her. On another occasion, after the 329th hymn had been read to her, she said, "That's our mercy."

“ ‘ Whom once He loves He never leaves,  
But loves them to the end.’ ”

The 11th hymn was also sweet, and she said, “ Mercy, *mercy* has followed me all my days. Bless the Lord, O my soul ! and all that is within me, bless His holy Name.”

As she gradually became weaker she was often heard praying in a low voice which could not be understood ; but she often expressed the desire that the Lord would give her one more clear manifestation of His love, and then take her to Himself. Towards the end she seemed to be in a calm and peaceful state of mind, but her last words were inaudible.

She was buried at Smallfield by Mr. Picknell, of Red Hill, on Sept. 9th. J. T. A. W.

LEAH POTTOW, wife of the late George Pottow, of Cherlille, and daughter of the late Henry and Ann Wiltshire, of Studley, passed away on Sept. 23rd, 1912, aged 58.

Our beloved sister was a child of many prayers, and was early brought to feel herself a great sinner, and led to cry for mercy. She could not tell the exact time, but felt the work was deepened when the late Mr. Dendman, of Bath, took her by the hand, and prayed that the Lord would bless her, that her parents' God might be her God. She said she cried nearly all night, and never seemed to lose the impression it made on her.

She was a member at Calne for 83 years, and was baptised by Mr. Hinchliffe, the Lord having blessed her many times under his ministry. In July, 1879, she wrote, “ I cannot express to you what I have been through in my feelings night and day, respecting the ordinance. I feel I am doing wrong in not attending to these things, but still I cannot see my way clear. I want the Lord to direct me ; I am so afraid I am not one of the right characters. O what an awful thing if I am deceived after all ! Last Thursday week at the prayer-meeting, Mr. Morse engaged in prayer. I do not know that I ever felt so broken down under a prayer before. Truly I can say I felt it good to be there.” Soon after this she was enabled to go before the church at Calne, and tell what the Lord had done for her soul, and was well received. She said her feelings were: “ Intreat me not to leave thee. . . . Thy people shall be my people, and thy God my God.” The day after she was baptised she wrote: “ I felt yesterday,

when I got near the chapel, a calmness come over me, and I had some very solemn feelings while sitting close to the water. And I shall never forget what I felt at the ordinance of the Lord's Supper. I have not lost the sweetness yet. I felt I should like to lie awake all night, and bless and praise the Lord for His great goodness towards such a vile wretch as I feel I am, one of the unworthiest of all. I can say with Thomas, 'My Lord and my God.' O my dear sister, what a great mercy that ever the dear Lord should put His fear in our hearts! The Lord grant that not a hoof may be left behind, if His blessed will. I can say with the psalmist, 'O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my fears.' "

On Aug. 8th, 1880, she wrote to our dear mother: "I know you will rejoice with me. I can say with David, 'Come and hear, all ye that fear God, and I will declare what He hath done for my soul.' I have felt very much tried and cast down for some time past, fearing my religion would come to nothing, and that I should be found wanting when I came to die. All day Friday I scarcely knew how to keep about. I felt I could only go and tell the Lord my troubles; for I could not tell any one else. And bless the Lord, He has appeared for me once more. On Saturday I had such a feeling come over me which I cannot describe. I felt so broken down I could scarcely do my work. I wept till I seemed to have no more power to weep—to think that God should ever look upon such a vile wretch as I am, and make me know the wonders of His love. I felt I could never praise Him enough for what He has done for my soul. I wanted every thing that had breath to praise the Lord; for He had indeed put a new song in my mouth, even praises unto our God. I could say, 'Bless the Lord, O my soul, and *all* that is within me, bless and praise His holy name.' That Psalm was very sweet to me. I had the witness within me that all my sins were forgiven; and though I had not the same words applied to my conscience Mary had, I had the witness within. I knew a little what Mary's feeling was, when she washed His blessed feet with tears, and wiped them with the hair of her head. O how I longed to depart and be with Christ, which is far better! I felt I could leave every thing here below. I wanted to praise Him in a nobler, sweeter song.

“ If such the sweetness of the streams,  
What must the Fountain be ? ”

But to come to her last days. She passed through many painful trials, but the Lord was her stay. For some time past we had noticed how near she lived to the Lord. Sometimes in our morning and evening reading tears would roll down her face, and she would leave the room and go away by herself. Once when walking to Calne, that hymn was very sweet to her,

“ O God of grace, of love immense ; ”

especially the verse,

“ Burst thro' the clouds, O Source of light,  
Let joy succeed the weeping night,” &c.

When Mr. Popham baptised at Calne, she had a sweet time. His text was, “ If thou believest with all thine heart, thou mayest ” (Acts viii. 37). This was a special time to many, and was the means in the Lord's hands of making others willing to follow the Lord in His ordinance. And it did rejoice our dear sister to attend to one at her baptism to whom she felt a real union.

This was only a fortnight before her sudden death. She was then staying at Miss M.'s, at Calne, and on Sept. 2nd was taken in great pain. I was sent for, and never shall I forget the agony of her poor body. But it was good to hear the blessed things that flowed from her lips. I had not been in the room long before she said,

“ He rides upon the storm—it's the storm.”

I said, “ You don't feel rebellious, do you ? ” She said, “ O no, and I hope none of you do. Don't fret too much, my dear.” Another time she said,

“ Give me the wings of faith to rise  
Within the vail, and see  
The saints above, how great their joys,  
How bright their glories be.”

“ For mercies countless as the sands,” etc.

A great deal of time she was in prayer, and many times I heard her say, “ Do, dear Lord, give me an abundant entrance into Thy kingdom.” Many times she asked me to pray that the Lord would give her one ten minutes' ease ; and all was done that could be. We had two doctors, but they could do her no good. She often asked the Lord to remember she was dust. She lingered on in great agony until about

four o'clock on Monday afternoon, when she became calm. She mentioned her sister Kate and several of the friends at Calne and Studley, and said, "Give them my love—love to all, to all." She asked the time, and said, "It won't be long now; call Miss M." She thanked her, and then looked at me, and said, "O my dear sister!" when such a sweet expression came over her face, and she passed away without a sigh at 5 o'clock. We could not believe she was gone, until ten minutes after, when our brother came into the room, and assured us she was. Thus died one who was blessed with great grace. We feel our loss to be very great, but her gain.

L. WILTSHIRE.

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WILLIAM WEST, over 40 years a faithful minister of the gospel, entered into rest at Calne, Wilts, on Dec. 1st, 1912, aged 71.

When about 9 years of age, venturing on thin ice which gave way, he dropped into deep water. Of this incident he remarks: "The Lord watched over me then, and, I trust, had 'thoughts of peace, and not of evil,' towards me; for

" 'Not a single shaft can hit,  
Till the God of love sees fit.'

I have many times blessed the name of the Lord for sparing such a wretch." About 18 months after this deliverance, the Lord again appeared for him, and preserved him. His brother and cousin were teasing a donkey, at the head of which he stood. The animal pushed him down, placed its feet on his chest, and stuck its teeth in his forehead, the scar of the injury remaining to his death. But for the timely appearance of his grandfather, he would probably have been killed. He writes of this event: "Thus the Lord preserved me, and I stand as a monument of His mercy; surely it is all of grace that I am out of hell."

The Lord laid His afflicting hand on his father at this period, which circumstance necessitated his leaving school to earn a few shillings. He states: "I had some very solemn warnings from my dear father to keep from bad company; but when I first went out to work, I was with those who used bad language. I soon fell into the awful habit of swearing and lying. I knew I was wrong, but could not refrain. When I went to bed I pictured some of the most terrible events conceivable, and was afraid I should die before morn-

ing ; in which case hell would be my destiny—devils waiting to drag my soul to the vortex of black despair. I cried to the Lord to have mercy on my soul, to spare my life. When I awoke, I thought, ‘What a silly thing I am to cry like that! I will have my fill of sin ;’ and day by day sin was my delight. I never should have had one thought of God or heavenward, had He not implanted it there ; for this wicked heart of mine is at enmity with God as much as ever. My heart aches to think of the time when I was sunk low in sin and guilt, and many times have I said, ‘O Lord, why hast Thou not kept me? O that I had never been permitted to fall into such snares! O that I could keep from them!’ But no, it was not in my power to put down the desires and lusts of my flesh. How I rebelled against God, and accused Him of not being a just God! for I said, ‘Thou art bringing me into such snares, and wilt then consign me to hell for ever.’ Thus I charged a holy and blessed God with injustice.”

Of his call by grace he left no record, but a lasting impression was made on his mind when a youth, by hearing an Evangelical clergyman preach from the words: “God is not a man, that He should lie,” etc. (Num. xxiii. 19). At the age of 14 he was apprenticed to a coach-builder at Hitchin, and completed his time at Biggleswade. Here he was nearly drowned one evening when bathing, but the Lord’s hand again rescued him. At this time he became acquainted with a godly young man who attended the Strict Baptist Chapel, whose parents warned our friend against such dangerous people. But being deeply concerned about his soul, he, like Ruth, clave to them. When walking by the river, in great distress of mind, Satan tempting him to take his life, the means of his deliverance was the application by the blessed Spirit of Newton’s hymn :

“ In evil long I took delight,  
Unawed by shame or fear,  
Till a new Object struck my sight,  
And stopp’d my wild career!

I saw One hanging on a tree,  
In agonies and blood,  
Who fix’d His languid eyes on me  
As near His cross I stood,” &c.

How suitable the words of Hannah, “He will keep the feet of His saints”! With regard to his regeneration he writes:—



“It is indeed something miraculous. Nothing short of the power of God could ever have turned my heart from sin to God, and have redeemed my soul from a gaping and deserved hell. What a mercy it is that such a wretch should have the least hope of being saved, when by my base wanderings from God I was determined to have my fill of sin, if hell was the terminus of my journey! Such was the awful nature of my heart that if God had permitted, I should have sunk into some of the lowest depths of profligacy; but I trust I was preserved in Jesus when sin was my delight.”

He was baptised by Mr. R. S. Tanner, at Biggleswade, on March 4th, 1860. After a time he was much exercised about the ministry. Mr. Tanner wished him to go forth; but he durst not presume. He married in 1864; his widow survives him. After several moves in providence, in 1868 he commenced to preach in the name of the Lord, in a barn, at the village of Fen Drayton; from which time more doors were opened than he could supply. After speaking one Sabbath morning in the next year at Alconbury Weston, from the words: “Unto you that believe He is precious,” he penned the following lines:

“Soon to that place I hope to go,  
And then my troubles will be o'er,  
Where sin and death are never  
known,  
But peace and joy surround the  
throne.

“How sweet to have a hope like  
this,  
That when my pilgrimage is o'er,  
My spirit then will fly away  
To realms of everlasting day!

“While in this world I have to stay,  
May I from Thee, Lord, never  
stray;  
For sins beset me as I go,  
And soon would prove my over-  
throw.

“My lusts are base and many too;  
Lord, give me strength my  
journey through,  
Thee may I find a Refuge sure,  
The Way, the Truth, the Life,  
the Door.”

His delightful theme in preaching was to exalt a precious Christ, and his daughter remembers hearing him blessedly from Matt. vii. 24, 25. Most solemnly did he point out the condition of those who build upon the sand, and contrasted the blessedness of those who are founded upon the Rock Christ Jesus. About the year 1890 he returned to London; and although following his trade, continued to supply the churches on the Lord's day. This proved too much for his strength; consequently he relinquished his business. We now pass on to the closing years of his career.

In 1909 he removed to Croydon, and feeling very unwell,

sought medical advice. After consultation, the doctors informed him he had an internal growth, and suggested an operation; but this he declined, having a desire to leave himself in the Lord's hand, his prayer being, "O Lord, heal me, and I shall be healed." But the great Physician had ordered otherwise. As time passed, he grew weaker; and in the year 1911, at the request of his daughter and her husband, he and his wife went to live with them at Calne, after the following words had been riveted on his mind: "Fear not to go down into Egypt." Notwithstanding his malady becoming more pronounced, he continued his ministerial labours, and was encouraged by hearing that his testimony had been made useful to some who were led shortly to join the church.

Although not equal to the journey, he, with his wife, visited their eldest son in Ireland, where he was taken much worse; but the Lord in His goodness enabled him to reach home again. He saw the doctor on returning, who stated he was suffering from cancer; and to relieve the pain, which was most acute, advised an operation, which he did not consent to for some time. On Sept. 8th, 1912, he preached for the last time at Devizes, morning and evening, from Heb. x. 35, 36; "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise." Those who heard him felt it would be his last discourse; one remarking, "The man seemed to be in heaven."

In the same month he underwent an operation at Bristol, when a tube was inserted, and was wonderfully helped through the trial. This only afforded temporary relief; and when it was decided he should return home, he said, "I am going home to die;" and only wished to be restored if the Lord's will that he should again preach to his dear people. He took but little nourishment, and his sufferings were intense; so much so that more or less he was under the effects of morphia. When asked if Jesus was precious to him, he replied, "O yes." On one occasion, being very quiet, it was thought he had gone to his eternal rest, when he exclaimed, "*Jesus has been talking to me, and He said, 'Come unto Me, and I will give you rest.'*" His wife frequently read to him out of the Psalms, of which he was very fond; also of John, xivth to xviih chapters.

Early in the morning of Nov. 29th, he remarked, "*This is death, triumphant death.*" His daughter said to him, "It will be a little longer, Jesus will soon come." "Oh," he said, "let me go." He longed to be gone, and lay talking, as it were, to his heavenly Father; but consequent upon the extreme weakness, little could be understood of what he was saying. It was apparent his mortal life was nearly over, and his sons were sent for. On the Saturday, 30th, he expressed the same desire to be freed from the body of sin and death. The Lord was indeed very good to him, giving him a little sweet sleep at times.

Early on the sabbath morning, Dec. 1st, his wife asked him if he knew her. "O yes," he said. To one of his sons who repeated the following:

"Up to His throne I soon shall go,  
More of His loveliness to know;  
Whilst ransom'd millions shall declare,  
He's altogether lovely there,"

he remarked, "Beautiful, beautiful!" He requested another son to read the xivth of John, to which he listened intently, remarking at the end that that had been "the sum and substance of his ministry." He then added, "*Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy Salvation.*" These were his last audible words. About 12.30 p.m. there was a great change. His countenance indicated how happy he was; he opened his eyes, and consciously gave those around him a loving, farewell look. His agonising pain had been taken away; the Lord had removed his sorrows; his face betokened a realisation to some degree of that which in a few moments was to be fully manifested and enjoyed.

"There was a radiance in his eye,  
A smile upon his wasted cheek,  
That seem'd to tell of glory nigh,  
In language that no tongue could speak."

Thus passed triumphantly to his eternal rest a loving husband and a most affectionate father. He was a man of a very meek spirit. A friend writing of him since his decease, who was acquainted with him more than thirty years, truly says, "Few were blessed with more of that sweet spirit of humility and godly sincerity than our departed friend." Those who knew him best loved him most. M. E. HUNT.

## NOTICES OF DEATHS.

MRS. GEORGE PAINE, of Cleveland, Ohio, born, Dec. 13th, 1851; died, Dec. 5th, 1912. Mrs. Paine was born at Frittenden, Kent, England. At her first convictions she said she feared the ground would open and swallow her up, and that when in the meeting houses she feared the building would fall on her. She used to hear Mr. Lewis at Staplehurst. She was a constant attendant upon the means of grace, both here and in England. At one time when I spoke from the words, "We have the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (2 Cor. i. 9), it was a special time for her. We formed a little church at Cleveland, of which she was a member. She was a woman of deep exercise, and was dissatisfied with the letter of truth without the power. She often had to mourn an absent God, and when in this state, refused to be comforted. In her last sickness, which was from heart disease, she suffered much; but said it was nothing in comparison of what Christ suffered, and that she wanted *her Lord*. Towards the end she fell into an insensible state for several hours, and passed away without a struggle. She leaves her husband, seven boys and one girl, to mourn her loss, together with her friends here, and one brother and four sisters in England. R. MILLS.

HENRY GUEST, of Beltring, Paddock Wood, for nearly 30 years deacon of the Strict Baptist church, Providence chapel, East Peckham, entered his eternal rest on February 27th, 1913, after a few days' illness. He was one loved and esteemed by all who knew him. Our loss is keenly felt in his removal from us. He leaves a widow and a large family to mourn his loss. Further particulars (D.v.) to follow. G. BALDWIN.

On Lord's day, March 2nd, ELIZABETH BLOOM, aged 83, sister of the late Mary Bussey, passed into rest. She was a member of Mr. Prince's church, Forest Hill. She had kept to the house for some years on account of heart weakness, and was confined to her bed for the last fortnight with acute bronchitis. She was enabled to bear with unfailing cheerfulness many trials, and bore blessed and abundant testimony to the Lord's goodness to her. Baptised by Mr. Clough, in Yorkshire, over forty years ago, she since sat under Mr. Covell, at Croydon, for many years, and then under Mr. James Boorne, at Devonshire Road, Greenwich. Her last days will ever be remembered by those around, as even when in great pain of body she was thanking God for many mercies, and murmuring,

"Sweet to lie passive in His hands,  
And know no will but His."

She contemplated her departure with great joy, bidding us not to mourn, and repeating,

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

Just at the end she raised her arms, and with face illumined, said,

"I am coming, dear Lord;" and so passed to Him whom to know is life eternal. She asked for the record to be left, "A sinner saved by grace."

L. BILLS.

WILLIAM EAGLESTON BLOXHAM, for many years a consistent hearer at Albert St. chapel, Oxford, departed this life after a short affliction on March 7th, 1913, aged 65. He was a man of few words, but loved the truth of God and His own sent servants. About fifteen months before his death he had a severe illness, and it was found necessary to perform a slight operation, which, owing to his extreme weakness, was attended with some danger, when two lines of hymn 993 (Gadsby's),

"Then trust Me and fear not, thy life is secure;  
My wisdom is perfect, supreme is My power,"

were much blessed to him and a present help. We as a little church and congregation have lost a friend, but believe that our loss is his eternal gain.

J. HOPE.

ALICE GRACE SANDERS, aged 56, died April 9th, 1913. She was a member of Providence Strict Baptist chapel, Lowestoft. Our dear friend was one who did indeed "adorn the doctrine of her Lord and Saviour Jesus Christ." The loss to the little church is great, but it is her eternal gain, and in this we humbly desire to rejoice. Having been brought out from a system of free will and good works, she was blessedly taught her utter dependence on the finished work of the Lord Jesus Christ; and deeply loved the doctrines of free and sovereign grace. And she was helped to walk humbly and consistently in the grace of those doctrines. Her kindness of heart and practical sympathy endeared her to a large circle of friends, and we can truly say of her "that her fruit remaineth." Her end was sudden, but blessed; she was favoured with a vision of heaven just before passing away, and died triumphantly, waving her hand, exclaiming twice, "The Lord is my helper." "Precious in the sight of the Lord is the death of His saints."

J. D. HUNT.

On April 18th, at South Wigston, MRS. JANE BROOKS "entered into the rest which remaineth" for the people of God, aged 62. Our friend was a hearer at Wigston Magna, but she was unable latterly to take her longed-for place amongst the people of God. She was a lover of a free grace gospel, and a life-long reader of the "Gospel Standard." In former years, when residing in Leicester, she was a hearer at "Trinity," Alfred Street, and had special times under A. B. Taylor, of Manchester, J. C. Philpot, and others, whose names shed a sweet fragrance in the memory. Mrs. Brooks was well taught by God the Spirit to know and feel her sinnership, and although she was not a member of the church by baptism, she was amongst the "sons of God by blest adoption," which was manifested by her life, and possessed that jewel, a meek and quiet spirit. Her tabernacle was gently taken down; she breathed out her soul into the hands of her Lord, in whose presence she now is, and has joined those "inhabitants who are no more sick," and whose mourning days are over. Such an one is missed from family and church.

FREDERICK PEET.

many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. i. 26). If anyone should be led to stand up in their midst to preach the eternal Deity of Christ—His Sonship, His glory, His essential Being, His equality with the Father and the Holy Ghost, he would for the most part probably be despised as his Master was. They knew Him not of old; they know Him not now.

But Christ is also visible. He was on earth,—the sacred Man Christ Jesus; begotten by the Holy Ghost in His human nature (Matt. i. 20, mar.); born of the Virgin Mary; very Man as we are men, but without sin. Body and soul He possessed as we do, but without sin. Men saw Him, and hated Him. He was tangible to them; they saw He was not a spirit, but had flesh and bones as others. He had claims which they disallowed; He claimed a kingdom which they thought was to usurp and overcome other earthly kingdoms, and therefore they despised and hated Him. He appeared to them as a "root out of a dry ground;" no authority, no prowess, no acceptability amongst men, but just a poor Man, "despised and rejected of men." He was seen.

Now I make these observations because they apply to the Church of Christ; for "as He is, so are we in this world" (1 Jno. iv. 17). Of himself Paul says, "As unknown" (2 Cor. vi. 9). "The world knoweth us not," says John, "because it knew Him not" (1 Jno. iii. 1). There is an *invisible Church*—part in heaven—"spirits of just men made perfect;" part on earth—poor, sinful men. They are invisible as a Church; their *life* is invisible; it is "hid with Christ in God." Their *power* is invisible. How poor men prevail; how they are preserved in affliction; how they overcome enemies; how they are cheerful in their difficulties; how they believe that an end shall come, and their expectation shall not be cut off; how they are declared to be without spot, having neither wrinkle nor any such thing; how they stand *in God's Christ* acceptable,—all these things belong to the invisible character and nature of the Church. A vision of her was given to John, and he tells us he saw a "woman clothed with the sun." He saw the holy city, the new Jerusalem, coming down out of heaven from God prepared as a bride adorned for her husband, having the glory of God. This is the Church—not as in Adam, but in Christ.

"Your life is hid with Christ in God  
Beyond the reach of harm."

The apostle addressed himself to the "church of the Thessalonians *in God the Father and in the Lord Jesus Christ.*" This is true of the whole Church. Men do not see your life, you who are possessed of eternal life. "Your life is hid with Christ in God" (Col. iii. 3). You are sustained by secret and constant communications from the Fountain of life, and can no more die than your Head can die. "Because I live, ye shall live also." Being made righteous in His righteousness, you can no more

become unrighteous than He can ; no more be shut out from God than He can. "I in them, and Thou in Me."

But this Church so blessed is visible ; and in this character of visibility she is looked on by the world as quite a different creature. Poor, not fit to be noticed, as one has expressed it,

" Unfit amongst the great to shine."

They said of the Master, " Whence hath this Man letters ? " And they say of His people, " What are these poor, foolish creatures ? " As of old : " What do these feeble Jews ? will they fortify themselves ? Will they sacrifice ? Will they make an end in a day ? Will they revive the stones out of the heaps of the rubbish which are burnt ? " (Neh. iv. 2). The Church as she is visible is made up of many local churches. There were seven churches in Asia : each had its position, its locality, so now. And they are subject to changes,— " As the days of a tree are the days of My people." She has had grey days, dark days, and days of light and glory. She has had days of great numbers of members ; about 3,000 souls added to her in one day ; and she has had great diminutions in her numbers. Elijah protested that he was alone ; but the Lord showed him that He had 7,000 left who had not bowed the knee to Baal. We have seen changes, and are seeing them. Some of us can remember when times to our mind were better than now.

Now the Church has her nourishment constantly from her Head, but not always in the same degree. She is kept alive mainly by two great things ; first, *by the Word of truth*, that nourishes faith as it is opened and applied by the Holy Ghost. Every passage made over to the sinner, spoken home to his heart by that divine Spirit, has nourishment in it. If it is a rebuke, it nourishes faith ; if it is comfort, it nourishes faith. Whatever God gives in that way is for nourishment. And the other means of keeping the people of God alive is *the ministry*. God has given in all ages a particular ministry, sent forth men whom He has anointed, called, fitted, as and when He would, to preach His holy gospel ; and only the people who receive their word in power from the Holy Ghost and in much assurance, know what that peculiar unction is that belongs to a living ministry.

Now with these few observations upon the character of the Church of Christ, you may justify me in the observation I made just now, that I would like to speak to our churches as one Church. As visible churches we have one banner ; we have one Head. As a visible body we have one banner, and may the Lord grant it may ever be unfurled by His servants, whoever has it in hand,—I mean "*the gospel of His Son*" (Rom. i. 9). We are known as *Gospel Standard* churches ; we are a distinct denomination, and may the Lord grant we ever may be. We have great reason for oneness and union ; viz., that we

believe and profess one doctrine expressed in various articles ; and that one doctrine is first expressed in respect of the Divine Persons in the Trinity, Each equal,—Father, Son, and Holy Ghost ; *not* three Names expressing three offices, but real relationship One with Another ; one God in three Persons subsisting—FATHER, SON, and HOLY GHOST. Also, and flowing from the Trinity, we have and hold the doctrines of sovereign grace. We are one body as called in “one hope of our calling ;” as having one Foundation. There is “one Lord, one faith, one baptism” (Eph. iv. 5). By faith this one Lord is seen ; this one baptism baptises us all into Christ—the blessed baptism of the Holy Ghost (1 Cor. xii. 13). We are called in “one hope of our calling,” of being for ever with the Lord. We wait for the hope of righteousness which is from heaven. We have one doctrine of eternal, particular, personal predestination unto the adoption of children by Jesus Christ (Eph. i. 5) ; of the justification of sinners in the righteousness of Christ ; the cleansing of their consciences by the blood of Christ ; and the indwelling of the Holy Ghost, whose presence in their hearts unites them to the Son of God.

Now if you receive what I say as to the oneness of the churches of Christ, you will allow me to express myself as speaking to one Church. And what would I adduce from that ? That we have *one interest*,—not party interests. That interest expressed first of all in respect to the glory of God ; for it is said, “Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end” (Eph. iii. 21). This glory is in the world more or less visible, as the Lord Jesus says here, “Ye are the light of the world ;” a city set on a hill that cannot be hid ; a candle lighted to give light to all in the house. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. v. 14—16). First, the Church is the light of the world as she is the sole repository of the Holy Spirit and the truth as it is in Jesus. By means of her public ordinances and orderly conversation the testimony of Jesus is spread among mankind, and as many as are ordained to eternal life are from time to time attracted and savingly wrought upon. The gospel is to be preached in all the world, “for obedience to the faith among all nations” (Rom. i. 5). And secondly, as we walk in the Light, our light will shine before men ; that is, there will be a power, an influence upon us and our ways, that men will be sensible of, although ignorant of and hating our religion. It will constrain them to say, “Whatever it is we do not understand, but there is something about that man, in his business, and when he speaks, that we are obliged to acknowledge has a power and an influence.” That is what I understand by the Lord saying, “They shall see your good works, and glorify your Father which is in heaven.” Without knowing Him as your Father, they shall see



that there is a power in your religion that shall constrain them to own that it is different from all other religions.

These good works will largely be expressed in a consistent walk : and secondly, in exercising all charity where there is any call for it, whether it be a charity of a gentle judgment, or in almsgiving where God gives the power. Now, my brethren, as representing one body, one Church, I pray that it may please God to grant that we may indeed, in heart and feeling, in judgment and practice, be *one*. As we are in profession, may we be in practice. As far as we are right, as far as we are taught of God, we know this—that by nature we are utterly lost. As far as the Holy Ghost has taught us the knowledge of Christ, we know that there is no good but that which He is and gives. And as far as we know the influence of the gospel, we shall, as Hart expresses it,

"Cast off every narrow thought,  
And use the freedom Christ has brought."

By this I do not mean, neither did he, that we should put on universal charity ; that we should accept anything or anybody. The more the Lord fills us with a knowledge of Himself, the narrower we shall be in respect of that which is pleasing in His sight, but also the more tender in respect to those people in whom we have reason to believe His grace is. That is how we shall put on, as the elect of God, "bowels of mercies" (Col. iii. 12). Oh they are sweet—"bowels of mercies ;" and he bears small resemblance to a child of God who, while perhaps he may talk much about the Church, does not put on bowels of mercy.

Now as a body of people we have opportunities of exercising charity, not only privately, but generally, and in a public way ; and it will be good that so far as the world may deign to take any notice of us, they should see that though a poor, small body, we are not unmindful of good works in respect of charity. We have four Societies :—

THE "GOSPEL STANDARD" AID SOCIETY. This is the oldest. I was a member of the original Committee of that Society. Now that Society has a considerable sum invested, and of one thing I am thankful,—we may use the capital if it is needful. Who knows who shall come after us ? Brethren, there is no Society existing that has any considerable amount of money in its possession, that is not, or may not become an object of desire to the world sooner or later. I should be glad that the Lord's poor should largely partake of the money given to us by God.

We have THE POOR RELIEF SOCIETY. That, in respect to its investments, is not in such a good state. We can only touch the income. If any of you think of leaving legacies, be sure, whatever the amount may be, to put this in your will,—*that the legacies may be used as income* ; for any legacy of £50 and upwards must be invested, unless the legatee distinctly expresses

that it may be used as income. Let us give all we can to the poor while we have them with us. Give, then, to this Society.

Then we have the newer institutions,—THE GADSBY MEMORIAL FUND, which is so liberally supported.

And next we have that which I trust will command your sympathy and your purse,—THE CONVALESCENT FUND. It is a good Fund, because any of our poor from the east, north, south, or west, answering a few simple questions as regards their position, and respecting their need of a change, and their inability to get it themselves, may be assisted by this Fund. May the Lord help us to support it.

The Chairman then requested that if anyone wished to put forward a resolution, they should hand it to him first. He then called on any who wished to speak to do so briefly.

Mr. Prewett said—As one of the Committee I feel very glad that our dear friend, the Editor and the Chairman of this meeting, has set before us the constitution of our body, and the aim of our body in reference to these two Societies, which we hope it is ours, as the Committee, to work for, and we venture to hope it is yours, as subscribers, to assist. In the good providence of God we have, as dear Mr. Popham states, more money at our disposal in the Aid Society, and we are freer to distribute it than in the Poor Relief, and there are some of our ministers, especially working men who have laboured among our Causes, working all the week until age and infirmity prevented this, who are now receiving from the Aid Society that which enables them to live in comparative comfort. Two particular instances I may relate to you. One of them has been afflicted with paralysis and palsy for nearly 16 years, and through the assistance of our Society, as well as the help of kind friends, he is enabled to live in comparative comfort. There is another, a poor labouring man, whom I have known for many years. He followed his employment for sixty years—well known to Mr. Popham—but being paralysed he is now painfully helpless and obliged to have a daughter, who was out in service, to help her mother; and were it not for the fund that ministers to him, it would indeed be a distressing case. He is full of gratitude and able to give expression to what he feels; whereas in the other case you cannot understand what the afflicted one says, owing to his affliction.

As to the Poor Relief Society, most of the funds go to support those who are very poor. One of the rules of our Society is, that if a single person has more than 7s. a week, he is not eligible. Seven shillings does not go very far, but through our being able to help those who are not in receipt of more than 7s. it just keeps them going; and therefore in speaking to you on behalf of our Society, I may say you may rest assured that every case that is on our books has been most particularly looked into as to its being eligible in every sense of the word. I may say, on behalf of the Committee, that it is our pleasure to hear from time to time of the great use that these Societies are made to the poor; and therefore I trust you will continue to support, and if possible, increase your subscriptions.

And now suffer me to say a word in reference to the *Gospel Standard*. The Lord makes use of it, and if He deigns to speak to

such a poor, hard, dark sinner as myself, in a way of Divine favour, bringing the Word sometimes with power into my heart, I can well say I wish more were distributed. Let me urge upon you to do all you possibly can to make an effort to have them more liberally distributed. It is a good work in this day of abounding error to scatter the truth, and I hope you will take this kindly, and endeavour by every means in your power to increase the circulation. Who knows what God may do by it among those who as yet know Him not? May the Lord bring us, as a people, to a fuller realisation of what our friend said in reference to our being one body. May we ever keep this in mind, and may the gracious God continue to own us as a people by maintaining His truth among us, and giving us from time to time manifest proofs that He owns and blesses us for His Name's sake.

Mr. F. T. Brockes said—I have great pleasure in proposing, “That the best thanks of this Meeting be given to the Gower Street Church for the use of their chapel.”

Mr. H. T. Stonelake, in seconding the resolution, said—Speaking of unity, the thought just came concerning Barnabas. When he saw the grace of God, he was glad. And I believe when the Lord's people see the grace of God in one another, they are glad; and that is what is called “the unity of the Spirit.” Without this we cannot feel a union, but with it, whether we are the Lord's servants or private Christians, we shall love and esteem one another better than ourselves. Carried unanimously.

Mr. Beazley said—Although a member of the Committee I feel, as a deacon at Gower Street Chapel, I must thank you very heartily for your kindness in giving this vote of thanks. I should have been glad to see the place filled to-day. I have been in and out of this place nearly 45 years, and should have been glad to welcome one and another here to-day with a “Come in, ye blessed of the Lord.” It gives me unbounded pleasure to see you all, and we are glad to give the Societies the use of the chapel. I know a man that can say, concerning Zion,—

“Since our glorious God makes thee His blest abode,  
My soul shall ever love thee well.”

Mr. Lazell, in proposing “That a vote of thanks be given to the Committee for its labours during the year,” said—They have a lot of very arduous work, and need very much care in their deliberations. I am very pleased with their Report, and therefore I move a vote of thanks to the Committee, and to the Chairman for presiding at this Meeting.

Mr. Gray seconded the resolution, which was carried unanimously.

Mr. Picknell said—Dear friends, as one of the Committee, I desire to heartily thank you for your vote of thanks and confidence which you have again placed in us. I can assure you that the work at times is a great anxiety to the Committee. If we are instrumental in benefiting the poor, and it is for the Lord's glory, we have our full reward. I thank you, on behalf of the Committee, for your vote of thanks.

The Chairman said—Your kindness in acknowledging my presence in the chair I appreciate, and thank you for your vote.

Mr. J. E. Hazelton closed the meeting with prayer.

# THE GOSPEL STANDARD.

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JULY, 1913.

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

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## AN EXPECTATION NOT TO BE CUT OFF.

A SERMON PREACHED AT ZOAR CHAPEL, LONDON, ON SUNDAY MORNING, JANUARY 8TH, 1882, BY MR. NEWTON, OF TUNBRIDGE WELLS.

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“For surely there is an end, and thine expectation shall not be cut off.”—PROVERBS xxiii. 18.

PASSING through the vestry this morning, the friend who was speaking in prayer was referring to the death (as I believe) of one of your members.\* That, with the hymns that have been given out, turned my mind entirely from the words that I thought to have spoken from, and afterwards to these words. Now I trust that this turning is not of man, but of the Lord; for I know that if it be of man, it will prove itself in the issue; and if it be of the Lord, it will also prove itself in the issue; though I may never know it.

Let us endeavour, by the help of God, to notice the text as it stands, dividing itself into two parts: i. “Surely there is an end.” ii. “Thine expectation shall not be cut off.”

i. “Surely there is an end.” We are living witnesses day after day that man by nature is a poor, sinful, fallen, dying creature; that he is as the Word of God declares him to be, where Job says, “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down” (xiv. 1, 2). “In the morning they are like grass which groweth up. . . . In the evening it is cut down, and withereth” (Ps. xc. 5, 6). We are, then, this morning, before God in His house, dying sinners; our breath is in our nostrils. God's Word is a reality, and what He has said He will fulfil. We are told in His Word, “The heavens shall pass away with a great noise, and the elements shall melt

\* Martha Whitteridge, particulars of whom are given on p. 315.

with fervent heat, the earth also and the works that are therein shall be burned up." "But the Word of the Lord endureth for ever." "All flesh is as grass. . . . The grass withereth, and the flower thereof falleth away" (1 Pet. iii. 10; i. 24, 25). So is man, and so is the glory of man; and as sure as the flower of the field or the grass falleth to the earth, so will all the glory of mortal man wither; it will die, and come to an end. All man's pleasure, all that pleases his natural heart below, will wither; yea, it is all withering now, it will all come to an end.

There may be those before me this morning who are saying to themselves, "That is all very well for those that are older, for fathers or mothers, but we are young; that is all very well for the afflicted, for those going to die, but we are youthful, we are in health, looking forward, and expecting to enjoy ourselves for a season here in this life." Let me refer you, my young friends, whoever you are, to the very opposite of the latter clause of our text: "Thine expectation *shall*"—not, "shall not be cut off," but "*shall be cut off*;" that is, if you are looking forward in anticipation of finding real pleasure, solid peace, solid rest, let me tell thee, thine expectation shall be cut off; for you will never find it. I thought the same as you may be thinking, in my youthful days; yea, I determined as you may have done to find it, even at the expense of the loss of my never-dying soul. It was to gratify the desires of my natural heart and mind that I was after, and determined to do. But I always found that there was an "aching void;" there was a something lacking at the end of every day's pleasure, so called; there was something wanting. There was no satisfaction, no real peace, no substance; and yet the heart went on and on, and was determined to go on seeking that it could never find. I have often thought of it thus: that it was in me, and it is in measure in others, like adding fuel to the fire, thinking by so doing to put the fire out. For I thought when natural conscience stormed within, when sometimes hell and eternity appeared before me, that by gratifying nature, by-and-by I would be satisfied, and leave it off, I would turn to God and be better. But I found, as you will find, that so doing is only like adding fuel to the fire; and that is not the way to put the fire out, it only rages more and more. And I am positive of this, that though the natural power of man may decline to perform those things

which he was able to do in his youth, yet the mind is the same; and it is in the mind that the enmity against God is, in the mind where the root of sin is; in the mind, not in the action itself. Hence it is said, "The carnal mind is enmity against God" (Rom. viii. 7). And therefore, let me tell thee, my fellow-sinner, the truth of the matter; you will never find what you are seeking; that is, if you are seeking after solid peace or solidity in the things of this mortal world.

But to return. "For surely there is *an end*"—an end to all things under the sun naturally. But we all have an immortal, never-dying soul, a life there will never be an end to. Dost thou ever think of this, sinner? Did this ever cause thee one hour's anxiety? one day's anxiety in thy life? Did this ever cause thee one hour's sober, solid consideration—that thou hast an immortal, never-dying soul, that will never come to an end? But while this soul will never come to an end, there will be an end to certain things. Go forward, if you can, with me, to the end of thy days, and take with me a standpoint here. The last breath of the wicked, the last breath of those that die out of Christ, will be the last breath of respite from sorrow that they will ever know. That will be an end of all happiness, all peace, all comfort, all ease that ever the wicked will know. The last breath—what an awful state to be in! Who is there that can find language to describe it? Where is the mind that can perceive the solemnity of it? Where is the mind that can grasp the awful nature of living and dying and coming to such an end? No man can fathom it, no mind can really grasp it to the full, no human mind can penetrate into that vast mystery, that vast eternity of woe that is before the wicked. The most that I have ever known of that in my own conscience, after the manner of the Word of God, was when "the pains of hell gat hold upon me;" then "I found trouble and sorrow" (Ps. cxvi. 3). And this was only like standing upon the shore, looking into the shallow waters where you can see to the bottom, while the ocean remains beyond.

But, oh! turn again, my fellow-sinner, with me for a moment, and let us take a standpoint by the help of God, and look at the end of the Christian, look at the end of those who live and die in the Lord. And if we never live in Him, we shall never die in Him. Contrary to the other case, the last breath that the Christian draws is the last breath of sorrow

that he will ever know; the last breath he draws will be an end of sin to him; for,

“Death that puts an end to life,  
Shall put an end to sin.”

Unto the believer, unto the vessel of mercy, unto all called by divine grace, death will put an end to sin; and God will then wipe away all tears from off their faces; there shall be unto them no more death, no more pain, no more sorrow, no more crying; for the former things are passed away to them (Rev. xxi. 4). And is it not as true respecting all of them, as it is respecting all the wicked—that those that have known the most of the glory that is to follow, which is beyond the grave, prove that it is only like standing upon the seashore, looking upon the waves in the shallow water; the ocean is beyond? It is only a taste here, it is only a moment, an anticipation, comparatively speaking, to that to come. But, notwithstanding these moments are fleeting, and with me these moments are few and far between compared to what they used to be, yet as sure as the earnest is given, that soul, whoever it may be, or wherever it is, will as surely arrive safe in glory, and realise that which God hath provided for all His elect, as those that are already enjoying it. Oh! then to be one unto whom the Lord has given the earnest, unto whom He has given the expectation, unto whom He has given a good hope of entering into that glory which is before us! For where He giveth grace, He will assuredly give glory. “The Lord will give grace and glory” (Ps. lxxxiv. 11). This is a chain that no man can break, that devils can never sunder, that time will never dissolve; this is a chain that changing scenes, trials, temptations, bereavements, disappointments, crosses, losses, and all kinds of things in this time state will never dissolve or destroy. It is eternal, everlasting; for it is God’s own work in the sinner’s heart. Grace and glory!

Now, has the Lord, my fellow-sinner, let us ask the solemn question, has the Lord God Himself ever brought us to see the end of all perfection in the flesh? Has judgment ever been laid to the line and righteousness to the plummet, so that we have been brought in heart, sincerely and truly, before a heart-searching God, to see the end of all perfection in the flesh? Has He ever brought us to this point, to know (which is something more than to think), to realise in our

hearts, that "the thought of foolishness is sin" (Prov. xxiv. 9), that he that offendeth in one point offendeth in all (Jas. ii. 10), that God's "commandment is exceeding broad" (Ps. cxix. 96), and that He hath said, "Cursed is every one that continueth not in all things written in the book of the law to do them" (Gal. iii. 10)? And has that law, in the hands of the Holy and Eternal Spirit, entered into our hearts, destroying all our supposed goodness, all our supposed righteousness, all our resolutions, our determinations to be better, all that we were and had been putting our puny hands to, by way, as we inwardly thought, to appease the wrath of a just and holy God? Has, I say, that law entered into our consciences, so that we have been thereby brought in some humble measure where Saul of Tarsus was brought, when he said, "When the commandment came, sin revived, and I died" (Rom. vii. 9)? That was an end, was it not? A man may be dangerously ill, we may say of him he is drawing near his end; but while breath is in the body, he is not come to the end, he is not dead. And so there are many professors living in the world in our day; they profess to believe that man is very helpless, that he is a great sinner, that he has no power to do but a very little; but he is not as dead as the Word of God says he is; they do not believe that.

Now, I say that when a man is dead naturally, he is come to his end; and when the law of God comes to our hearts, after the manner it did to the apostle Paul, and we die to all expectation of being saved by our own strength, wisdom, knowledge, or anything that we can do, we come to an end spiritually. Then we come to an end of trust in an arm of flesh, which God has cursed: "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jer. xvii. 5). Has God ever brought you to such an end? As sure as you have been cut off from expectation in the creature, led by the Holy Spirit to feel that there is no hope for you but that which comes through Jesus Christ and Him crucified, it will as certainly follow that you will never rest satisfied until you receive in your own heart by faith somewhat of that Person, His work, His merit, giving you an expectation of His mercy and a hope that He has died for you.

Now, until He gives to living souls this expectation, there is an aching void that the world can never fill. Now I ask you, then, my fellow-sinners, whether or not it is so with you;



was it ever so with you in your life? If the Lord has brought you here, there will be a wrestling after that expectation, there will be a looking out for that hope which cometh through Jesus Christ. You might as well tell me you could cease to breathe and live, as to tell me that a living soul can cease to seek mercy, not having found it. But the trial that seeking souls have to endure at times they only know; namely, upon this very point, because there are seasons when they can go with the psalmist, saying, "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God." "My soul thirsteth for the living God:" and yet at other times, that thirsting, that seeking, that longing, that earnest desire, that soul-wrestling and trouble on account of their immortal souls and salvation, subside, it seems to die away, to wither within them; so that they come to that place that they fear they never did seek at all. They are brought to feel somewhat as the good man did when he said,

" 'Tis a point I long to know,  
Oft it causes anxious thought;  
Do I love the Lord or no?  
Am I His or am I not? "

Now, are there no spots or places where you live, where this soul matter has constrained you to go to the Lord? Did not your heart for the time being withdraw, as it were, from the busy scenes of life? Was there not a going out in your soul to the Lord? If it amounted not to words, was there not a sigh, was there not a cry? And if no words were uttered, did it not amount to the prayer of the publican, "God be merciful to me a sinner"? A sinner perhaps you felt at that time, a poor, helpless sinner, a hard-hearted sinner, a cast-down sinner, a burdened sinner, a desolate sinner, a poor sinner; and you felt, "Surely there are none that fear God that feel as I do."

Well, did you ever come to the end, so to speak, in that way and manner, and not find a little help, a little relief, a little breaking down and breaking away in your heart? Was there no thawing of this frozen heart? was there no drawing of love, drawing your heart out to the Lord, to His people, to His truth, to His house, to His Word, to His ways, to sweet hymns of truth, that have been written by men dead and gone home to glory? Was there no relenting, no humbling, no contrition, no godly sorrow, no change wrought? Ah!

though doubtless it may have been covered over many times since, yet if you were brought to the end in this way, there was a little "Who can tell?" raised up in your soul. Why, perhaps the words of the psalmist in the cind Psalm came into your mind at this very season: "He will regard the prayer of the destitute, and not despise their prayer"—"*the prayer of the destitute*"; and that gave you a little, "Who can tell but the Lord will be gracious to me?" Now that was an expectation, so to speak, conceived in your mind; an expectation of seeing better days, of seeing greater things, of knowing more of the Lord Jesus Christ as your own. Now this, I know, is coming down very low; yet does not the Word of God bear me out in saying that "the Lord taketh pleasure in them that fear Him, in those that hope in His mercy"—"*hope in His mercy*" (Ps. cxlvii. 11) ?

Now the *hope*, and the *expectation* (which is the same thing), which I have been trying to trace out, is not the hope of the hypocrite which is to be cut off; it is not the hope that is only imagined in the natural mind, which thousands are deluded with and carried away with in this day of profession; but a hope raised up in the soul by God the Holy Ghost. For He raiseth the poor sinner as a beggar from the dust, and the destitute sinner from the dunghill. Now if He raises him at all, it is His work; and therefore I am confident of this very thing, that He that hath begun this good work in the sinner's heart, will perfect it unto the coming of our Lord Jesus Christ (Phil. i. 6). And though it be but as a grain of mustard seed, so small, yet this hope will increase, go on, and grow, and never die. Where a good hope is raised in the sinner's heart by God the Holy Ghost, it will be sure to have for its opponents despondency and despair. Doubts and fears will be sure to be known by the subject of this good hope; and the devil will try to bring him into despair, to despise, so to speak, the work of God the Holy Ghost in his heart, and bring him, if possible, to put his foot upon that hope, and say God has never done anything for him. But really and truly, however much he may be driven by the winds of temptation respecting this matter, he will never be suffered with his heart, though he may with his lips, to declare that really and truly God has never done anything for him. I know what it is to be so driven by the power of the devil as even to tell God I would never pray any more. At the same moment there was prayer

in my heart—I have discovered it since. I know what it is to pace my room, driven as it were almost to distraction and despair by Satan, and to tell God I would never pray any more; but at the same time, this groaning was in my heart, "God be merciful to me a sinner."

Now I am sure, if it were possible for Satan to blow out the Spirit's work upon the soul, he would blow it entirely out; and God does at times suffer him to put his cloven foot upon the sinner's experience and what the Lord has done for him. Oh, how my soul has sunk in this matter! In days past I have wished I had never named the name of Christ; I have wished I had never been a member of a gospel church; that my name had never been written in the church book at the Zoar Chapel, Dicker, where good Cowper used to preach, and where I first was raised to that hope in the mercy of God myself. Now why did I wish it? Because I feared I was deceived in myself, and the people were deceived in me; and I thought this would be worse to me in hell than all my open sins,—I did indeed. But since that, many times, the Lord has raised me to hope, and at times to feel, so to speak, more than sure that all these temptations, all this unbelief, all these misgivings, all these horrible things, all these things so dishonouring to God, so discouraging to the soul, will all come to an end, and that my expectation of being one day with the Lord will not be cut off.

Did it ever try you, my fellow-sinner, to know whether your hope was the hope of the hypocrite, or a good hope through grace? Has it ever been any trouble to you to know whether yours was the expectation of the wicked that shall be cut off? The "*shall*" is to the wicked, and the "*shall not*" is to the righteous (Prov. x. 28; xi. 7; xxiii. 18). Do these things ever concern you? Have they ever brought the sigh or the groan out of the bottom of your heart? How well I can enter into the language of that hymn you sung this morning:

"How can I bear the piercing thought,  
What if my name—(ah! *my* name) should be left out,  
When Thou for them shalt call?"

Oh, it is the sweet bedewing of God's mercy and love which does the deed, is it not?

"Law and terrors do but harden  
All the while they work alone;

But a sense of blood-bought pardon  
Soon dissolves a heart of stone."

Ah! this softens, this humbles, this melts into contrition, this works peace and meekness in the heart; this will subdue sin, will put Satan to the blush, and will make a sinner hate and abhor himself in dust and ashes; this will make a poor sinner to draw near to God, as saith the apostle, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13). Presumption brings some folks near to Christ, as they call it; but the blood of Christ applied to the sinner's conscience by the Holy Ghost, that will bring him in reality nigh unto God with humble boldness. He will then draw nigh to God with contrition, godly sorrow, hatred to sin, and love to God, His people, and His ways. O then to know more of that blood of sprinkling, that speaketh better things than that of Abel!

"Surely there is an end." Now there will be to the righteous an end in the same sense as the Lord Jesus Christ said of Himself to His disciples: "The things concerning Me have an end." That work He came to do had an end, and as sure as ever He said, "It is finished," and gave up the ghost, so at the giving up of the ghost of every one following on in this way, it will be an end of all their troubles; they will leave them all behind. The poor, mortal dust will be laid in the grave, and the disembodied spirit will fly away to heaven, there to remain until the resurrection morning, when God will raise this dust from the earth. Then that which is sown in weakness will be raised in power; and that which is sown a mortal body will be raised a spiritual body; and the body and the spirit will be joined together, never more to be separated. Then I believe that the whole elect of God will have given unto them that full capacity of soul and body that the Lord intends to give them; whereby they will "be filled with all the fulness of God" (Eph. iii. 19; i. 23), and will shine forth in the glory of the Son of God, whom they will see for themselves, and not another. And in seeing Him, they will praise, love, bless, and adore Him for ever and ever, world without end. Now it is no small thing to be saved. What a sinner is saved from, and what he is saved to, will cause the very mansions of heaven to resound with praise for ever and ever. Amen.

AN ACCOUNT OF THE LORD'S GRACIOUS DEALINGS IN PROVIDENCE  
AND GRACE WITH THE LATE

MOSES THOMAS BOARER,

A DEACON AT HANOVER CHAPEL, TUNBRIDGE WELLS.

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I was born on April 3rd, 1859, at Crowborough, Sussex. My parents were poor, and had a large family, twelve of whom I knew; making in all fourteen or fifteen children. They both attended the truth, and I hope my father feared God, but my mother I must leave. I have reason to believe that others of their children fear God.

I was brought up in my childhood to work in the winter months chiefly in the woods. What little schooling I had I obtained during the summer, before the harvest and hop-picking began. I had several narrow escapes from death in my childhood. Once, while with my father, who was working in a stone quarry, I fell off a plank into the quarry, which was many feet deep, with an empty wheelbarrow, which fell upon and stunned me. On another occasion I was caught by the neck between some hen coops which were stored in a pig pound, and should have been choked had not a woman, who was passing by, heard me moan and come to my assistance. At another time I fell into a deep pond and narrowly escaped drowning. I was afterwards kicked in the face by a horse which, if I had been a foot nearer to it, might have knocked my brains out. These things may appear simple to some, but to me they prove the preserving mercy of God toward me, and that my life was in His hands.

My call by grace may not appear very clear, being here a little and there a little, line upon line, and precept upon precept. My convictions began when I was about eight or nine years of age. On a Sunday evening, while I was in church, a dreadful thunderstorm came up, which lasted until three o'clock in the morning. It appeared to me as though the whole world was in a blaze, and I feared the end of the world had come, and expected every moment to be in hell. I kept on repeating the Lord's prayer, the so-called Apostles' Creed, and a short prayer or two I had been taught, to gain salvation. When the thunder ceased, I went to sleep, and to my surprise I awoke again in this world. I was alive, which was a great relief to my troubled mind. When about nine years of age, I joined the church choir, and wore a white

surplice. When about fourteen I was sick with a low fever for five or six weeks. In this illness my mind seemed to change in respect of religion, and was turned against both the church and the choir, and as I understood that the doctor said the singing was injurious in my state of health, I had a good excuse for leaving the choir. Although my father attended Forest Fold Chapel, before this time none of his children did; but under the impressions I then had, I felt obliged to leave the church and to attend the chapel, although I could give no particular reason for so doing. But as I grew up I seemed to become a greater sinner, and could not live the life I would. I could not understand myself, which caused my poor heart to cry to God for mercy and forgiveness.

Soon after this the church clergyman was continually wanting me to be confirmed, which was a great exercise of mind to me. My parents seemed not to give me any advice on the matter, so that I was left to the temptations of the clergyman, but not without many cries to God about it. He instructed us in the meaning of the ceremony according to the Church of England's Articles of Faith; but I had for a long time felt my sins charged home upon my conscience, and could see that in this respect every soul was open and naked before God, and that no man could redeem or give to God a ransom for it. At this time I was employed by Squire Ramsbottom, of Crowborough Warren, and every day had to go half a mile into the fields with a horse to pump the water for the mansion. In the little shed where the works were, I was often upon my knees while the horse was working the pump; and my supplications to God were about this Confirmation, asking Him to show me what was right in the matter, and keep me from making promises I could not fulfil. But O, the sins I was tempted to and fell into which none but God knew! and those sins have followed me more or less ever since, though subdued and restrained. These were heart sins. While looking back on this, I am reminded of the man in the gospel, who brought his son who had a dumb spirit, to Christ, and while he was yet coming the devil threw him down and tare him, which seems to have been my case at that time. Eventually the Confirmation came off. We were told to make the responses in a full and firm voice, but such were the exercises of my mind that I could scarcely stand. The candidates were led by the clergyman two and two up to the

bishop; but he had to almost carry me, for I was as one half paralysed. Never shall I forget that cold hand upon my head; it seemed to me to be under the influence and deception of Satan himself. Here I was convinced that Confirmation is wrong, and that the sprinkling of infants is wrong too; and I settled it in my mind that if ever I had children, they should not be christened (baptism is for believers in Christ only); although at this time I hardly knew whether there was a Christ, but I knew there was a God.

From this time I continued to attend Forest Fold Chapel on Lord's days, and in the evenings the Free Church Methodists' and Wesleyan Chapels at Crowborough and Boarshead. I cannot remember receiving anything in particular from the ministry at Forest Fold, except on one occasion, when Mr. G. preached from the parable of the mustard seed growing into a tree. This tree he described as the true church, whose branches the fowls of the air lodged in. "God had," he said, "shaken the tree, and would again shake it, and many would fly out of it." This I feared would be my case, and I felt condemned. Although I had not joined the church, I thought I was lodging in its branches. I believe I was thought well of at the place, and I assisted in the Sunday School for about four years. I used to look upon this people as a holy people, especially at the ordinance of the Lord's Supper; but I felt myself unholy. I got sickened of the Yea and Nay gospel of the Free Church Methodists, and also of the Wesleyans. I ran about sinning and repenting and crying for mercy. If the roads, lanes, and fields around Crowborough could speak, they would tell this doleful tale; though outwardly there was not much for others to see, as for the most part I was kept from such as the world and professors call sins. But I had a bleeding wound. My heart sins, known only to God and myself, were as a goad in my sides. O, how I pleaded with God sometimes as I walked about; at other times on my knees; but no satisfaction could I find.

At last Mr. Newton and Mr. Smith, of Tunbridge Wells, were invited to preach the Anniversary Services at Forest Fold Chapel, and I went. Mr. N.'s text was Rom. viii. 29, 30. As he opened this up, my mind was enlightened, my heart melted, my tears flowed freely, and I rejoiced in the truths he brought forth. Here I saw the fore-knowledge and

predestinating grace of God, and that He had a people whom He had loved and chosen from all eternity; that in time they would be called by grace; that their justification was in Christ; and that one day they will all be glorified in Him. I felt a good hope in my soul that I was one of them. Mr. S.'s text was "Mighty to save" (Isa. lxiii. 1). O what a day was this to my soul! I could say, "Come, see a man who told me all things which ever I did." The following year these two men came again. Mr. N.'s text was Isa. xxx. 21: "This is the way; walk ye in it." And as he opened up this way, my soul was thoroughly caught in his ministry, and my poor heart was ready to break in humility, love, adoration, and praise to a Three-One God. This was good news indeed from a far country to my soul. I wept for joy; yet I could not call God my Father, although I felt sure then, if I died, I should go to heaven. What a desire I felt to be free from sin, that I might honour Him who had done so much for me! I had no idea then that I should ever sink so low again, but I have many times since.

About this time I became attached and engaged to a young woman. She had heard Mr. N. before me, and often told me what a wonderful man he was, which rather prejudiced me against him; but the good times I had under his ministry removed all that, and I wished, and hope I prayed, that I might be situated where I could hear him preach regularly. I have proved the truth of Solomon's words, "A good wife is from the Lord: whose findeth a wife findeth a good thing, and obtaineth favour of the Lord." We have been blessed with two sons and three daughters, who at the present time are all living, which is a great favour.

In 1881, a situation was offered me in Eridge Castle garden, which I sought not myself. Believing the matter was from the Lord, and I should have the opportunity of sitting under the ministry of Mr. Newton, I accepted it. I entered upon my new service, Oct. 1st, 1881.\* My wages were 16s. per week, out of which we had to pay rent and to buy firing.† We had to be very careful, yet were often driven to extremi-

\* He continued in this situation till his death, 30 years after.—J. N.

† This is mentioned because on some estates workmen are provided with a cottage, and sometimes firing, in addition to wages.—J. N.



ties. We had to walk four miles each way to chapel. I was much favoured at times under the ministry. A sermon from the text, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isa. xxxv. 10), was a special blessing to me. Also one preached on the waters Ezekiel saw issuing from under the threshold of the Lord's house, which rose first to the ankles, then to the knees, afterwards to the loins, and then became waters to swim in, a river that could not be passed over. Such was the power attending this discourse that I felt my soul bathing in this river of God's everlasting love; so that for the time being I lost myself in Jesus quite. I well remember the hymn beginning,

"While the dear saints of God below,"

being given out after the sermon; and I could then say personally,

"For *me* this wondrous river rolls."

But I could not call God my Father even then. Always at these favoured times it seemed as though He was commencing to reveal Himself to me as my Father; and it appeared as though there was but a thin veil between Himself and me, and that if this were removed, I should see Him face to face. But He withdrew Himself on this occasion, as on others; and I afterwards returned to my own sad place, my wretched state to feel.

Twice I foully fell, once even to cursing and swearing. Being wrongfully charged with things I was not guilty of, and being of a quick temper, I was left even to commit this sin, although I had not been addicted to swearing. The other occasion was: I stayed back at a rent audit held at an inn at Eridge, when I was left to sing songs; and although I pleased the people, yet they were struck with astonishment that I should do this. This greatly condemned me, and seemed to parch up all my religion; but after I had been thus parched up and tried for some time, Mr. Picknell came to supply at Hanover Chapel, and preached from this portion of God's Word: "The parched ground shall become a pool, and the thirsty land springs of water. In the habitation of dragons, where each lay, shall be grass with reeds and rushes;" (Isa. xxxv. 7). O the joy I felt under this discourse! I experienced the fulfilment of the text in my soul: my parched heart became a pool; the thirsty land of my soul springs of water, and my

poor distracted mind, which had been the habitation of dragons, was filled with humility and love to God.

About this time a room was opened in a farm-house near Eridge Station, for the preaching of the gospel on Wednesday evenings, and we attended when we could. Soon after this we had family afflictions, and were getting behind at the shop where we obtained our supplies. I went there to get a few things on credit. As I was going, my heart was up to the Lord for Him to appear for our help. When I reached home I found the man at my door who had opened the room for preaching, with a hock of bacon and a rabbit for us. He would not stop, and I was glad he did not; for my heart was broken with a sense of the goodness of God toward me, and thus proving the truth of this scripture: "Before they call I will answer," &c. This man must have been on the way to our house before I called upon the Lord on my way to the shop. After I became acquainted with him, he told me that as he was milking a cow, he heard a voice distinctly say within him, "Go, shoot a rabbit." So when he had finished milking, he went and shot one. Then the same voice said, "Take it to Bearer." He went indoors, and told his wife, and asked her if there was anything else he could take with the rabbit, and she gave him the hock of bacon.

For a long time I had been exercised about following the Lord in the ordinances of His house, especially when I had those good times under the preached word. One Sunday afternoon I took tea at a friend's house, and was led to tell a little of my exercises about it. Two friends were present, and when I came away, the enemy set upon me, and said, "What have you been doing? Those people are members; they will speak about this. You are a pretty creature to become a member; look at your sins, and your position in life. Of what use will you be to the church?" and other things besides. I went into chapel that evening with a heavy load upon my heart; I could not sing, or listen with attention to the reading, but when Mr. Newton read his text, "Who is he that will harm you, if ye be followers of that which is good?" (1 Pet. iii. 13), the words dropped with divine power into my heart, and delivered my soul from the burden. Following on this, Mr. T. Hinstead, who chiefly supplied and conducted the services at the afore-mentioned room, spoke three successive Wednesday evenings from texts treating of follow-

ing the Lord in His appointed ways:—1. "And he, casting away his garments, rose and came to Jesus" (Mark x. 50). 2. "They forsook all, and followed Him" (Luke v. 11). 3. "See, here is water; what doth hinder me to be baptised?" (Acts viii. 36). The last sermon compelled me to go forward, for I felt like a man soundly thrashed under that discourse. I felt convinced it was of the Lord, and I left the room like a stricken deer, wounded in my conscience on account of my neglect of these things; and I made a vow that night before God that I would go and see Mr. N. before the week was out. I kept putting it off until the end of the week, and then thought of leaving it for the present; but on Saturday evening I was compelled to go, for these words kept coming again and again, "It is better not to vow than to vow and not pay." So I went. This was the first time I had spoken to him; for I used to go in and out for about two years and a half without speaking to anyone. I stated my case to him, and I believe he received me into his heart there and then, although I felt such a poor, confused mortal; for from that time he ever proved a faithful friend to me. But O, how Satan harassed and sifted me all the way home! In due time I went before the church; it was a great trial to me. While I was waiting to be called in, I earnestly begged of the Lord to help me relate my experience to the people, which I hope He did in some measure. I was baptised on May 24th, and received into the church on June 7th, 1885. I cannot say I received anything special at either of the ordinances, but felt a solemn, firm belief in them. But on the day following my baptism, I felt I could be baptised a hundred times if necessary before the world, for I had the answer of a good conscience. I believe my wife was exercised at this time about baptism, but hers was delayed for three years, when I believe the Lord brought it about in His own way.

After I joined the church I was faced with a great trial. That was, speaking in public prayer; and I believe if I had known before I should have to do this, it would have kept me from joining the church; but having put my hand to the plough, I felt obliged to go on, the Lord helping me. Many and painful were my exercises concerning this. About this time my mother was taken ill and died, and my father's illness and death took place not long after. I had much exercise of mind respecting reading, and praying extempore before

each of them, but was helped to do so. On one occasion my father said to me, after I had engaged in prayer, "I have never been brought there, Moses." I replied, "Where, father?" He answered, "To pour out my heart before the Lord like that." At which I trust I felt humbled before God that He should honour me before my earthly father. As I have before recorded my views respecting their ends, I leave them with God. Their home being broken up, a poor deformed sister was left without a home, and after consulting with my wife, we took her to live with us, which added another to be clothed and fed out of my little means. True, we had a little from the parish, but not nearly enough to support her. This brought extra trials from various quarters, which I feel best to leave.

My wife was baptised and received into the church, March, 1888. I never shall forget the time while memory lasts; for the circumstances were specially blessed to my soul. I could bless God for answering my prayers on her behalf, and thank Him for giving me such a wife; so that we were knit together both temporally and spiritually. In March, 1890, my wife's mother died, leaving a daughter eleven years old unprovided for, and it was her wish that we should take the child, which I, out of love to the mother, could not refuse, although I was much tried about it, knowing the struggle it was to live. Just before we took her, I was walking one night after work to where she then lived, a distance of four miles. Never shall I forget the awful rebellion I felt against God on account of this trial. I tried to pray to Him for help, but felt no submission to His will. I was ready, according to my dreadful feelings, to pull Him from His throne. O, what an awful state to be in! I look back on this and wonder He did not sweep me off the earth with the besom of destruction. But no, "He is of one mind, and none can turn Him."

"Whom once He loves He never leaves,  
But loves them to the end,"

in spite of all they may feel in opposition to Him, His ways, and His truth. On the following Sunday Mr. N. took for his text John xvi. 20: "Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." This discourse was made life and power to my soul, and I felt it applied to my case; for I have up to the present time often

been weeping and lamenting while the world rejoices. But O, what will it be to have our sorrows turned into joy, when those who laugh now shall howl in misery? So we took the child, and one of my other sisters took my deformed sister, but she soon died. So the Lord made a way in spite of all my rebellion and sin. I did not succeed in bringing up the adopted child as I could wish. She married in a way we did not like or choose; but this circumstance is in the Lord's hand. The Lord has rewarded us even in temporal things, and made ways for us where none appeared; so that we have been astonished at His kindness in raising up kind friends in times of need, in ways that have seemed too much and too good for such an unworthy sinner as I am.

After this we passed through severe afflictions, which brought us into deep trouble and exercise of soul; I having on one occasion being laid aside with a sprained back, from which I suffered for years. On another, my wife and I were laid up together with influenza, and had a child suffering from the same, attended with inflammation of the lungs. This was a great trial, as none of the neighbours would come near us, and we had only children to wait upon us. Mr. Walters, who is now a deacon at Hanover Chapel, came over one Sunday afternoon, and found us in this sad plight. He read and spoke in prayer. Never shall I forget the power that attended this visit. We have been ever since on friendly terms, and I hope, like David and Jonathan, have been knit together in real spiritual love. He made arrangements for us to be provided with a quart of new milk daily, which was greatly needed, being the only thing we could take at that time. Who paid for it I never knew. I was brought very low in mind and body. The only comfort I got besides was from the last four verses of the 30th of Job, which seemed just my case, so that I found comfort from Job's discomfort. It made my heart soft to find one had gone this way before me, and his experience left on record for my comfort. This was in 1890 or 91.

The next trial that befell me arose in my calling at Eridge Castle. I had found favour in the eyes of my master the head gardener, and at the time had the sole charge of the kitchen garden, with two men under me. I had daily to serve both the Castle and the kitchen with fruit and vegetables, which occupied the chief part of my time. But after a time the

enemy began to work underneath in the steward of the estate, and he seemed ever watching my steps. Soon the snare was laid, and I was caught in it, though not guilty. I had daily to carry salads to the butler's pantry, and one day the steward found me there having lunch, a glass of beer and some bread and cheese, a privilege I was allowed daily. Others were there for the same purpose, and we all had to clear off quickly, and I expected to be discharged, although I had not been in the pantry more than three minutes. The matter was reported to the head gardener, who, through the fear of man, said I had no business there, although he knew better. This made my case appear bad; I was suspended from going to the house, and had to send by a lad whom I had under me. At this time these words kept coming to me, "All thy enemies shall be found liars unto thee." After a while the steward told me himself that my master had said I had no business in the butler's pantry, and so it was no good for me to say anything, as my superior would be believed before me. I was greatly mortified in my spirit, and thought many hard things. I spoke so straightly to my master that the tears rolled down his cheeks. To see him weep hurt me more than anything else, and I soon begged his pardon for talking to him so. From this time the poor man's health began to fail; and in a few months, although he appeared to be a strong man, he was brought down and died, and I helped to carry him to his grave. But before he died he spoke to the head ones about me, gave me a good character, and got another shilling per week added to my wages. So God overruled this trial for my good. On his dying bed he said to me, "I know you fear God; I have known it for years, and have seen its fruits in your labour, and now wish to do you all the good I can." He left me a good written reference, far beyond what I ever expected; for what he said touched not only on temporal, but spiritual matters also.

But the mortification still went on in my poor soul for some time after. I remember one morning, as I was coming down stairs, the following verse from hymn 350 (Gadsby's) came with power and sweetness into my mind:

"They may on the main of temptation be toss'd;  
Their sorrows may swell as the sea;  
But none of the ransom'd shall ever be lost,  
The righteous shall hold on his way."

And then followed these words: "He that hath clean hands

shall wax stronger and stronger." I immediately said, "Lord, Thou knowest I have clean hands in this matter from which I am suffering, though I am unclean in many things." But the devil and my own wicked heart still kept me exercised under this dispensation; as it appeared to those about me that I was guilty of wasting my master's time, or as though I had done something very wrong. This under the temptations of Satan worked upon my mind until I felt I must give up all religion, in the outward profession of it at least. On August Bank Holiday, which is our anniversary, Mr. J. K. Popham preached from the words of Peter in John vi. 68: "Lord, to whom shall we go? Thou hast the words of eternal life." O, how the man handled my case, and I hope the Holy Ghost handled it too, and made this a special time to my soul. We read that many who professed to be followers of the Lord Jesus, because of the hard things which He spoke, went back and followed no more after Him; and He put this question to Peter and the others: "Will ye also go away?" This question was put to me, "*Will ye also go away?*" O, how ashamed I felt before Him for all my baseness, unbelief, and sin against Him who had shown me so much mercy, both in providence and grace! I wept aloud with love and grief mingled together. After the sermon the hymn containing the verse:

"What anguish has that question stirr'd,  
 'And will ye also go?'  
 Yet, Lord, relying on Thy word,  
 I humbly answer, 'No.'"

I believe I sang that verse strong in faith, although my lips quivered with a broken spirit.

*(To be continued.)*

### A PRAYER FOR PRESENT NEED.

O ISRAEL'S Shepherd, bend Thine ear,  
 From mercy's golden seat now shine;  
 Turn us again to Thy clean fear,  
 And save us, Lord; for we are Thine.

Oh be not angry 'gainst our prayer,  
 For tears are now our meat and drink.

O Lord of hosts, Thine arm lay bare,  
 Let not Thy Church in ruin sink.

Turn us again, O God of hosts,  
 And cause Thy face once more to shine!  
 Return, O God of hosts, to us,  
 Look down, and visit now Thy vine!  
 The vineyard which Thy hand hath made—  
 The branch that once was strong for Thee,  
 To raging boars is open laid,  
 And torn by every enemy.  
 Let now Thy hand be on the Man,  
 The Son of Man Thou madest strong;—  
 Who back and forth in sorrow ran,  
 Who agonised beneath our wrong.  
 Oh for His sake now quicken us,  
 For then upon Thy name we'll call—  
 Turn us again, O Lord of hosts,  
 Into Thy arms of love we fall!

Crowborough, April 17th, 1913.

J. G. E.

### THE MERCY SEAT.

“There I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.”—Ex. xxv. 22.

THIS scripture is full of hope, full of glory, full of comfort for the afflicted. It is such a blessed word as, when it is opened and applied by the eternal Spirit, becomes spirit and life to us. It is like an invitation, it is a promise, a ground of hope; it gives a blessed prospect. Is it not the most remarkable circumstance that can befall a sinner in this world or in the world to come, that God should meet with him? We are equals as to nature; we have different wants and different aims, but we meet together as men and women, and do not make each other afraid. But if we meet God, if He meets us, it is worms meeting the Infinite, and the Infinite, the Eternal “I AM THAT I AM,” meeting worms; and this is an event in the life of a child of God which for greatness, for wonder, for power, and for glory has no parallel in all creation, in all the works of God. He meets us in Him in whom He dwells—in His Son in our nature; and that is the secret of His presence being bearable by us as sinners. How



else could we bear the presence of Jehovah in an intimate way? It is this that gives to religion its life, to hope its power, to a prospect of eternity its brightness, to humility its genuineness, to love its fervour, to prayer its point—it is this meeting of God with a sinner. May our religion come to this point. It will be enough for us, if we have this. Whatever else we lack, this will be enough to live by, to die by, enough for eternity. So may we be made more concerned about this than anything else.

Christ walks "in the midst of the seven golden candlesticks" (Rev. ii. 1). He says, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (2 Cor. vi. 16, 17). O the weight—I know not how otherwise to express it—of God's felt presence! It makes all else light. Paul knew it, and speaking of afflictions, said they were "light," and "but for a moment," and were not worthy to be compared with the glory which the Lord's people have; not only which they are to have, but do have (Mark x. 30). Beholding God in Christ, and experiencing His gracious coming to them in Christ, makes them acquainted with Him. So may this be a cleared-up point with us, *that we have His presence.*

"Dost mind the place, the spot of ground,  
Where Jesus did thee meet?"

When that point is cleared up to us, it does not leave in the spirit any crook, any quarrel with God, any love of sin working; for it delivers from the power of all iniquity. It is a mighty and wonderful thing, this presence of God. What a power it is to silence all nature's voices—that of reason, of corruption, of self-seeking, of pride! All the voices of our wretched nature are just put down, hushed, and made silent. "Be silent, O all flesh, before the Lord; for He is raised up out of His holy habitation" (Zec. ii. 13). Now, you who know yourselves and know God somewhat, and have had Him with you again and again, do, as He helps you, seek to have this a cleared-up point with you from time to time.

"*There I will meet with thee.*" He had ordained a place to be made for Him, had promised He would come. There was the symbol of His presence, the ark and the mercy-seat the glory of all; the ark containing the tables of the law which

Moses was told to put into it, and the mercy-seat on that ark, with the cherubims above. And when it was all done, He said, "*There* I will meet with thee." If we meet with a person, we know something of him. If we meet with God in the way He makes Himself known, we shall know Him. "I know My sheep, and am known of Mine" (Jno. x. 14). The church knew Him when He appeared to her. She said, "The voice of my Beloved! behold, He cometh leaping upon the mountains, skipping upon the hills!" (Song ii. 8, 9). When He as it were wafted some influence of His Person over the wall to her, she discovered Him in that, and said, "My Beloved standeth behind our wall." And when He "put in His hand by the hole of the door," then she was moved by what He left behind (v. 4). If we meet the Lord by His meeting with us, we shall know somewhat of His being a God of love, a God of infinite patience, and that that is why we are out of hell. We shall know that we have a God who has borne with all our evil manners and stiff-necked ways; that He is a God of love; and that He will not leave any sin to rise up in judgment against us, because He has cast them all in the depths of the sea (Micah vii. 19). If we thus meet with Him, we shall be enabled by that presence of His to hold on our way. Moses "endured, as seeing Him who is invisible" (Heb. xi. 27). There is an influence from His presence not to be described; a power, a glory, a life, a moving, a drawing—all these things are known when the Lord sensibly meets with a sinner. True religion is not something got up in the mind, but a spontaneous up-bubbling from the Fountain of all goodness. It consists in *that which He imparts to the soul*. The psalmist cries, "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 he says, "Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee, O God my God" (Ps. xliii. 3, 4). Again, "I will cry unto God most high; unto God that performeth all things for me" (lvii. 2). Then we can cast all our care upon the Lord, and obey that word: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God;" and then we have something of the peace of God in us "which passeth all understanding" (Phil. iv. 6, 7).

"There I will meet with thee, and *I will commune with thee*

*from above the mercy-seat.*" How sweet has this scripture been to some of us! I am disposed to say that if I know anything at all of godliness, I know the source, the spring of it,—it is the Lord's meeting with us. So wonderful is this I must repeat it. It is the greatest event that can befall a sinful person, either in this world or the world to come—to have the sensible presence of God. We need not be too anxious to get religion, if we have this. It creates religion, gives grace, gives life, unction, strength, authority. All that God requires in His people they get from His presence. We shall never get a true substitute for that. Have we had it? Did He ever tell us He loved us? Did He ever show us the way He would have us walk? O happy people, if He has! One says,

"The way I walk cannot be wrong,  
If Jesus be but there."

Now there are *two or three things in particular* the Lord says to sinners. One is the testimony He bears to the conscience *of the blood of Christ*: "The blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. i. 7). That word may be made more to us when our hairs are grey than it was in early days. What need we have of the blood of Christ! One may say, "We all know that." Yes, that may be as to the doctrine and external sound of it; but if we get a communication concerning it from God, that will make it precious blood, efficacious blood, peace-speaking blood, purging all evil meats from the heart, and all dead works from the conscience (Heb. xiii. 9, 12; ix. 14). Therefore, afflicted sinner, do seek that; it will do you good, and nothing else will, when you have guilt. Seek the "precious blood of Christ," "the blood of the everlasting covenant" (1 Pet. i. 19; Heb. xiii. 20); and the influence of it will be wonderful. It is a great, a softening influence; it brings purity and peace, and casts out all tormenting fear. None can understand, till they get it, the freedom it brings from tormenting fear. A purged conscience cannot have fear in it. As soon as it is defiled, fear rises up; then there is fear with torment. But when under the power of the blood of Christ, this fear which hath torment is cast out. And this is consistent with the deepest repentance and a most painful recollection of our backslidings. Hart has it—

"A Christian may repent and sing,  
Rejoice and be ashamed."

One says, "The sweetest tears are made by the blood of Christ." That is the true liberty of the gospel.

Now this purging of the conscience is different from only having hints about it. These hints may be dropped on our spirits by the Spirit of Christ, and we may hope in His blood under them. We may fix our minds there under the influence of those hints. But when the thing itself is brought home, communicated, then we are clean and without spot in the sight of God.

Another thing He communicates when He communes with us from above the Mercy-seat is this: He lets us know that all our wilderness wanderings, all His chastenings, the sharp pains we have, the losses and crosses and rods we suffer from, the staffs and rods that support us, *are all sent us in love*. Mrs. Gilpin said that when the word "Freely" was spoken to her, it filled heaven and earth in her view; and I may say the same of this word: "As many as I love I rebuke and chasten" (Rev. iii. 19). It has filled my soul with such a lively hope of God's having afflicted me here and there in love, that I have seen it full of glory. But we must get the power from God; we cannot gather it. We may say, "I deserve the chastening;" but when He lets us know it is sent in love, we say, "I do not deserve it, but to be left in bondage to sin unrebuked." We feel we deserve to be cut off in wrath, but not chastened in love. That love makes the difference to our spirits in trouble. How it bruises and softens the spirit! We would not have the chastening altered or shortened, no, not by an ounce or a minute. It is a great thing to get communications of this sort from God.

"I will commune with thee." Of all *temporal things*? Yes. Has God an interest in our eternal happiness, and not in our way to it? Has He chosen it for us, and not the way to it? He has an interest in us, and sometimes we shall see it; as when He sent water out of the rock to the thirsty Israelites, and as when they gathered manna rained upon them from heaven. Here we shall see something and there gather something, to show that He loves us, and therefore lays the rod on us. "Here," He will say, "now rest awhile;" and we shall feel the cloud of His presence resting upon us. "I will commune with thee." My fellow-traveller, if thou hast this communing, thou hast all that is necessary. Seek it. It will be, if thou gettest it, like the cloud that covered Israel's camp by day, and like the pillar of fire by night, that guided

the camp and protected it. Who can go wrong under God's guidance ?

“ In Thy presence I am happy,  
In Thy presence I'm secure ;  
In Thy presence all afflictions  
I can easily endure.”

But we know, when we have afflictions, what it is to have something with them—old nature. That will not make them easier—a rebellious voice, a horrid feeling against God, a deadness respecting Him, a prayerlessness, a hardness, a judging of the affliction oneself, a thinking we do well to be angry. Probably we have shuddered at our wrong thoughts about God and afflictions when He has been away from us. I have wondered He has let me live. Thoughts I could not give utterance to have filled my spirit with dread. But what a change His presence gives, what an awe ! Life and light we get from it. So be it given us to pray for His presence ! In the Scriptures, in the ordinances of His house, in providence, in secret exercises, may He give us His presence !

“ I will commune with thee . . . of all things which I will give thee in commandment unto the children of Israel.” Just as Moses had discovered to him the purposes and intentions of God concerning Israel, so every child of God will get something from the Lord, some direction—“ This is the way, walk ye in it ; ” some opening of the truth, some understanding in it, some branch of the gospel opened, or discovery of his relation to God in Christ. This communion the Lord here promises to His children now. The opening up and conveying of His mind to Moses was the same as the Holy Spirit reveals to us in the gospel. It is so sweet that the people of God, once having tasted it, however far off they get, find an aching void that nothing in the world can fill.

These things are vital truths ; and if they are used to stir up some of His people to seek His presence more earnestly, what a favour ! When He comes at first, none want Him. “ I am found of them that sought Me not.” But afterwards we do want Him, and seek Him. The psalmist says, “ Seek the Lord and His strength : seek His face evermore ” (Ps. cv. 4). The Lord give us power to plead this promise of His presence for ourselves, for the church of God, and for His ministers who are sent forth to preach His word ; to beg that He will commune with us from above the Mercy-seat, and open to us the things concerning Himself. J. K. P.

## CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM THOMAS BOSTON.

"I cried unto Thee, O Lord: I said, Thou art my Refuge and my Portion in the land of the living."—PSALM cxlii. 5.

1. *The Lord Christ, or God in Christ, is the Refuge itself.* "There shall be a tabernacle for a place of Refuge" (Isa. iv. 6). "The Branch of the Lord" (v. 2); viz., "the Man whose name is The Branch" (Zec. iii. 8 and vi. 12) is the tabernacle here spoken of, which is for a place of Refuge, as appears by comparing Jno. i. 14: "The Word was made flesh, and dwelt (Gr. *tabernacled*) among us;" and Isa. xxxii. 2: "A Man shall be as an hiding place from the wind, and a covert from the tempest . . . as the shadow of a great rock in a weary land"—a Man who is also Jehovah, "the Lord our Righteousness" (Jer. xxxiii. 6). None less than a God, the eternal God, is or could be a sufficient Refuge for guilty creatures; no arms less strong than the everlasting arms could bear the weight (Deut. xxxiii. 27). Yet sinners could never have taken refuge in an absolute God, more than dry stubble could be safe in a consuming fire. "For our God is a consuming fire" (Heb. xii. 29). Wherefore, that God might be a Refuge for sinners, He put Himself in our nature, He took upon Him our flesh. The fulness of the Godhead dwelt bodily in Christ, Col. ii. 9. Thus He became our Refuge, which we might safely flee to. But a God out of Christ no sinful creature can deal with to its salvation, but to its certain destruction. For thus saith Jehovah Himself: "Who would set the briars and thorns against Me in battle? I would go through them, I would burn them together. Or let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isa. xxvii. 4, 5). None that know God will dare to approach Him out of Christ.

2. This Refuge is *by a legal-destination* a Refuge for lost mankind, for sinners of Adam's race: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19). "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life" (Jno. iii. 14—16). This destination gives men a right to flee thither for safety, which sinners of the angelic tribe have not. . . .

More particularly, I will tell you of four sorts of men whom God in Christ is a Refuge for ; and I am sure each of us may find our name among them. He is a Refuge,

(1) For the *oppressed*. "God will be a Refuge for the oppressed" (Ps. ix. 9). Are ye oppressed by sin? Do ye find it holding you down as a giant doth a weak man, so that your souls are saying, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24). Are ye oppressed by Satan? Do ye find the strong and subtle adversary an overmatch for you? Are ye oppressed by the world? by the men of the world, in your goods, in your name and reputation, or in any other account are you crying out of violence and wrong? are ye oppressed by the things of the world, the cares, business, or frowns of the world? Here is a Refuge for you; come in hither unto a God in Christ, saying, "O Lord, thou art my Refuge;" and, "O Lord, I am oppressed; undertake for me" (Isa. xxxviii. 14). And there is a promise for your safety, "He shall break in pieces the oppressor" (Ps. lxxii. 4). This promise is branched out to your several cases. As to the oppression by sin: "He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea" (Mic. vii. 19). As to Satan: "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). And as to the world: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (Jno. xvi. 33).

(2) For *outcasts*. Ps. cxlii. 4, 5, the text and context. Are there any among us to whom the world's face is quite changed, and the brooks of comfort in it are dried up, and they are so tossed, chased, and harassed in it that they have forgotten their resting-place? Are any of you become a stranger unto your brethren and an alien unto your mother's children (Ps. lxxix. 8)? Is it grown such a strange world that even your own familiar friend, in whom you trusted, which did eat of your bread, hath lifted up his heel against you (Ps. xli. 9)? and that wherever ye turn yourselves in it, to find rest and refuge, the door is cast on your face? Here is a Refuge for you; here is one open door; come in, thou blessed of the Lord: "The Lord gathereth the outcasts of Israel" (Ps. cxlvii. 2). It seems the Lord minds to have you in; He is doing with you as a father with a stubborn son run away from out of his father's house, thinking to shift for

himself among his friends, and not come back: the father sends peremptory word through them all, saying, "In whatsoever house my son is skulking, presently turn him out of doors, and let none of you take him in; and if he come in, give him not one night's lodging." . . . Wherefore is all this, but just to let him get back again to his father's house?

(3) For *debtors, broken men, unable to pay their debts*. "Thou hast been a Strength to the poor, a Strength to the needy in his distress, a Refuge from the storm" (Isa. xxv. 4). Herein David was a type of Christ; for "every one that was in distress, and every one that was in debt, gathered themselves unto him" (1 Sam. xxii. 2). All Adam's family is drowned in debt. Our father Adam made a bond, wherein he bound himself and his heirs to perfect obedience to the law, as the condition of life to him and all his, and that under the penalty of death in its utmost extent. This bond is the covenant of works. And when he subscribed it, he had enough to pay the round sum. . . . But alas, by his own mismanagement he broke, and could nevermore pay it. So the bond lies upon the head of all his heirs, till *getting into the Refuge*, they are discharged of it upon their pleading the Cautioner's payment: "Ye are not under the law, but under grace" (Rom. vi. 14). . . . And know, O sinner, that thou art liable in payment both of the penalty and principal sum contained in the bond; for it is written, "Cursed is everyone that continueth not in all things which are written in the book of the law, to do them" (Gal. iii. 10). And either of these is farther out of your reach to pay, than the buying of the richest inheritance in the world is out of the reach of a beggar in rags. And though perhaps ye know it not, there is a caption out against you; and ye know not what moment ye may be laid up in prison upon it, from whence ye can never come forth (Matt. v. 25, 26). But here is a Refuge for you, into which as soon as ye enter, *your debt is paid*. "Ye are become dead to the law by the body of Christ" (Rom. vii. 4).

(4) For *criminals liable to death by the law*, Heb. vi. 18. Sinners, ye have by your crimes against the King of heaven forfeited your life, and laid yourselves open to the stroke of justice; the avenger of blood is at your heels; and if you be seized by justice, and fall into the hands of an absolute God, you perish for ever. But here is a Refuge for you, which



will afford a rest to your weary souls (Matt. xi. 28), a hiding place, where ye shall be safe (Isa. xxxii. 2).

3. *The Gate of this Refuge*, through which sinners enter, is *the veil of the flesh of Christ, rent, torn, and opened* to let in the guilty creature unto Jehovah as a Refuge (Heb. x. 19, 20). It is only by a crucified Christ the sinner can come unto God comfortably (John x. 9). The sinner fleeing for refuge, must fix his eyes in the first place on the wounds of our glorious Redeemer, and come by the Altar unto the Sanctuary (Rom. iii. 25). When Jacob had seen the ladder set on the earth, whose top reached heaven, representing Christ not only as God, but as Man descending into the lower parts of the earth by His death and burial, he saith, "This is none other but the house of God, and this is the gate of heaven" (Gen. xxviii. 17). Without such a costly Gate sinners had never had access to God as a Refuge.

4. The covert in this Refuge is the *righteousness of Christ*. Hence Christ is called, "The Lord our Righteousness" (Jer. xxiii. 6); and the apostle glories in that righteousness "which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 9). The sinner getting in under this covert, is safe from the reach of avenging justice, the curse of the law, and the hurt of anything (Lu. x. 19; Isa. xxvii. 3). This covert, which is ever over the head of the sinner from the moment he enters the Refuge, is threefold plies:—

(1) The satisfaction of *Christ's death and sufferings*. "He is the Propitiation for our sins" (1 Jno. ii. 2). Thus they are under the covert of the Mediator's blood, through which no revenging wrath can make its way (Cant. iii. 10, with Rom. viii. 1). This is imputed to the believer, who is reckoned to have suffered in Christ, even as he sinned in Adam. Hence the apostle says, "I am crucified with Christ" (Gal. ii. 20).

(2) The righteousness of *Christ's life and conversation*, who obeyed the commands of the law as a public Person, as well as He suffered the penalty of it in that capacity. "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous" (Rom. v. 19). So that His obedience is theirs too, and all the good works that He did for the space of thirty-three years that He lived in the world: the believer has them all in order, to found his plea for heaven upon. "That the righteousness of the law might be fulfilled in us" (Rom. viii. 4).

(3) The holiness of *His birth and nature*. "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners" (Heb. vii. 26). This also is theirs and upon them: "For their sakes I sanctify Myself, that they also might be sanctified through the truth" (Jno. xvii. 19).

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## PRAYER IN DESPONDENCY.

A MORNING READING BY JAMES BOURNE.

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SEPT. 28th, 1838.—Isa. xxxviii. : "The living, the living, he shall praise Thee, as I do this day." What could be more dispiriting than the situation of Hezekiah? Isaiah came to him with, "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." There is something here unfathomable to man. It is as He said in the Book of Judges, "I will hear you no more, I will deliver you no more" (x. 13). And as our Lord Jesus said to the woman, "It is not meet, or lawful, to take the children's bread, and to cast it unto the dogs" (Mark vii. 27). But if we have the Spirit of God, we shall go against the most desponding feelings possible, and bring our despairing case before Him. "Then Hezekiah turned his face toward the wall, and prayed unto the Lord." Then we find the Lord is like Joseph,—He has turned aside to weep; and "as a father pitieth his children, so the Lord pitieth them that fear Him" (Gen. xliii. 30; Ps. ciii. 13). God heard his prayer, and answered him with a promise by His servant Isaiah: "Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." And Hezekiah said, "What shall I say? He hath both spoken unto me, and Himself hath done it." He does not rest in the bare promise, but acknowledges the performance.

This is where we fail. God gives us some comfort in His Word, some little energy, and we take this for all, and glide back again into the spirit of the world. The devil will tell us God is a Sovereign, and will come again as we are dying. Now I tell you in the name of God that if the devil can make you believe this to your dying day, He will never come, but you have been deluded. Why do you believe his lies, and not listen to the Word of God? You say, "The seed was good.

I am sure I had His presence, He softened my heart." But unless it bears fruit, how can you tell it from grass upon the house-top? was not the seed good that was sown among the thorns, and that fell on the stony ground? (Matt. xiii. 5—7). Who can deny it? But we must go by the Word of God, and see that this energy be watched over. May the Lord, where He has given life, add energy to it; for this is our mercy—exceedingly to watch here till the accomplishment comes, and not to let this needful thing and that waste it all away upon trifles, so that no time can be found for seeking God with full purpose of heart. It is all Satan's aim, to weaken this power of God; whilst all God designs in these little intimations is our increase and welfare.

But if we have the Spirit of God, whatever desponding things we may feel or even say, as, "I shall go softly all my years in the bitterness of my soul," we shall go against them all, as here: "The living, the living, he shall praise Thee, as I do this day." See Hezekiah in his trouble, "I said, I shall not see the Lord, even the Lord, in the laud of the living. . . . I reckoned till morning that as a lion, so will He break all my bones; from day even to night wilt Thou make an end of me. Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me." And David says, "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears." I must declare in the name of God that if you had this spirit, you would prevail; and for want of it you continue heartless. "Mine eye is consumed because of grief," etc. Where do I see any of this? And then says David, "Depart from me, all ye workers of iniquity"—i.e., all you lies of the devil, saying, "God is a Sovereign," etc.; for I know He does hear prayer—"for the Lord hath heard the voice of my weeping; the Lord hath heard my supplication; the Lord will receive my prayer" (Ps. vi. 6—9).

May the Lord give us this energy; and let it be called legal or not, I am sure this incessant seeking of God does prevail, and is the work of the Spirit. By this energy we show that God Himself is in us. "The living, the living, he shall praise Thee." We cannot praise God in a state of spiritual death. It is the enemy's design to keep us here till we die; but we must prevail *now*—not only look to Christ and see a

desirableness in Him, but get Him to look to us. If the things that are wrong make us fear, only in that degree they will lead us to cry. And it is by being brought out of this death alone that we are made manifest as having part in the intercession of Christ.

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NOTES FROM THE DIARY OF MARTHA  
WHITTERIDGE.

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Nov. 13th, 1880. It is a year ago since I last wrote anything down; I have felt it only would tend to pride. I feel very lonely and unhappy; my wretched heart, I hate it; self in myself I do abhor. I can feelingly say, flesh dislikes the way, but faith approves it well. I have been enabled to give up (outwardly) worldly pursuits, and companions all. I ask myself, "Why?" Should I do this if I were all carnal? Yet I do believe it is possible to do this, nay, much more, and yet not be right. Oh! I do want to be right—right in my inmost soul. "Thou desirest truth in the inmost parts." Oh that it was with me as in days past! I could read the Word of God, I loved it; now I cannot read it, I mean feelingly. I feel if ever my poor soul is saved, 'tis Christ must be the Way. O for grace to seek aright, pray aright. 'Tis not only to know the way of salvation, but to be put in it and kept in it. Oh for grace to continue!

March, 1881. The good providence of God has sent dear Mr. Ashdown to London, to be pastor of Zoar Chapel. I do feel such a reverence to the dear man of God. I used to search monthly in the "Gospel Standard" to see if he were going to preach anywhere near London, that I might be allowed to hear him. And now I feel when Sunday comes, O I must go. I do not wish to offend my father or in any way slight him; I feel I can deny my body, but O, I cannot deny my soul. I do feel in trouble about it. I have none on earth I can confide in, or who can sympathise. They look on the outside; I want to be right within. On Thursday week Mr. Ashdown preached from these words: "Hold up my goings in Thy paths, that my footsteps slip not." When I was on my way to Zoar, this had been my prayer. Oh it was a sermon! The dear preacher told me all about myself, and spake encouragingly to me. I went home feeling persuaded I

was in the right path. I felt such a love to him ; I felt, " Surely thou art a man of God." I feel under his ministry I could stay, never wanting to wander to other places. I feel with him, " Where thou goest I will go ; thy people shall be my people, and thy God my God." I know that it is not of him that wills or runs ; but I love to be there, where God has promised to be. I want to see Him for myself. I know it is all under God, whether we receive anything or not. I do feel unworthy of the least of His mercies. The things Mr. A. prays for I want ; nay, long and cry for. What a mercy to have a God to go to in trouble ! I have no one to tell my sorrows to but Jesus.

" My hope, my only hope's in Thee,  
O God, be merciful to me."

Lord, do direct in this thing, in mercy and grace. " If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand ? " I have no hope but in mercy. I am undone, I am guilty.

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

" In the midst of wrath remember mercy." " Strengthen Thou me according to Thy word."

Aug. 23rd, 1881. I took a sitting at Zoar last February with much trembling. I do trust my eyes were up unto God to bless and direct me. Dear Mr. A. took for his text, " The work of our hands, establish Thou it. Yea, the work of our hands, establish Thou it." I was encouraged to keep on seeking. O how I want to be right—right with God ! I have been much distressed when starting to chapel. I have tried to ask the Lord to direct me, to put something in the minister's mouth, and send it home with power to my soul, to tell me the right way. I have been encouraged to believe I was in the right place. I have felt this is the way. I do long for communion with the Lord, the Friend of sinners. I would seek for this with all my heart and soul, if I could.

" Lord, when I hear Thy children talk, . . .  
How with delight Thy ways they walk, . . .  
Had I not Thy blood to plead,  
Each sight would sink me to despair."

Sept. 26th, 1881. In hearing dear Mr. Ashdown I have been persuaded I was in the right place, though contrary to flesh and blood ; but O, I do want to be right with God. Who can hold me up but Thou ? I felt constrained to go

(come what would), and tell Mr. A. my feelings in this matter; though I was surprised at my boldness in going before him; but the dear man of God received me with kindness, and spoke, O so kindly to me. In prayer he said, "We come not because we are worthy, O Lord, Thou knowest; but for Jesus' sake, for *His* name's sake, for *His* Word's sake." This to me is so sweet. What an answer my soul can give! Afterwards I felt very troubled. How I tried to ask the Lord for His name's sake to put His approval on this! It was appointed that I should come before the church. How many misgivings I had that I should have nothing to say! I felt, If I am not received of the people, still I must go to chapel. I could not attend to business; and right up to the night, till the last minute, I was afraid. Now I can say with truth, "I was brought low, and the Lord helped me." "Trust in Him, ye people; pour out your hearts before Him." Dear Mr. Ashdown spoke to me with solemnity and truth. How beautiful to have such kind words and sympathy and admonition from one to whom the Lord has given grace and whom He has made as His own mouth. O for a grateful heart for all Thy mercies!

Nov. 6th, 1881. How distressed I have been when on my way to Zoar, afraid of being left to my own deceitful heart! How crooked and dark the way seems, so very dark. I do hope I have been led by Him who is too wise to err, and too good to be unkind. On Saturday week I was so troubled. Oh, I thought, if it's all wrong, it will be a sorry end; but if the Lord in His mercy has led me here, I shall hold out through Him that strengtheneth me. O that I knew and loved Him more! knew Him for myself, as my Redeemer, my Saviour, till my full soul could hold no more of everlasting bliss.

"Reign o'er me as King, accomplish *Thy* will,  
And powerfully bring me forth from *all* ill," &c.

After the Saturday when I was so troubled, I begged of the Lord to give me a special token, whether I was wrong or right; and when I got to the chapel, the service had begun: a lady handed me my Bible, and the first words I dropped my eyes on were these: "*And to you who are troubled rest with us*" (2 Thess. i. 7). Again I felt,

"The way I tread cannot be wrong  
If Jesus be but there."

I want to feel this every time I enter the doors.

[My dear sister Martha had been a member at Zoar Chapel, London, only a few months when she was suddenly taken ill with typhoid fever, and after a few days died a triumphant death, Jan., 1882. With her poor dying breath she tried to sing. Truly it could be said of her, "Blessed are the dead which die in the Lord." Our father's obituary was in the "Gospel Standard" for August, 1901. L. M.]

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### FOUNDED ON THE ROCK.

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My dear Friend,—May all needed grace ever rest upon us, to sanctify both sorrows and joys, and to help us along our journey right to the end. Those are beautiful words, "The Lord will give grace and glory" (Ps. lxxxiv. 11). That is just what I want—grace here on earth and glory when I die. We know not what troubles and temptations may arise, but if grace be in exercise to sanctify our trials, and to enable us to resist and overcome the wiles of Satan and the evils of our own hearts, then they can do us no real harm. And if death introduce us into glory, we need not fear that last of foes. But in self we are weakness: we must never dare to trust in ourselves. In the Lord is everlasting strength; from His store may we receive a daily supply.

I am very pleased to hear that our meeting at Pemberton was not in vain. I was reading on Monday a letter of Mr. Huntington's. I thought I could go with him very heartily except in this,—he spoke about his word being in power to the hearts of sinners and of saints. I thought, "Ah, that is the fatal lack in my ministry." I went to see a friend before dinner, who said, "O Mr. Moxon, I felt as if God was in the place last night. I never felt anything like it." In the evening I went to see another friend, who said, "When I was coming out of chapel last night, I said to my companion, 'I should like to shake hands with Mr. Moxon;' and the companion said, 'So should I.'" Both then said how they had enjoyed the preaching; and now comes your encouraging letter. These things are helps by the way, but the excellency of the power is of God, and not of us. No honour belongs to sinful me. I can assure you that the longer I live, the more I keep learning my own utter helplessness, my perfect weak-

ness, and what seems worst of all, my wretched, nasty, naughty, abominable, wicked heart. I know more than ever what the poet meant when he said,

“ Shocked at the sight I straight cry out,  
‘ Can ever God dwell here ? ’ ”

If God were to leave me to perish in the middle of my heart corruptions, I do not know that I could offer a word in my own defence ; and this brings me more than ever to plead for mercy. O God, be merciful to me a sinner ! And it enhances the riches of God’s free, sovereign grace in the gift of His dear Son, and the salvation which *He* wrought out for poor, lost, ruined, condemned sinners. His sufferings and death, His bloodshedding and atonement, His righteousness and obedience imputed, His intercession and advocacy, His promises and faithfulness—all these are the ground of my hope ; and when applied by the Holy Ghost (and none but He can apply them), they are the rejoicing of my soul, and the strengthening of my faith. And blessed be God, there are times when I am favoured with a comfortable persuasion that my sins are washed away in the fountain of Jesus’ blood, and that His robe of righteousness covers me. And when tossed about with the waves of uncertainty, and darkness and doubts envelop me, and indwelling corruptions stagger me, even then my anchor is in these things, lost or saved, right or wrong.

“ Other refuge have I none,  
Hangs my helpless soul on Thee.”

If you hear of me dying in the dark, you may venture to say this : “ His hope during life was built on nothing less than Jesus’ blood and righteousness. He was a poor sinner, and nothing at all, but Jesus Christ was his All in all.”

If you preserve this, you will have some memento of the life and faith and hope of one who is less than the least of all saints and the chief of sinners. Eternity is near, and I commend myself and you to God, and to the word of His grace, which is able to build us up, and to give us an inheritance among all them which are sanctified.

Yours very sincerely,

R. MOXON.

10th Nov., 1903, Freetown, Bury.

[Mr. Moxon passed away on May 23rd, 1906.]



## NOTICE OF A BOOKLET.

A DEBTOR TO MERCY ALONE. A Brief Record of the Power of Divine Grace in the Life and Death of Henry Clark, of West Kington, Wilts. Price 1d. London: Messrs. C. J. Farncombe & Sons, Ltd., 80 Imperial Buildings, Ludgate Circus, E.C.

A simple, touching story of a cripple lad, afflicted from his infancy, never able to walk or even stand, but only to crawl about. And not only was his body greatly disordered, but his mind refused to be governed by tender, parental training; and he would sometimes indulge in violent tempers and dreadful oaths. But see this little account of the illimitable, invincible grace of God, who remembered him in his low estate, for His mercy endureth for ever. What took place in Henry's heart on that auspicious New Year's day, 1889, is not detailed—whether the gracious entrance of the word that giveth light brought home conviction or a foretaste of mercy we are left to conjecture. But the evidence given indicates that thenceforward through his short life he was born again, made a praying person, a new creature in Christ Jesus. The Bible became his constant companion; and later, he delighted to teach it in the Sunday School. His poor weak frame succumbed to an illness in Jan., 1894, wherein it is related that he was much blessed, and died a happy, pardoned child, with heaven at his door.

And here, noticing that this booklet is said to be published more especially for young people, we would call the attention of the young to this one great truth—*our lost estate by nature*, and our consequent need of being born again before we can do anything to please God. "They that are in the flesh cannot please God" (Rom. viii. 8). There is much teaching among the young in our day which would cover over our lost condition, and tend to build up hopes on the sand. We would point out that those who are brought to know the Lord Jesus are usually such as in their young days are clearly cut off from all hope in their own efforts, and made to flee for refuge to the hope set before them in the gospel. And only as far as we realise our just condemnation by nature and practice, can we truly experience what Christ is in the glory of His salvation. There is but one religion for young and old alike, but one Foundation; and may our readers be

led to search the Scriptures, and dig deep, and lay their foundation on the Rock, Jesus Christ (Luke vi. 48).

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## Obituary.

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On Dec. 16th, 1912, JOHN FOWLER, aged 84 years, a member and deacon at the Old Baptist Chapel, Devizes, Wilts.

Our aged friend was born in London. His mother, being left a widow with a family when he was about eight years of age, came down to live at Devizes, where, except for an interval of about two years, he spent the rest of his life. He had not the privilege of godly parents, and he often spoke of the sovereignty of God in calling him and leaving the rest of the family to go on their way. Though he could not speak of a distinct call by grace, yet he says that he knows well that he began to call upon the name of the Lord before he was nine years of age. For the greater part of his life he was kept in a low place, always fearing to speak with confidence about his safety, lest in the end of life it should prove to be a vain confidence, born of the flesh; for he ever looked to the end of life with considerable anxiety. The first promise sealed upon his heart was Psa. xxxvii. 3: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed;" which, he said, seemed to encourage him to hope, both for soul and body, that the Lord would be his God, to support and provide. Several other portions of this Psalm were spoken by the Spirit of God to his heart; also many portions of the Word, as well as of Gadsby's hymns, were made blessings to his soul.

He was baptised about sixty years ago by a Mr. Blake, of Broughton Gifford, who usually baptised for the pastor, a Mr. Withington. Our friend esteemed it a great mercy that he had been privileged to hear so many of God's honoured servants, and often with soul profit. He ever valued the "Gospel Standard," and read its pages with avidity. He was especially helped by the article in the December number, headed, "Our High Priest." Our late dear pastor, Mr. Hemington, had not a truer or more faithful friend in the church during his 33 years' ministry. Being a greatly tried man, he loved a searching, discriminating ministry, remarking at times to me, "A tiny scrap of

what is real is better than a houseful of what is false." In the earlier years of his business career he was favoured with a measure of prosperity, and was able liberally to support the cause of God and truth ; but for many years towards the end of life, competition and infirmities of age prevented him doing as in former years, which greatly grieved him. His life in business, in his family, in the church, and in the world testified that his was no empty profession.

He enjoyed a fair measure of health for many years ; but on March 31st, 1912, he lost by death his only child, who had nearly all his 44 years of life been much afflicted. This loss seemed to end the father's desire for life. He had hoped it might be the Lord's will to take his son before him, as he feared no one would undertake the care of him. The Lord took him unexpectedly, and from that date the father anticipated his own death. In the month of September he was taken ill with stricture, causing intense pain. He sent for me, to commit the management of his earthly concerns into my hands, thinking he was dying. However, after a few weeks he rallied, and was again able to take his place in the chapel. But during those weeks of suffering he was much blessed in his mind. He remarked upon the peaceful state of everything concerning body and soul, saying, "Satan has told me hundreds of times that when I came to my end I should be left without an earthly comfort, without a thing for the body, and should be destitute of spiritual comforts too." And bursting into tears he said, "And now I have everything I could wish, both for the body and soul, for time and eternity, and am surrounded with kind friends, and the presence of a gracious God ; and what can a poor soul want more?" One evening (Sept. 26th), on going into his bedroom he said, "I have had such a blessing to-day in reading 'Harvested Sheaves.' I sat and read, and felt the words of dear Philpot so suited to my wretched state that I burst into tears ; my felt and feared miseries were there before me on the page, and the suitableness of Christ to such, it broke me all to pieces ; so that we both wept together, and blessed the name of the Lord." Another evening he felt very low in his mind, fears prevailed, and hopes declined ; but after repeatedly sighing, he looked up in my face, and said, "One thing I know—I know this, that many years ago the Lord spoke this into my heart, 'Arise, shine ; for thy Light is come, and the glory of the Lord is risen upon thee.'"

Another time he said (in his second illness), "This is very sweet; 'Arise, My fair one, and come away.'" Many times he recited the following hymns to me:

"He'll lead them on fair Zion's road."

"Thou, O Christ, art all I want."

"With David's Lord and ours."

"Rest in the promise God has spoke."

The 173rd hymn was much upon his mind;

"Jesus, before Thy face I fall."

He appeared to be resting for the most part in the covenant and faithfulness of God, at times saying, "I have no fear of being lost, though not indulged with sweet enjoyments."

On the morning of Dec. 16th, the day he died, he sent for me hastily, and said, "I leave everything in your hands to do what is right. I can say nothing about it, but you must get my dear friend, Mr. Prewett, to come and bury me. And now I am weary, weary, weary." One said, "You want rest." He replied, "I shall soon be in my everlasting rest," repeating the verse:

"There shall I bathe my weary soul"—

adding, "I hope I shall—

" 'In seas of heavenly rest;

And not a wave of trouble roll

Across my peaceful breast; "

and thus to the very end of a long life he feared to speak with too much confidence about his salvation. After saying, "I have been a very great sinner," at 3.30 he laid back his head on the pillow, and was gone to his eternal rest.

C. H. FELTHAM.

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On Jan. 31st, 1913, aged 84, the much loved and respected GEORGE RAWLINGS, deacon of the Strict Baptist cause at Netheravon, exchanged this mortal life for that which is eternal and blessed; leaving a widow and three surviving children, out of seven, with his friends who knew him, to mourn the loss of him here below. Born at Longstreet, Enford, he was put to work with the farm horses when about eight years of age; and it was at this time that he began to be concerned about his never-dying soul. He had no rest until in God's time Christ was formed in his heart the Hope of glory.

He was married in the year 1852, and baptised in the

open river at Netheravon, in 1857, by the late Mr. Robert Mower, for whom he felt much affection in the Lord. For a long time he lived at the adjacent village of Coombe; from which then almost every inhabitant attended one or other of the two nearest causes of truth—Enford and Netheravon. Now, alas! it is the reverse. He was a true lover and advocate of peace, and of few words. He used to say, "Say but little, and look up." As regards his prayers, as one friend has put it, "Whilst there was a sameness, we all liked to hear him. His opening words in prayer were invariably, 'O Thou that inhabitest eternity.'" He was very impartial in hearing ministers, looking for what God would send him through the instrument; hence he often received a lift. Once a minister spoke of the "sinking operation" by the Spirit of God, of the well of water in the heart of a believer; which our friend much appreciated, saying that he understood what the minister meant by the disturbance caused by this divine act.

He became very frail in his latter years, and during the last two or three years became blind, but was very regular in attendance at the house of God. Once in opening the chapel one dark and cold night, his sight having then begun to fail, he became so benumbed whilst trying the key that, as he said afterwards, "I feared that I should have dropped and died." On Aug. 6th, 1910, he told a friend what a sweet feeling he had through the night, the words being given him, "*I will never leave thee nor forsake thee.*" As his end approached, and after he had a stroke which deprived him of the power of speech, he evidently wanted to speak, and make those about him know what he felt. Thus he left no dying words or message, but in the place thereof a gracious experience and a life without outward reproach, as a testimony that he was indeed one who had been with Jesus and learned of Him.

The foregoing particulars, although meagre, have been as much as could be collected. By the grace of God he was truly one who humbled himself, and is now exalted. Being absent from the body, he is present with the Lord; and as regards that which was sown in dishonour, it shall be also raised in glory, 1 Cor. xv. 43. Jesus Himself has said, "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (Jno. vi. 39). E. G. S.

On Feb. 27th, 1913, JANE TAYLOR, of Melksham, Wilts, aged 59 years.

Mrs. Taylor was brought up under the sound of the truth at Studley, Wilts, being the oldest daughter of the late Nathan Wiltshire, a deacon at Zoar Chapel; and after leaving home, attended Mr. Hemington's ministry, at Devizes, until coming to Melksham, when the Lord was pleased to deepen the work of grace in her soul. On August 19th, 1894, she was led to cast in her lot with us at Ebenezer Chapel, with four others, and was baptised by the late Mr. W. H. Pocock, whom she loved very much for the truth's sake. In his remarks at the baptising he said, "This is a child of many prayers," and remarked what a pleasure it gave him to be the one to baptise her. Through the grace of God she was enabled to adorn her profession, and so lived and died an honourable member of the church. She was a woman of a meek and quiet spirit, a lover of God's house and a searching ministry.

She was ailing for some weeks before it appeared likely to end in death, but she felt from the first she would not get better, saying, "If it be the Lord's will to take me, I am ready to go." All through her illness she seemed in a sweet frame of mind, resting in the Lord. Hymn 1106 was much on her mind; she repeated a little before the end,

"When all around my soul gives way,  
He then is all my hope and stay."

Hymn 280 was a great comfort to her. Once she said, "O, the many promises I have had!" and repeated the third verse:

"Through those dear promises I range,  
And, blessed be His name,  
Though I, a feeble mortal, change,  
His love is still the same."

Another time, when feeling very ill, she said, "O what a Friend is Christ to me! He is so near me." Several times, "O let my faith unshaken stand." Also,

"And when the soul to march prepares,  
Good hope sends out her fervent prayers,  
And dies in peace with God." (242.)

She passed away from time into eternity without a struggle, to be for ever with her dear Lord, to behold His lovely face in glory.

At her request the writer committed all that was mortal to

her last resting-place in the chapel-yard; many friends and relatives present expressing a wish that their last end might be like hers. "Blessed are the dead that die in the Lord."

C. H. FELTHAM.

Mrs. RIPPON, on March 26th, 1913, aged 63.

At a very early time in her life she was convicted of sin in the Church of England, and on one occasion was so wrought upon as to fear she should sink into hell before reaching home to kneel and pray. But said she,

"I looked for hell; He brought me heaven."

She had many favoured times in hearing the late Mr. Eli Ashdown; once in particular from "Comfort ye, comfort ye My people, . . . cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." This was at a time when she needed comfort much, for she was under a very heavy cross. Her husband falling into drinking habits, in his intoxication threatened her life; so that she was afraid to sleep at night. It was a bitter trial to her, which she could not speak of, but to few; and the menace continuing, she was compelled to separate from him. She was very devoted to her occupation as a nurse, and many who knew her (doctors and others) in that capacity, speak in highest terms of her faithfulness to her charges. One poor idol whom she nursed for a number of years, became so attached to her, and she to her, that as our friend expressed herself, she thought it would break her heart when her patient should die. But when this occurred, the Lord gave her a special token in answer to prayer that she would be with the Lord; and it was as if the Lord Himself came into the room and took her. This was very confirming to our friend, and she referred to it on her dying bed as a token of love to herself.

The Lord visited her with an application of the righteousness of Christ, which she felt wrapped around her; but she was soon after tempted by the devil that it was now taken off, because of her sinfulness. Subsequently she was reassured by the hymn,

"Once applied, 'tis always on;"

and,

"Rebellious thou hast been, and art rebellious still;  
But since in love I took thee in, My promise I'll fulfil."

When her illness was coming on, previous to her under-

going an operation she was much blessed in hearing Mr. Popham from the words, "Happy is he that hath the God of Jacob for his help." The fear of death and of what was before her was removed, and the sweetness abode, and she felt she had the Lord's presence when in the hospital. But her health continued to fail, and towards the end her friends were sorry to perceive some fretting and rebelling at her being placed in the Shoreham Infirmary, which was inevitable under the circumstances. The Lord had previously brought her through two operations for cancer, but now it was found that she must have constant nursing. But after she had lain there some months in great suffering, one day the Lord Jesus was presented to her view hanging on the cross, and she said, "He bowed His head down low, and said, 'It is finished!'" And the Lord made me to feel that He meant *my salvation* was finished then, and so I had no hand in it. He knew what a great sinner I should be." The power of this lasted some days.

Her weakness increasing with the continual pain, she began to earnestly desire that the Lord would bless her soul, and take her to Himself. But the former blessing had subsided in the power of it, and she felt not His presence as she wanted. About a week before she died, however, we saw a marked change in her countenance. It was placid and contented. She said, "I am *so* happy; He is with me, I *feel* He is; He won't leave me now." She dwelt much on the covenant faithfulness of God—her God, and said how *wonderfully* (she often used that word) He was fulfilling His gracious promises, "I will see you again," and, "I have prepared a place for you, that where I am, there ye may be also;" and added, "It won't be long now, I hope it won't. I do want to be patient and wait His time." To one who showed signs of fear at seeing her so ill she said, "There is nothing to fear in death when the Lord is with one. He said He would be with me, and He *is* with me, I *feel* He is. How kind of Him! He is *so* good and kind." On our taking leave of her she said, "It is well with me," and expressed a wish that we might meet "around the throne of God in heaven;" also spoke of the blessed song that is sung, "Unto Him that loved us, and washed us from our sins in His own blood."

The next day we found her still alive and conscious, and her peace was maintained. She said she felt the ever-



lasting arms were beneath her, and requested the 49th of Isaiah should be read to her. She said she found much comfort in the Word of God, and that now she was unable to read it, He graciously filled her mind with it, and comforted her by it, recalling to her the former blessings she had had by it. Now she lay back, and as if expecting unconsciousness, said, "It will be well, if I am unable to speak," and smiled as peaceful a smile as I have ever witnessed.

At seven o'clock on Tuesday, March 18th, a friend called, and she expressed pleasure at seeing him, and began to speak of the first mercy she experienced (before related), when she felt so vile that she thought hell would be her portion, but, said she, "He brought me heaven." It was asked, "Do you feel any less a sinner now?" Her answer was as emphatic a "No" as her dying state would allow. She could hardly speak, but firmly assented when it was asked, "Is Jesus precious?" This was the last conscious season, and she remained unconscious till the afternoon of the next day, when she quietly ceased to breathe. Her end was indeed peace, and though she was obscure, and poor, and despised, she graced her profession, witnessed a blessed confession to those around her, and is now where she longed to be. No more sin, no more pain.

J. G.

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On April 1st, 1913, WILLIAM BEADLE, of Leatherhead, aged 80 years. He was a constant attendant at Mount Zion chapel, Leatherhead, and though not a member of the church, he was one who was blessed with the fear of God, and was the subject of many fears as to how it would be with him in the solemn hour of death. He used to tell me how the enemy was permitted to distress him, saying to him, "Do you think it is possible that such a sinner as you have been will ever be saved? Look at your sins." But he was enabled to tell him that the blood of Jesus Christ, God's dear Son, cleanseth from all sin; and the enemy departed for a season. The last time he was at chapel Mr. Russell preached from these words: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort" (2 Cor. i. 3). It was a special time to him, and he spoke of it to his children after his return home.

The next week he was taken ill; and during that illness the Lord blessed him with a sight by faith of Himself on Calvary's cross, and showed to him the prints of the nails in

His hands and feet, and told him that He shed His precious blood for him. And he said to Him, "What, for me, Lord?" "Yes, for thee." "What, for such a wretch as I, Lord, who must for ever have lain in hell, were not salvation free?" And he said he blessed and praised His dear name. This blessing was to prepare him for a path of much pain and suffering; for on Sunday, March 23rd, he was seized with a stroke of paralysis, which affected his speech. After that his daughter-in-law and I saw him gazing up, and his face shone with glory. She said, "What can you see?" and he said, "I see, I see a precious Jesus." In the evening a friend told him Mr. Mayne's text: "My grace is sufficient for thee;" and he was quite overcome. A few days after, he said, "The dear Lord shed, as it were, great drops of blood falling to the ground. I do hope He will give me patience to bear all that He is pleased to lay upon me, as He is the God of patience and the God of hope." He also spoke of this promise, which he had before he came to live at Leatherhead, twenty-seven years ago: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." He said, "The Lord has been faithful to His promise, for I have not wanted in anything." The gentleman for whom he had worked for many years came to see him during his illness, and said he was not to want in anything. May the Lord reward him and other kind friends who helped to nurse him, and those also who visited him. He told me how sweet he had found this verse:

"When this poor lisping, stammering tongue  
Lies silent in the grave,  
Then in a nobler, sweeter song,  
I'll sing Thy power to save."

He said to a friend that he had no fears now, and added, "For to me to die will be gain."

On March 27th I said to him, "Do you feel Jesus precious?" He said, "Yes; I thought I was nearly at the end of my journey." On the afternoon of March 31st his breathing became very quiet, and though he could not speak, he was quite sensible, and gently passed away on Tuesday, April 1st, at half-past two, to be for ever with the Lord. It could truly be said of him, "Blessed are the dead which die in the Lord." His children have lost a praying parent, and feel their loss deeply. O may the Lord grant, if His holy will, that their father's God may be their God.

P. BARNES.

## NOTICES OF DEATHS.

MARTHA CLARK, after several years of failing health, entered her eternal rest, Nov. 8th, 1912, aged 74. For some months before her departure she was unable to converse with us; but to mention the name of Jesus, and speak of His work, and that of His Spirit in her soul, oftentimes brought forth evidence that there was in her "a well of water springing up into everlasting life." She was baptised at Zoar, Reading, by Mr. Paul Robbins, 18 years ago, and being removed northward, in the providence of God, attended Shaw Street chapel, Liverpool, and afterwards at Islington, Blackburn. She was indeed a lover of the things of God as set forth in this Magazine. J. H. S.

JOHN FRY, a member at Downton chapel, died at Pewsey, March 16th, 1913, aged 75, after a long and most painful affliction, borne with much patience. He often said he should like to enter into rest on a Sabbath morning; he very much dreaded struggling with death at the last, often begging the Lord to come and take him quietly home. On Sunday morning without moving, his spirit had gone to be for ever with the Lord. I hope to send particulars later on. M. FRY.

On March 16th, 1913, at Hastings, after a long illness, JAMES VINE entered his eternal rest, aged 81, the last male member of the late Mr. Fenner's church, Ebenezer. Of him it may truly be said, "Blessed are the dead which die in the Lord." P.S.—A further account may follow, if the Lord will. H. V.

ELIZABETH PORTER, of Ely, aged 61, on April 12th, 1913, passed away in her sleep to be for ever with the Lord. She was a member at Southery, Downham, for many years. Our loss is her eternal gain. A few particulars may follow. J. KERRIDGE.

Mrs. HORACE COLEMAN passed away on the 12th of April, 1913, aged 77. She was a member of the Dicker church for forty-one years. The church has lost a praying member, and we as a family a praying mother, but we sorrow not as those without hope. Our loss is her eternal gain. A. COLEMAN.

REBEKAH JAMES passed peacefully away on May 10th, 1913, in her 66th year. In the providence of God she was brought among the friends worshipping at "Jireh," Forest Gate, and was led to unite with them, December 28th, 1908; since when she has manifested her love and attachment to the Lord and His people in her consistent life, and frequent attendance on the means of grace. We have a sweet hope that she is now in the enjoyment of those precious realities which she loved and longed for when here below. Previous to her departure, she was in a low place, and felt she had nothing, could feel nothing, or speak of anything that she could rest upon in a dying hour; but the Lord graciously revived and confirmed His word, spoken to her years before, that He would "never leave her, nor forsake her," and revived her hope in a precious Christ. She felt herself to be a poor unworthy sinner, and was brought through much tribulation to a peaceful end. H. E. B.

# THE GOSPEL STANDARD.

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AUGUST, 1913.

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

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## THE REPROACH ANSWERED.

FROM A SERMON PREACHED ON SUNDAY MORNING, AUGUST 9TH,  
1840, BY MR. J. O. PHILPOT, AT ALLINGTON, NEAR DEVIZES.

"Let Thy mercies come also unto me, O Lord, even Thy salvation, according to Thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in Thy Word."—PSA. cxix. 41, 42.

THE people of God are continually brought into those situations and trying straits to which alone Divine help is suitable. But what was the peculiar state of soul in which the psalmist was that made him hunger after these "mercies," and thirst after this "salvation"? There was something in his heart more than desire. There was a very pressing need. He was driven as well as drawn, impelled by urgent necessity as well as allured by Divine encouragements. An enemy was at hand who dogged his steps, an accuser with a heavy bill of charges was waiting at his gate. It was "that he might have wherewith to answer him that reproached him." Though not in despair, he yet felt daily that there was that which reproached him, and he found daily an inability to return an answer to these reproaches; and being thus struck dumb, he was wrought upon by the blessed Spirit to seek and sue unto God after His mercies, that "the coming in of mercies, and the manifestation of salvation" might furnish him with the answer that he needed. Now none but a spiritual beggar and bankrupt could ever put up such a prayer as this. None but a tender conscience can feel such reproach; and none but a soul made alive unto what God is, and spiritually led into the secrets which are with those that fear Him, could ever seek such an answer from God as should be a sufficient reply to him that reproached him.

With God's blessing, then, we will look, first, at a few of

*those things which reproach a living soul : then at the poverty, helplessness, and inability of the creature to answer any of these reproaches ; then at the desires and breathings of the soul after such a manifestation of mercy as shall afford a sufficient answer ; and lastly at the way in which these answers are communicated.*

I have just now hinted that there are many accusers that reproach a living soul. One of these is *the law of God* which reproaches every soul to which it is spiritually applied. And what does it reproach that soul for? Disobedience to it. Every one to whom the law is applied with power is reproached, and put to shame, and brought in guilty, because he cannot fulfil the requirements of that law. Wherever the law is written upon a man's conscience, he will find a thorough inability in himself to answer its reproaches. A self-righteous Pharisee can always furnish an answer. The law says, "Do, and live." His answer is boldly, "I do, and therefore I live." And why can he make this answer? Because the law in its holy requirements, in its length and breadth, and height and depth, in its magnitude and spirituality, is not opened up to his heart and conscience; and therefore by the performance of a few duties he is easily able to answer the reproaches of the law, as long as it stands in the external letter. But a living soul, whose eyes are open to see its inability to perform that which the law demands, and who feels these reproaches cutting it through and through with piercing and sharp convictions, is brought in utterly unable to return an answer. This is that to which the apostle points when he says, "*That every mouth may be stopped, and all the world may become guilty before God*" (Rom. iii. 19). That the mouth may be *stopped*; that is, unable to return an answer. Here all self-justification is cut off; here all fleshly excuses are put to an end; here the soul falls down guilty before God, unable to utter a word, or bring forward a single plea why judgment should not take place; and therefore the living soul which is wrought upon by the application of God's holy law is so convinced of its inability to answer the law charges, of the utter imperfection of everything it performs, of the entire helplessness of every movement, of the thorough beggary and bankruptcy which are written upon it, that it falls down before God, crying, "God be merciful to me a sinner!" instead of seeking to answer the reproach which the law brings against it.

Again, *our own heart* is continually reproaching us, according to those words of John, "Beloved, *if our heart condemn us*, God is greater than our heart, and knoweth all things." Our heart then, often reproaches us, that is, condemns us. And what does it condemn us for? It condemns us for our shortcomings in all we desire to perform to God's glory. It condemns us for the base lusts which are continually working up from the bottom of that filthy puddle which is within us. It condemns us that we cannot live as we would, think as we would, pray as we would, speak as we would, or do any thing as we would; and thus our heart is continually casting reproaches upon us, condemning us, and bringing us in guilty.

Now we have no answer to make: we can offer no excuse; we can bring forward no plea nor self-justification. We cannot, as many do, throw it off upon the old man, and say unto God, "Why hast Thou made me thus? Why didst Thou create me as I am? Why didst Thou cause me to come into this world to add to my iniquities?" All such pleas and self-justification, and all such excuses are effectually cut off; and the soul can return no answer to the reproaches of the condemning conscience, but in its right mind falls beneath them, and cries, "Guilty, guilty!"

But again, *professors of religion* are continually casting their reproaches upon us. They treat us as Peninnah treated Hannah. Peninnah had children; Hannah had none: typical of how the mere professor of religion is abundantly fruitful in zeal and good works, while the living soul is barren, because it is unable to produce anything in the strength of the flesh, and must have all its fruits wrought in it by the power of God. It therefore accounts nothing as fruits but those which spring from the immediate operations of the Holy Ghost: and thus while the bondwoman has abundance of children, the real wife, the free-born spouse, the beloved Hannah is barren, and unable to produce those fruits which she considers as such. Professors are continually casting into our teeth our want of zeal, our carelessness about the perishing heathen, our neglect of what they call the means of grace, our not setting up a number of duties which are highly esteemed in their eyes, our not joining ourselves to a variety of associations for which the Word of God gives no precept, and which the Lord Himself never has enjoined. These reproaches we may despise; but there are others that they

bring, to which we often find that we have no answer to make. They say, for instance, "Why don't you read the Bible more? Why don't you pray more? Why don't you bring your children up with greater attention to that which becomes godly parents? Why are you not more liberal in the cause of God? Why do you not show more by your life, conduct, and conversation that you are what you profess to be?" These reproaches are cast in our teeth, and we often feel unable to answer them; for our own hearts condemn us, and we groan under the burden that we cannot do the things that we would.

Again: even *the world* will sometimes reproach God's people. They can often see in them a spirit of covetousness, whereas they profess to have their hearts and affections set on things above. They often observe in them a spirit of worldliness, when they profess that their kingdom is not of this world. They often perceive in them a slanderous tongue, when they profess to have the mind of Christ, and to walk in love as He walked. They often discern in them resentment of injuries, when they profess to be meek, and to be followers of Him who, when He was reviled, reviled not again. They often see in them a levity, frivolity, and carelessness, when they profess to have their hearts drawn up from the things of time and sense, and their minds engaged in spiritual things.

Well, these reproaches are often cast in their teeth, and they have no answer to make to them, because their conscience brings them in guilty. Where the conscience is not wrought upon by the Spirit so as to have life in it, it can make excuses, and can retort angry word for angry word. But where the conscience is quickened into spiritual life and feeling, and is made tender, it sooner or later falls beneath the accusation; it pleads guilty to the charge; it is unable to lift up its head, and says, "I confess that I am guilty of the things which are brought against me."

As I observed before, this experience has been wrought in the conscience, viz.—*the utter inability of the creature to return an answer*. Our helplessness and miserable impotency are so deeply engraved upon the table of our hearts, that we are unable to say a word in self-defence, or reply boldly, "These charges are untrue."

Again: *Satan* often reproaches the children of God. In

Rev. xii. 10, he is therefore called "the accuser of the brethren." We know how he reproached Job, and even accused him unto God when he said, "Doth Job fear God for nought? Hast Thou not made a hedge about him, and about his house, and about all that he hath on every side?" As though Job was a mercenary character, as if he had a religion which only lived and prospered as long as worldly things flourished with him, and that if God only put forth His hand, he would curse Him to His face. Thus Satan is continually reproaching the children of God; and, like a base wretch as he is, he will be perpetually seducing God's people, by the pleasing baits and allurements which he presents before their eyes, into some forbidden lust, or unhallowed gratification; and then, when he has entangled them fast in his snare, he will turn round upon them, and become their accuser. Nay more; this base devil will continually inject his own infernal thoughts into our hearts, and then turn round upon us, and reproach us as if they were ours. He will stir up the infidelity of our carnal mind; he will inject blasphemous thoughts; he will present before our eyes horrible pictures; he will breathe into our hearts most abominable imaginations; and when he has insinuated these hellish feelings into our depraved nature, he will come in another form, and reproach us with them as though they spontaneously arose from our own hearts, and then will say, "There is no hope for you; a child of God never had such feelings as these; if you were a living soul, you never could have such workings in your heart." Thus he turns round on the soul, and tries to sink it into despair by making it feel guilty of the very things that he himself has injected.

Now a living soul *wants to return an answer* to him that reproaches it. But he cannot do it of himself, for he has not a word to speak in self-justification; that is utterly cut off; and therefore he wants to have that which shall furnish him with an answer to these reproaches. And what alone can furnish him with an answer? The mercies of God in his soul. "Let Thy mercies come also unto me, O Lord, even Thy salvation, according to Thy word: so shall I have wherewith to answer him that reproacheth me." The coming in of "mercies" into the soul, and the manifestation of "salvation" to the heart, afford an answer to him that reproacheth us. If you will observe, the word "mercies" is in the plural



number, there being many mercies; but "salvation" is in the singular number, there being only one salvation. In what way then did he want these "mercies?" Merely as standing in the letter of the Word? Only as recorded in the inspired Word of truth?—as things to look at, as objects hung up, as it were, in a picture, merely for the eye to gaze upon? No; he wanted them in his heart, to come to him, to visit him, to be breathed into him, to be made part and parcel of him, to be the life-blood that should circulate in his veins, to be the very kingdom of God set up with power in his soul. And why did he want internal mercies? Because he had internal reproaches. Why did he need mercies in his soul? Because condemnation was in his soul. It was there the sentence of death was written; it was there the sentence of acquittal was to be recorded. It was there that reproach was felt; it was there the answer to the reproach was to be given. If the reproach were merely outward, the answer might be outward also; but the reproach being inward—in the heart, in the conscience, in the feelings—it was needed that the answer should be in the same place, written in the same spot, engraved in the same tablets, and brought home with the same or far greater power, so as to be a sufficient answer to the reproaches of him that reproached him. And I shall now endeavour to show how the different mercies of God answer the different accusations.

When the *law* speaks guilt, *mercy* coming into the heart answers that reproach; for mercy flows through the atoning blood of the Saviour; mercy comes through the channel of Christ's glorious righteousness, which was a satisfaction paid to the law: and therefore when the law says, "Guilty," mercy speaking with the voice of atoning blood—mercy using the language of imputed righteousness, answers that reproach and says, "The blood of Jesus Christ cleanseth from all sin." Does the law then condemn? Christ has fulfilled the law. Does the law speak wrath? The blood of Jesus speaks better things than the blood of Abel; for "by one offering He hath perfected for ever them that are sanctified." So that mercy testifying in the soul of the atoning blood of Jesus, and speaking of His glorious righteousness, furnishes the inward answer to the inward reproach.

Again, *our own heart* condemns us, for our shortcomings, our imperfections, our frailties, our numerous backslidings,

our continual spiritual idolatries. Now when mercy comes into the soul, it covers, overflows, superabounds over all these frailties, imperfections, backslidings, and shortcomings. And thus mercy entering into the soul answers the reproaches. Do I come short? I do. Am I inwardly reproached for my shortcomings? I am: but is there any shortcoming in God's mercy? Am I reproached for backsliding? I am, daily and hourly: but is backsliding beyond the reach of Jesus' blood? Is backsliding beyond the outstretched arm of His mercy? Is the guilt of backsliding so great that atoning blood has no power to redeem or heal? So that when atoning blood comes into a man's conscience, it answers the reproach, "You are a backslider." I confess it; I acknowledge it; I feel it; I mourn over it; but is it beyond the power of Jesus' blood to put it away? So that when the blood of Jesus is sprinkled upon a man's conscience, it opens its mouth for the dumb in the cause of him that is appointed to destruction; it pleads the cause of the poor and needy, and answers the charge, not by denying it, but by bringing in a sentence of acquittal. When the soul then is reproached by internal condemnation, it does not escape the charge by pleading innocency, but by pleading guilty; and then the Surety comes in to plead His atoning blood, the internal reproach is internally answered, and internal condemnation is taken off—not by saying, "We have not done the thing," but by owning it and confessing it, and feeling in our heart that "where sin has abounded, grace doth much more abound."

So again, *professors* cast their reproaches on us for our barrenness, our slothfulness, our worldliness, and the many things which tarnish our life and conduct in their eyes. We want an answer to their reproaches. And what answer? Sometimes the answer of a good conscience towards God, when innocent of their unjust accusations. At other times, God makes our conscience tender to own the charge, and avoid these things for the future. When He plants His fear in the heart, to be "a fountain of life, to depart from the snares of death"—this is a mercy. When He raises up in our soul a sense of weakness and helplessness, and at the same time a piteous cry to hold us up that we should not fall; and in answer to this piteous cry strengthens our souls, so that we "withstand in the evil day, and having done all, stand"—then this mercy is an answer to him that reproaches us.

So when *Satan* comes in with his accusations; when he tempts us, for instance, to believe that we are hypocrites, and a sweet spirit of sincerity is breathed into our hearts, it is a mercy that comes into the soul; and coming in as a mercy into the soul, it is an answer to this charge of hypocrisy. When *Satan* injects his hellish suggestions against the work, Person, blood, and love of Jesus; when the conscience is made tender to hate these fiery darts, when the mind shrinks from them with holy horror, when the very spirit trembles, and the soul cries unto God to be delivered from such dreadful imaginations, it is a mercy; and this mercy is an answer to him that reproaches us, our hatred to them showing that they are not ours. When *Satan* says there is no hope for us; when God drops His own blessed word into the soul, it is an answer to this reproach by communicating hope. When *Satan* tells us we are deluded and deceived; and a desire to be delivered from all deceit and a solemn dread of all delusion are implanted in the heart, it is an answer to this reproach.

Thus as the world, our own hearts, professors, and *Satan*, all bring in these internal reproaches, and the soul is unable to answer them in its own wisdom and strength, and is brought to sigh and to cry unto God that His "mercies" may come into the heart; when His "mercies," in answer to that prayer, do come into the heart, they are a sufficient answer to these internal reproaches and condemnations.

But again: the psalmist not merely wanted to have "mercies" come unto him, but he wanted "*salvation*"—"even Thy *salvation* according to Thy word." It was internal *salvation* that his soul was longing after, the experience of it, the enjoyment of it, the sweet earnest and foretaste of it; and he wanted to have this in his heart, lodged deep and safe in his conscience. Now this is the grand answer to him that reproacheth us, to have the testimony of *salvation* in the soul. If the law reproaches, *salvation* in the heart is an answer to its reproach. If our own heart condemns us, to have a sense of God's *salvation* in the soul is an answer to every reproach that the heart can bring. If the world condemns us, casts out our names as evil, imputes to us practices which we abhor, tarnishes our fair fame, and throws upon us every base imputation, if we have *salvation* in our hearts, it is a sufficient answer to all the reproaches that are cast upon us. If professors say how slothful we are, how lazy we are,

how little we care for the means of grace, how little we trouble ourselves about the perishing heathen, and so on ; if we have salvation in our hearts, written there by the finger of God, it is an answer to these reproaches. What need we do for ourselves when Christ has done all ? Why need we be busy, anxious, and restless, when He has finished the work which His Father gave Him to do ? The strength of the child of God is to sit still ( " Stand still, and see the salvation of the Lord " Ex. xiv. 13 ) ; to have no will, no power, no wisdom, no strength ; to be a beggar and a bankrupt, and live upon daily alms ; to be a dependent upon Jesus to supply him every day and every hour : this is the state of a happy, blessed child of God.

Now if he can have the enjoyment of this in his soul, if he can have the sweet manifestation of this in his heart, why need he care for the reproaches of them that reproach him ? We read of two sisters, of whom one was active, and the other, in her sister's opinion, was very lazy ; one must needs bustle about the house, whilst her sister was sitting at Jesus' feet, hearing His word : and the busy Martha must not only condemn her sister for her laziness, but must needs involve the Saviour in the same reproach, saying, " Lord, dost Thou not care that my sister hath left me to serve alone ? Bid her therefore that she help me." But what did He say ? Did He sanction her reproach ? He said, " Mary hath chosen that good part which shall not be taken away from her." One thing was needful ; and what was that " good part," but to sit at His feet, to hear His word, to drink in of His Spirit, to gaze on His countenance, and to draw rich draughts of love out of His loving bosom ? So it is with the soul that is really taught these blessed lessons : it never does so much as when it does nothing ; it is never so active as when it is most passive ; it is never so strong as when it is most weak : it is never so full as when it is most empty ; it is never so wise as when it is most convinced of its own folly ; and it is never so satisfied with Jesus as when it is most dissatisfied with itself.

But you will observe that the psalmist was not enjoying this at the time ; he was panting after it. It was indeed the longing desire of his soul, but he was not settled down in the sweet comfort of it : and yet there was that in his heart which was preparing him for it ; which had opened his eyes to see

the beauty of it; which had raised up a longing and panting in his soul that he might enjoy it: and therefore he adds, "Let Thy mercies come also unto me, O Lord, even Thy salvation, *according to Thy word.*" What word was this? Not the bare letter of the Word, though salvation always comes agreeing with the letter of the Word, without money and without price, rich, glorious, unbought, and free. But the word of which he is here speaking is the word which God had applied to his soul, upon which He had caused him to hope; the first testimony which He had dropped into his heart, the first living evidence in his conscience, sealed there by a divine witness. Now this word which had quickened him, upon which God had caused him to hope, in which he trusted, and upon which faith was exercised and hanging, had respect to salvation, and God's salvation, not man's. "Even *Thy* salvation." He had been put then, into a waiting posture; he had been brought into that state of emptiness, helplessness, insufficiency, and creature-nothingness, which had prepared his soul for the manifestation of this rich salvation. He wanted no half-salvation, no mixed salvation; no blended medley, part of grace and part of works; but he wanted God's salvation, and God's salvation alone; for he says, "Even *Thy* salvation"—salvation designed by Thee, salvation accomplished by Thee, salvation manifested by Thee, salvation bearing Thy stamp, and carrying Thine impress, salvation witnessed by Thine Own power, salvation lifting up the soul into the enjoyment of Thyself. Now nothing else than that salvation can ever satisfy a soul which has had the word applied to it, upon which God has caused it to hope. All other salvation will never reach to the spot where condemnation is. Everything external here fails; everything outward is here at fault. God's salvation, ratified by God's power, attested by God's Spirit, and brought home to the soul by God's own operation, is the only salvation that can give an answer to him that reproacheth us; and this will always flow in sweet accordance with the word of promise upon which God has caused the soul to hope; it will always flow in sweet union with that word which has dropped into the heart, and by dropping into the heart has communicated life, light, and feeling.

If you are a living soul, you will know some of these workings. Is there a day in your life that you escape reproach?

Do you escape it from the world? If you do, it is because you are of the world. Do you escape it from your own heart? If you do, it is because your heart is like a piece of the nether mill-stone. Do you escape it from professors? If you do, it is because you are one with them. Do you escape it from the devil? If you do, it is because you are a subject of his kingdom. But if you are brought out of the world, out of the professing church, out of the kingdom of Satan, and set down into the kingdom of God, you will have all these inward reproaches working death and condemnation in your soul; and you will be so convicted of your own helplessness, inability, and impotency to answer any one of these charges that the longing cry and panting desire of your heart will be, that the mercies of God should come into your heart, and the salvation of God visit your soul; that by them, and them only, you might have wherewith to answer them that reproach you.

But you may be very weak in the divine life, very tried and exercised in your minds, very full of doubts and fears in your souls: and yet here is the door by which you can come in. I am not going to open the door wider; it is as wide open as it can be to let in every quickened soul. Every quickened soul knows these three things: internal reproach—"For thy sake I have suffered reproach;" helplessness and inability to answer these reproaches; and a longing desire that God, by the manifestation of His salvation, would plead our cause, bring us to the light of His countenance, and overcome our enemies by giving us an answer of peace and love in our souls. Now every living soul can come in with these three evidences—reproach, helplessness, and longing desire after God's salvation. Is not this a low standard? Well, if you can come in here, there is a reason to believe that God the Holy Ghost has put these evidences into your heart. And these will be no half-hearted evidences: they will not be perpetual, I grant, but they will be at times kindled most fervently in your soul. And the more reproach comes in, the more you will want reproach *answered*; the more you feel condemnation, the more you will need salvation; and the more you feel your own helplessness, the more you will want God to manifest His strength in your weakness, and give that answer to these accusations which you are unable to give yourselves.

I leave these remarks in God's hands: and if you have an internal testimony that you have experienced these things in your souls, may it be His blessed will to seal home these words with power upon your heart, that you may have all the comfort, and then you will render to God all the glory.

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AN ACCOUNT OF THE LORD'S GRACIOUS DEALINGS IN PROVIDENCE  
AND GRACE WITH THE LATE

MOSES THOMAS BOARER,

A DEACON AT HANOVER CHAPEL, TUNBRIDGE WELLS.

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*(Continued from page 302.)*

TIME went on, and I was put back to my proper work and extra shilling per week; but the steward would not let me alone, and seemed determined to move me from my cottage to one in the midst of the Park, whence it would be difficult for me to get my family of small children to chapel. I frankly refused to go, and gave notice to leave, which was not accepted. The matter was carried to Lord Henry Neville, who said I was to keep quiet; they would not move me against my wishes. I have been since informed that the Marquis told the steward to leave me alone, and make me comfortable where I was. I am still in the same situation, and live in the same cottage, and have seen the steward cut down by death, and helped to carry him to his grave. He was cut down with a stroke, and though a young man, he never recovered. In the morning I heard him cursing a labourer on the estate. Little did I think that would be the last I should see of, or hear from, him; but so it was, for in the evening he was cut down. Might I not say, "What hath God wrought for me and in me too!" I have not lived this life without persecution and opposition. I live among a High Church people, and I hope God has for the most part kept me honest in spiritual things. This has caused a separation from professor and profane. I have been brought to dwell among my own people, who have been very kind to me in all my troubles and distresses.

The Lord raised up to us a great friend in a lady who joined the church. I give a few instances of her kindness. She once paid our shoe bill, and gave me a new suit of clothes. My clothes were so shabby that I felt ashamed to appear in

the chapel on Sundays. She promised me a coat if I would go to a certain tailor to be measured. I went, and he said, "You must have a waistcoat;" so I was obliged to tell him that the lady had told me to be measured for a coat only, and I would pay for the waistcoat myself. However, he saw the lady, and I afterwards received a letter from her, telling me to be measured for a suit. But before this letter came, these words kept following me, "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" (Matt. vi. 30); so that when I received the letter, that scripture was fulfilled in my experience. Accordingly, I had a new and good suit of clothes. On another occasion she gave us all a pair of new boots each, which made me and my wife look on with astonishment, while the Lord did wondrously. One Christmas she gave us five pounds in a sealed envelope, and during the following summer she called me to her house, and gave me another five pounds. About three months after this she was found dead in bed, having died in the night a rather peculiar death, which was a great surprise to all the church. The Lord raised her up for a purpose, not only to us, but to others also; but it was not for long. He raiseth up one, and pulleth down another. The news of her death was a great blow to us, but the Lord made me to give her up freely. The same night, when on my knees, with melting heart and weeping eyes, I was enabled to love and praise Him for all His mercies to me and mine, while He assured me that He raised up my friends, and that they were all in His hands; that He had provided, and would provide for me. And I have proved Him my God and Father, both in providence and grace.

Some time before the death of this friend, the Lord sweetly blessed my soul while hearing Mr. Oldfield preach at a thanksgiving service. His text was Song ii. 3, 4: "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." What I felt no human tongue can tell, realising as I then did, my sonship for the first time. What a banqueting I had, without a doubt in my soul for the time being. The Sunday previous our pastor's text was, "My son, give Me thine heart." His ministry proved me to be a son, but I could not then call God my Father. But



while hearing Mr. O., under the gracious influence and power of the Holy Spirit, I could call God my Father, and felt the thin veil which I have before mentioned taken from before my mind.

“ Not with our mortal eyes  
Have we beheld the Lord.”

I had been looking to behold Him with my bodily eyes; but no, it was a faith's view of God as *my Father*, Christ as *my Saviour*, and *my King*. But sure I am we must be brought here to know it. I thought after these gracious manifestations I should never doubt again, but I have, even to question the being of a God. Such desperate states have I got into that I have doubted if I had any grace in my heart at all.

This brings me to the close of the forty-first year of my life. “Thou shalt remember all the way the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart,” &c. (Deut. viii. 2). What follows will be set down and dated as I travel on. May God keep me honest, and help me to bring forth matter to His honour and praise. “Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake” (Ps. cxv. 1).

June 24th, 1901. Seven long months of affliction in my dear partner, and seven months for the most part of darkness in my mind. Very little blessing under the preached word; sometimes a crumb, which one would prize in these dark days. Truly the days of darkness are many. O, the amazing corruptions of one's fallen nature!

“ Where is the blessedness I knew  
When first I saw the Lord? ” .

On entering on this affliction, hymn 871 was made somewhat sweet to me, especially verse 3:

“ Know whom the Saviour favours much,  
Their faults He oft reproves;  
He takes peculiar care of such,  
And chastens whom He loves; ”

so that I felt to be under the Lord's chastening hand. In January last, Heb. x. 32, followed me for days: “But call to remembrance the former days,” &c., also the words, “The troubles of my heart are enlarged: O bring Thou me out of my distresses!” (Ps. xxv. 17), and Ruth i. 20, 21: “Call me not Naomi, call me Mara,” &c. O the bitterness of my mind! Truly one has to walk the darkest paths alone, and

follow in our Master's footsteps. How we need grace to be still, and know that He is God! Sept. 8th. I have had a few crumbs to-day from the Master's table under the ministry of our pastor. His text was Mic. vii. 7: "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me." Truly I felt I had nowhere else to go. This chapter seemed my experience in a great measure. At the close of the service, hymn 393 was given out, which entered into my soul, and my heart melted like wax; from which I believed that deliverance was at hand, which proved to be the case.

Sept. 10th. My poor wife taken to the T.W. Hospital to undergo a serious operation. O how I shrank from this trial! It seems more than I can bear. Trials in the family, in my circumstances, and in my soul, and now the darling idol taken from me, and I do not know if I shall see her again alive. O the bitter tears I have shed, and the sighs, cries, and groans, that have gone out of my heart to the God of heaven on her behalf, until my pillow has been almost soaked with tears! And yet there was a little joy mingled with the grief, as I felt a little hope spring up in my soul that the Lord would hear me, because I had liberty in pleading with Him. 14th. My grief almost unbearable. I tried to think of the sufferings of the Son of God, what He went through and endured; what a Man of sorrows He was, and how deeply acquainted with grief, Isa. liii; when suddenly these words fell with power into my soul: "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted." And He seemed to say to me, "I have borne it all for thee." O how my heart was broken with this view of a suffering Christ, as I beheld Him by faith oppressed and afflicted, led as a lamb to the slaughter; and "as a sheep before her shearers is dumb, so He openeth not His mouth." What submission to His Father's will! How humbling to my rebellious heart! I wept for joy, because I believed it was all for me. Little did I think that my dear wife was at this time undergoing the operation; but so it was. I received a letter the next morning, saying it was over, and that she was going on favourably. How good of God to withhold it from me, and in the meantime bless my soul! I went upstairs, and on my knees tried to thank Him for His mercy to her and to me. Sunday, 15th. I had a good time in

prayer at the early prayer meeting. Mr. N. spoke from Jer. xiv. 8, 9; "O the Hope of Israel, the Saviour thereof in time of trouble," &c. The Lord was pleased to bless my soul under the two sermons preached from it, especially in the evening, when my cup was filled to running over. I proved the goodness of God to me in this time of trouble, when none could help me but He who is "the Hope of Israel, and the Saviour thereof in the time of trouble." He also opened the hearts of friends, specially one, to contribute to my necessities. "O that men would praise the Lord for His goodness, and for his wonderful works to the children of men!" 25th. Received a letter and a telegram from the hospital to go and see my wife, as she was much worse. This was a great blow to me, and I began to think the Lord was about to take her from me. I went burdened to the hospital, praying, sighing, groaning for her life to be spared to me and the family; knowing that I should not have been sent for, unless her case was serious. I found her somewhat revived. She had been unconscious for a day and a night, her life apparently almost gone. She told me she did not expect to see me and the children again; but the Lord in a measure restored her.

Oct. 13th. Enjoyed a sweet season at the early prayer meeting. The last hymn given out, 551, was sweetly blessed to my soul; particularly the last verse:

"Shelter'd in His wounded side,  
Now no ill can me betide;  
From the tempest cover'd o'er,  
One with Him for evermore."

What I saw and felt in that Rock I know not how to write. I seemed to get by faith into the wounded side of the Lord Jesus Christ, sheltered from all the terrible blasts of the wicked one, freed from sin for the time being by the application of His precious blood to my soul.

"And that they may safe abide,  
He's the Rock in which they hide."

Words fail me to tell the joy I felt. This hymn prepared me for the morning service. I could scarcely refrain from weeping, so suitable were Mr. N.'s prayers and sermon. Text, Ps. cv. 17-19: "He sent a man before them, even Joseph, who was sold for a servant," &c. O how God prepares a Man to go before His people!

Sept., 1902. For eleven months my pencil has been quiet; but it has been a season of trial and sorrow, with some helps

intermingled. It has seemed sometimes as though all spiritual life had gone quite out, and the power of indwelling sin and love to sin were all alive. And I feared I should be left to commit some dreadful sin, and bring disgrace upon my profession and the cause of God. The path one is called to tread is so mortifying to flesh and blood, and so galling to the natural mind; I find every evil and abomination in my heart, and if left to myself, there is no knowing what I may fall into. But so far I have been kept outwardly by the mighty power of God. Yet in the midst of all this I have at times felt and realised pardoning mercy in my soul.

Dec. 29th. Still in the furnace of affliction. This Christmas has been one of fasting, instead of feasting, with me; the Lord has wonderfully provided, but has withheld the enjoyment of His bounties from us, both of us being laid aside with influenza. O how I do need faith to trust in God, and to drop my vile head in the dust before Him! Hath not our heavenly Father a sovereign right to do with us as He will? The word says, "He doth not afflict willingly nor grieve the children of men" (Lam. iii. 33); and we have to learn that the rod is for the fool's back. "Fools because of their transgressions" are afflicted. We are commanded to think it not strange concerning the fiery trial which is to try us, as though some strange thing happened unto us (1 Pet. iv. 12). But the fire burns and tries us; it is intended to do so. Many strange things have happened to us, which are wrapped in mystery, that try us much. We have now a very painful case, which makes the waters very bitter; at one time we should have said, "How can we drink them?" when the puny arm of rebellion had been lifted against God. Notwithstanding the many prayers I have put up to the Lord on this account, things get worse and worse. "Now," says the enemy, "of what use is it for you to pray?" Faith gives way here, and the soul sinks; sense and reason work; self-pity prevails, and swarms of evil thoughts arise from the old, corrupt nature, which savours of Satan and the bottomless pit; and nothing but the almighty power of God can lift us out of such places. But He says,

"I'll work in thee both power and will,  
Thou shalt in Me believe."

May 23rd, 1903. Mr. Newton took for his text, Zec. xiii. 8, 9: "I will bring the third part through the fire," &c. I

again felt the power and witness of the preached word in my soul. I seem to be burned out of everything through the exceeding hotness of the furnace. The fire must try every man's work, of what sort it is. O to be of the third part, who shall be brought through! I fear much of my supposed experience will have to be cut off; but the Lord will look after His own work in my soul. Yet I have heard well. It makes the lame man to leap as an hart, and the tongue of the dumb to sing. What a rough and rugged way to the kingdom above! Providential mercies continue, and afflictions abound.

Dec. 25th, 1904. At the early prayer meeting this morning I had a glimpse by faith of Incarnate Deity. I believed in my heart that the Babe of Bethlehem was the eternal Son of God, who was laid as a Babe in real human flesh in a manger, where cattle fed, while His Godhead held up heaven and earth. What condescension was this—for the eternal Son of God to humble Himself, and take our nature (sin excepted) into union with His divine nature. He took on Himself the form of a Servant. How I have been tempted to infidelity respecting the birth of Christ and His coming in the way and manner He did! But how differently I feel now, and as much believe it as I before doubted. Yea, more, I embraced this dear Babe in the arms of my faith, calling Him all the sweet names I could think of, my heart being humbled within me, while tears of love and joy flowed from my eyes. O when enabled only to believe, all things are possible.

Nov. 13th, 1905. My pencil has been silent for many months, but not my mind. I have had much exercise both spiritually and temporally. The great deep of my heart has been broken up, and circumstances have conspired to urge it on; so that I have scarcely known how to bear it. The questions have arisen in my mind, "Do I fear God? Is there a God to fear? Do I really possess an immortal soul? Am I born again of the Spirit? Have my previous exercises been a reality? Are there such things as the operations of the Holy Spirit? Have I ever been wrought upon by Him?" Such darkness and bondage I have been the subject of, both in public and private prayer, and when reading the Word of God. We have to be weaned from good men and bad men, from good works and bad works, that we may wash our filthy garments in the precious blood of Christ. For temptations,

unbelief, and sins of the foulest nature plague and defile the soul; so awfully low are we sunk in the Adam Fall. O when shall I reach the land I love, and meet no Canaanite therein? But is it all sin, sorrows, trials, and vexations? I trust not. Sometimes I have heard the word with comfort, or have been helped in prayer; just a sip now and then by the way. But all the things I have written, and others too numerous to mention, assail the soul when under desertion by God; so that we scarce know where we are or whom we serve.

I heard Mr. Popham, of Brighton, well on August Bank holiday, from 2 Cor. iv. 16—18; "For which cause we faint not," &c. Also our pastor on Nov. 12th, whose text was, Jas. i. 13—15: "Let no man say when he is tempted, I am tempted of God," &c. I was favoured too in public prayer in the afternoon of the same day with nearness and access to the throne of grace. The hymns given out being on anticipation of heaven, broke my hard heart. In conversation with the friends, Rom. ix. 22, 23, solemnly arrested my mind, and I quoted it to them: "What if God, willing to show His wrath, and to make His power known endured with much longsuffering the vessels of wrath fitted to destruction." And as I compared this with what follows, "And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory," my heart was like a flowing brook; to think that I the least of all, should have a good hope through grace that I am a vessel prepared for glory, unworthy as I am. This was after having experienced a season of personal coolness both from the church and the pastor, who, although a real friend, seemed to keep me at arm's length in spiritual things, though not in the ministry of the word. This was perhaps unintentional; but what I felt under it I cannot express. But in the hands of God it was made the means to wean me from man, that I might trust in God alone both for things temporal and things spiritual. What idols I should make of good men, were it not for these things. What restless days and sleepless nights I have passed on this account. This was a welcome change for me; for now I enjoyed again sweet union and communion with the saints of God and His servant, brought together again as the heart of one man.

March 25th, 1906. Mr. N. preached from Lam. iii. 39, 40. I heard the word with power and sweetness. Here a

living man is complaining, a man for the punishment of his sins, and the various ways the Lord afflicts His people. How little in the present day we hear of the afflictions of the soul, experimentally felt and known! How few we see burdened like a woman in travail, with the pangs of their sins! I trust I know the afflictions of the soul, and often cry out with the prophet, "Woe is me, for I am undone! O that I had never been born!" Sin is a grief and burden to me; and I have had these things traced out by the ministry. O "let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens;" for to whom else can we go? He has the words of eternal life. When our ways are searched and tried, what can we say or do, but look alone to Him for mercy from whom only it can come?

May, 1907. I have for some time neglected my diary through ill-health. In temporals we have fared better; though I have been a prisoner in body and mind, and could not come forth; feeling the truth of this scripture: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby" (Heb. xii. 11). I hope I have found it so; I have wondered what was coming upon me, still having a sick wife and afflictions in the family. But on March 31st, I heard our dear pastor with much sweetness and power from 2 Cor. v. 14, 15: "For the love of Christ constraineth us," &c. As he spoke of what that love could do, and of the places the soul is brought into, to try the power of that love, my heart was broken and melted within me. I felt the power of that love in my soul, which constrains us to follow on and press through. He quoted the scripture, "Whose fan is in His hand, and He will thoroughly purge His floor, and gather the wheat into His garner," &c. (Matt. iii. 12), and said, whatever purging this grain of corn might have, it would not be finally blown away, but the chaff would be; not the wheat, because the love of Christ constraineth us. This was Easter Sunday, and truly I felt it a resurrection morn to my soul. How I should have liked to have gone on to the Common, instead of going into the vestry to dinner, and there have dipped my morsel in the vinegar of Christ's sufferings and death, and meditated on His burial and resurrection! What were my bitterest sufferings to His, when

bathed in Christ's love and blood, attended with a sight and sense of my own baseness, vileness and utter unworthiness of His goodness, mercies, and longsuffering! My sorrows were gone for the time being, for the love of Christ constrained me.

Sept. 12th, 1909. Had a good time again under the preaching. Text, 1 Pet. v. 6, 7: "Humble yourselves therefore under the mighty hand of God," &c. O to think that the great God whom I profess to serve should care for me, vile, sinful, polluted wretch as I am, yet helped at times to cast all my cares upon Him, and to realise that He cares for me! I dare not contradict it when faith is in exercise. Unbelief flies before real faith, which laughs at impossibilities, and says it shall be done. O, to live under the influence of faith, where we can trust the Lord for all things in life, in death, and beyond the grave! When under the influence of faith, sin has no dominion; for we are not under the law, but under grace. Sin is under our feet for the time being. I would that it may never rise again; but not one atom of trust is to be put in the carnal heart; it is deceitful, and above all things desperately wicked. So we cannot look there for safety, but to the Burden-bearer, "Casting all your care upon Him, for He careth for you."

Jan. 9th, 1911. This day I was chosen by the church to be one of its deacons, one deacon having passed away, and another having gone abroad; although I was laid aside with dyspepsia. Lord, give me grace to fall into Thy hands, to do with me as seemeth good to Thee.

Sept. 21st. Still in affliction's furnace. Went to the hospital, and was advised to go in. On Oct. 3rd I went in. I was greatly tried, and brought low in body and mind for the first fortnight. I was then examined under chloroform, and the doctors decided I must undergo an operation, if I would consent. This I had very much dreaded, and continued to pray against it, but these words kept coming to me,

"He undertook, and must go through." (153.)

I was led to consider what the Lord went through to redeem His people, and to view Him as God as well as Man. Had He been only Man, He must have failed to accomplish what He undertook. He prayed, "Father, if it be possible, let this cup pass from Me; nevertheless, not My will, but Thine will be done." There was no passing away of that cup without His drinking it; and I found there was no passing away of



my cup except I drank it. Look which way I would, there was no way out of it; taking it to be the voice of God, which made me tremble, I thought of the words of Habakkuk: "O Lord, I have heard Thy speech, and was afraid. . . . When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones" (iii. 2, 16). I sank very low in mind and body, until the Lord brought me to yield my all to Him, my wife and family, my body and soul; realising that I was in safe keeping. Necessity compelled me to drop into His hands. On Oct. 16th I underwent the operation, being 3½ hours under chloroform. When I came to, I found my body was bound up very tightly, and these lines came powerfully to my mind:

"I've bound thee up secure,  
'Midst all the rage of hell." (1082.)

Also the following:

"And fix'd my standing more secure  
Than 'twas before I fell." (94.)

A few days after, hymn 246 was made sweet to me, especially the last three verses. But after losing the sweetness and power of these things the enemy tried to bring me into fear and unbelief; but hymn 411 came with much sweetness, particularly verses 3 and 5;

"This covenant, O believer, stands  
Thy rising fears to quell," &c.,

and I was again delivered. On Nov. 7th I was released from the hospital. After I had been at home some weeks, I was surprised that I did not get better. I was led to question my wife whether there was not something growing. She then told me that I had cancer on the liver, which was too far gone to be removed, and therefore the operation was not a success. More trial for faith—an afflicted body and an afflicted wife. Surely the Lord has hedged me in on every side. What His purposes are I know not, but want to be still, and know that He is God. Dec. 31st. The Lord has crowned this year and this affliction with His providential mercies, having raised up kind friends to supply our needs; so much so that I have been amazed at the goodness and kindness of the wonderful God I serve. For although I have received no money from my employer, the Lord has made it all up.

Jan., 1912. After being absent from chapel for thirteen weeks, was favoured to go and stay for the three services,

the Lord blessing me with sufficient strength, and I hope also with humility and love, and a desire to praise Him for all His mercies to me and mine. Mr. Newton took for his text Prov. x. 28, which was some comfort and consolation to me, believing it would be well with me. So also was hymn 11 given out by friend W. :

“Thy mercy, my God, is the theme of my song.”

#### CONCLUSION.

As the pastor of our departed friend and brother, I may be expected to add somewhat to his testimony; but I would rather leave the plain, honest, and faithful statements to speak for themselves, having the firm belief that they will be commended to the consciences of all tried, godly persons who may read them. I pray it may be so. He passed peacefully away on March 6th, 1912. And may it please the Lord to raise up others to come and fill the increasing gaps which death is making in our midst as a church and people.

JOHN NEWTON, Pastor.

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### A HIDING PLACE.

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“Thou art my Hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.”  
—PSALM xxxii. 7.

THE holy, humble confidence expressed in this verse is the fruit of what God has done in a man and revealed to him, as recorded in the earlier verses. The psalmist begins with that wondrous exclamation that awakens in every living soul that has not had forgiveness, the desire for it. “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” Sinners we are—do we want it? do we long for it? Are we guilty? are we carrying guilt? There is a God who forgives sins, and a God in heaven who multiplies pardons, forgives iniquity, transgression, and sin. Do we ask the Lord for His receipt of that pardon Christ procured for all His children, when on the cross He said, “It is finished”? No blessedness, no good can be compared with the forgiveness of all sin. It delivers the man from guile. Every one under the power of it is an honest, guileless person in his spiritual disposition and affection. Therefore “blessed is the man unto whom

the Lord imputeth not iniquity." Pardoned sinner, bless God you are unable to forgive yourself. It is good if from time to time we are condemning and judging ourselves. I was glad to be at that business this morning—judging myself, condemning myself—a poor, guilty, weak worm, not fit for God's presence, yet unable to do without it; not fit to pray, yet unable to leave off. What a good thing it is to condemn oneself! bless God for it. People think that a low, legal thing, but it is not so. A man under legality may be trying often to excuse himself; but a sinner under the power of justification is unable to condemn himself sufficiently. He wonders at God's lovingkindness in shedding His blood for him, and says,

" Why me,  
Who must for ever lie in hell,  
Were not salvation free ? "

And is it not wonderful to you who have had forgiveness and get it at times, that under its power you cannot condemn yourself enough? " Yea, what clearing of yourselves " in all those evil things you walked in: " yea, what indignation " against yourselves; " yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge ! " (2 Cor. vii. 11)—what abhorrence of those wrong ways and crooked things that broke the guileless heart of the Lord Jesus. The man is without guile then; his heart is full of faith; it is not a double heart; he asks without wavering, believes God is able to give all he needs. Every child of God comes into a measure of this experience.

We must not be too much cast down if we are obliged to say we have not had that. God who gave it to the thief on the cross, to the publican in the temple, to Saul of Tarsus praying in the street called Straight; who gave it to Peter and restored him, to Manasseh, and to David—that blessed God can give it to us. Bless His name for a free pardon. We can never too well believe this, that we must be *receivers* of pardon, not obtainers of it. This word is not used without a purpose—" vessels of mercy " (Rom. ix. 29). God will have His children know that they do not procure mercy, but receive it. A receiving vessel of mercy is a vessel of honour, made meet for the Master's use.

Well, but do these people get into fresh trouble after pardon and justification? Yes. " When I kept silence, my bones waxed old through my roaring all the day long. For day

and night Thy hand was heavy upon me ; my moisture is turned into the drought of summer." What a change!—from a warm, living, blessed, comfortable condition, like a plant taking up moisture and giving out blooms! So were we once ; but when the rain no longer comes, we wither and die in experience. And there is a cause of all this change. Said the psalmist, " I acknowledged my sin unto Thee, and mine iniquity have I not hid." " I did confess it was my fault, was obliged to confess it, had the spirit to do it." My friends, confession makes up a large part of the exercise of a child of God in prayer. He must be at it ; he may object to confess, but God will have it. We may try to cover our sins in prayer, but He says, " Only acknowledge thine iniquity ; " and we have to do it. When He will bless us, He will have us to confess our sins. " I acknowledged my sin unto Thee." It has come out ; God has set it before us in the light of His countenance : " Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance " (Ps. xc. 8) ; and then we have to set them before our own eyes, and before Him in supplication. If we are shut up in confession, we shall be shut up in condemnation. When He will set us at liberty by a fresh pardon, we shall be confessing our sins that have procured the bondage ; for the Scriptures say, " Only acknowledge thine iniquity." " If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." " He that covereth his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy " (Prov. xxviii. 13). David walked in this path, and we must walk in his footsteps : " I said, I will confess my transgressions unto the Lord "—" I *will* do it, I have a mind to do it." And no excuses shall accompany this confession ; it shall not be, " The woman whom Thou gavest me, etc." ; " This circumstance was too much for me : " or, " I was caught unawares " ; none of that. " I said, I will confess my transgressions." I am glad when I can do this, when I can confess, and let all go out to the Lord. There is a kind of sweetness in it, a liberty ; and mercy is coming, is on its way. He who is at this business will soon find he is a vessel of mercy. So David : " And Thou forgavest the iniquity of my sin." The Lord will not always keep at a distance, hold a grudge, always be contending, lest the spirit should fail before Him. No, He is a good God ; He multiplies pardons (Isa lv. 7).

Now, what was this experience of David's recorded for? Is it of interest to us? It is so long past; is it likely to be of any service to us? That is what it is intended for. Therefore we read, "For this"—this mercy to me, this testimony—"shall every one that is godly pray unto Thee in a time when Thou mayest be found." My friends, the Holy Ghost says by Paul, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). O troubled sinner, look at the psalmist, and take courage. See where he went, and what he did; and then what? The Lord forgave him; and he says, "This shall be part of the inspired Scripture, to set forth God's gracious character, and say to sinners, 'Go on waiting and confessing.'" "For this shall every one that is godly"—that is set apart for Himself—"pray unto Thee" when they come into new guilt, "in a time when Thou mayest be found." How long is He yet to be found? As long as the world stands, as long as a guilty sinner is found on his knees. "Surely in the floods of great waters they shall not come nigh unto him." He shall hear their roaring, watch their approach with fear, and think, "They will swallow me up." "No," said the psalmist; "I had the same experience, and found the Lord's mercy: and this is written for you, that you may wait on the Lord." Has a child of God been long without hearing from Him, under some guilt or deadness, trying to pray and unable? Well, go on praying, though it has been so long. Remember what the Holy Ghost says by Peter: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8).

"Judge not the Lord by feeble sense"

and reckonings; but wait on Him, wait on Him; wait, I say, on the Lord, for He is "good unto them that wait for Him, to the soul that seeketh Him" (Lam. iii. 25).

There are two reports I want always to be giving out. First, an evil report of human nature. O the damage it does, the grief it brings, the shame it covers one with, the evil tendency of it, the powerful working of it, the constant trend of it in the wrong direction! We have in us that wicked spirit that says to God, "Depart from me, I desire not the knowledge of Thy ways." The other is a good report of a

great God. Who can speak well enough of Him? What a God He has shown Himself to be in Christ to some of us! a God of love, of grace, of goodness, who justifies the ungodly, guides the foolish, gives sight to the blind, cleansing to the filthy, holiness to the polluted, and heaven to those who deserve hell. The Lord give us to feel the attractions of Himself as He is revealed in Christ!

Now says the psalmist, "*Thou art my Hiding place.*" This is the Lord, the Lord Jesus, Almighty God, the sacred Man, the Hiding place. A hiding place implies a storm. A need of one is some external evil. Do we fear a storm, as if perhaps *God will appear to be against us*, and we see what we deserve? The Lord turn our eyes to Christ, give us to look at Him. What a Christ He is! He is suitable to be a Hiding place, able to be it, willing, determined to be it for sinners. He is suitable because He is God and Man, and He lets out from His divine Person as God-man such gleams of glory, love, grace, and mercy as will make all who see them believe He is suitable to be a Hiding place to them. But here we have to say we are very blind. We can hardly bear to look on the beauty of Christ when it breaks on our spirits, it is so glorious. Yet what sight so sweet, so soft and softening, as the sight of God in Christ? Consider what is the storm. That of *deserved, divine wrath*. Why is Christ a suitable Hiding place from that? Because that storm broke on Him. I wish the Holy Ghost might be pleased to give every living soul such a sight of that as would deeply affect and effectually draw each one to the Lord Jesus.

"On His dear head O what a storm  
Of awful vengeance fell!"

Why is He suitable as a Refuge and Hiding place? Because He shed His blood for His people, and put away their sin by the sacrifice of Himself. He left nothing for them to endure, took all the wrath away, swallowed up death, destroyed him that had the power of it, that is, the devil; brought in everlasting righteousness, and rose from the grave a Conqueror, and is now at the right hand of the Father a Hiding place for sinners.

A hiding place is a place to which distressed people need access. In the gospel, in the death of Christ, in the righteousness of Christ, in the resurrection of Christ sinners redeemed have a *right* of access given them. If that truth were but

made out to us, how good it would be! It is more than we can take in,—what it is for a sinner to have a right of entrance into Christ the God-man, to find Him a Hiding place where no storms can come. How safe he must be! Look at that beautiful word, “My.” Did we ever get there, and feel that He covered us, feel solemnly and sweetly that the dear Saviour, the only beloved Saviour of sinners, really was a covering to *us*, that *we* could in some simple, powerful act of faith say to the Lord, “Behold, O God, our Shield, and look upon the face of Thine Anointed”? Why, He was our Hope, our Hiding place then; but we need the testimony of His Spirit over again. Living souls must have living bread; needy souls must have new testimonies from God; else they droop, their courage fails, their hope dies down, their faith becomes languid.

“Thou art my Hiding place.” We need a hiding place from *the wrath of the devil*. He comes down on poor sinners having great wrath, with furious temptations, knowing that he has but a short time; and they fear they shall be swallowed up alive, and go down into the pit. What should we do if there were no Christ to go to in times of temptation? Believer, listen to what Hart says,

“Are you tempted? So was He.  
Deserted? He was too.”

And therefore, as Paul expresses it beautifully in the Hebrews, “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted” (Heb. ii. 18). O what a Hiding place! a tempted sinner running to a once tempted Saviour!

“He knows what sore temptations mean,  
For He has felt the same.”

We can never get too low for Christ; we may for a minister, we may get out of his depth; but not for a once tempted Christ. And if our souls by faith can run to Him when we are tempted, we shall find Him a Hiding place.

And He will be such from *the wrath of man*. Doubtless His people will have to bear more of that actively than they have of late or are bearing now. It will be again a matter of aim, in some form, to exterminate the saints of the Most High. And what shall we do, if a man's foes are they of his own household? What if that shall again become active amongst men in fearful ways? what if again a son shall be

at variance against his father, and the daughter against her mother (Matt. x. 35—39)? O if the two seeds are in a house, how solemn! If God allows the seed of the serpent to rise up against the seed of the woman, what then? for these must hate and oppose each other. The good shepherd in Zechariah was loathed of the foolish shepherds, and his soul loathed them (xi. 8). But Christ is a Hiding place from the wrath of man. Ah, if we have to leave father or mother, house or lands for His sake, we shall have eternal life in the end, and in this world a hundredfold.

And "Thou art my Hiding place" *in the hour when heart and flesh shall fail*. There is only one Hand to sustain us then, one Life to keep us alive, only one Voice to strengthen our faith.

So it follows, "*Thou shalt preserve me from trouble.*" It is about 40 years ago since, when in sore affliction, this scripture was spoken powerfully to my spirit by the Lord. I said, "It cannot be for me, for I am in trouble; I cannot be preserved from it, for I am in it." May He say to others what I believe He said to me.—"Trouble shall not destroy you." I was sure of it; and then I could see this word to be full of beauty and meaning: "Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." This shows not that we shall have no trouble, but that God will bring us well out of it. My faith saw that wherever I had trouble, God would plant a deliverance; and I hope to see it down to the end.

By this word, then, I understand the Lord's coming to His children in their various conditions and afflictions, speaking to them, sustaining them, guiding, and delivering them. In one Psalm we find it said, "I sought the Lord, and He heard me, and delivered me from all my fears;" and a little lower down, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. xxxiv. 4, 6). We may get those two songs of deliverance compassing us about. Take the first deliverance,—from our fears. We are saved from our fears of being deceived, by some divine testimony, by hearing a voice behind us, saying, "This is the way, walk ye in it" (Isa. xxx. 21); from our fears of not knowing Christ, by some believing view of Him given by the Holy Ghost; we are saved from our fears of not profiting by affliction, by the sanctifying operation of the Spirit coming



into our hearts. If we can commit our way to God, He will look after us: if we pour out our hearts before Him, He will listen. The psalmist says, "In the Lord put I my trust; how say ye to my soul, Flee as a bird to your mountain?" (Ps. xi. 1). That was a holy confidence, a blessed deliverance from the fears which at other times filled him; as when he said, "I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape" (1 Sam. xxvii. 1). "In the Lord put I my trust." "Why boastest thou thyself in mischief, O mighty man?"—as if he said, "You think you will get the victory and overcome me, because the Lord does not appear; but why boastest thou?" The mighty man might say, "Because you are weak, you have no resources." "O," says the psalmist, "the goodness of God endureth continually—though now I lack the sweet power—it endures; therefore do not boast." (Ps. lii. 1.)

Bless God for saving us from our fears; but sooner or later, we shall get deliverance from the trouble. Some troubles are past already. We can say, "I had that trouble, and He brought me out." Here and there according to His mercies He has put deliverances. He has made our hearts rejoice and dance even in the trouble when He has given the deliverance by faith, and we have said it would come. Faith will bring a good report. We shall say,

"David's Lord and Gideon's Friend  
Will help His servant to the end."

Ah, heaven will be very sure sometimes. The end is sure; it is good. "Better is the end of a thing than the beginning thereof" (Ecc. vii. 8).

So may we be enabled to believe, and have a humble, holy confidence in that God we trust. The Lord help us to think upon His name, that He is true and just, and will perform the good word He has spoken to us. J. K. P.

The poorest Christian in the world whose heart is right with God, sees good things with such convincing love that he embraces them, and ill things with such a convincing hatred that he abhors them.—*R. Sibbes, D.D.*

Every member in the communion of saints hath some qualification for the good of the whole body.—*R. Sibbes, D.D.*

## GOD'S WAY TO BE MARKED WELL.

A MORNING READING BY JAMES BOURNE.

SEPT. 26th, 1898.—Ezek. xlv. 4, 5 : “ Then brought He me the way of the north gate before the house : and I looked, and behold, the glory of the Lord filled the house of the Lord ; and I fell upon my face.” May the Lord give us hearts to attend to His instruction, and not to go on in a way of our own choosing. We shall attend if we belong to Him ; for it is said, “ He that hath an ear, let him hear ” (Rev. ii. 7). This gate is the law brought into the conscience, and when the Lord comes in by this, how we tremble at the thought of doing anything to please God ! I a damned sinner at the gates of hell trying to please Him ! And we shall then see that all our very best deeds on which we rely are full of the greatest hypocrisy and the worst sins. There is nothing keeps men at such a distance as this trying to please God. He bids us to “ mark well ” this entrance ; for some who have been here, for want of long remembering the wormwood and the gall, turn aside quickly. The glory of the Lord is seen first in His law, in His perfection of purity and justice ; but that alone worketh a sense of His wrath in a sinner's conscience. Then His glory is seen in the gospel when a ray of mercy shines through those black clouds, which glory far exceeds the other (2 Cor. iii. 7—11). And if you have any of this glory come into your heart, let me entreat you for God's sake to beware of a quarrelling spirit, not considering the honour of God ; for this grieves the Holy Spirit, and drives you off leagues again. So fly from this as you would from a serpent.

“ And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof ; and mark well the entering in of the house, with every going forth of the sanctuary.” May the Lord make us willing to be taught. “ Mark well,” and do lay to heart His ways and the “ going forth.” How is this ? Why, Christ is forgotten, and we are so careful in all we have to do to give good weight and measure ; and then there comes such a soft complacency that we are quite pleased ; and all this is in the flesh. But “ let it suffice you of all your abominations ”—all that legal way. Mark it well. All

this self complacency gives way at the first slip of the feet,—if we do not give a beggar a penny. And this line of walk will bring on misery and despair. *Your business is to go to God, and confess.* Be sure you do not sit in the seat of judgment. We are to mark well God's way, and not to persevere in a way of our own. Paul shows how the Thessalonians entered into Christ; that they received the word "in power, and in the Holy Ghost, and in much assurance" (i. 5). "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land" (Ps. xxxvii. 34). "Keep His way." All that is done in our own way, in self-conceit and self-wisdom, will come to nought. It is our mercy to mark well the entrance not only into spiritual life, but in all we have to do, to get the testimony of God that we have not begun in our own way, and been guided by our own wisdom, but that He has led us. If we pray to our Father in secret, He will reward us openly. It will be shown sooner or later what we are about on our knees; and if we are rebuffed for a time to humble our pride, the power of God will be seen in our endurance, and in the end obtaining mercy.

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### CRUMBS FROM THE MASTER'S TABLE.

OF THE ETERNITY OF CHRIST. FROM A DISCOURSE ON THE ETERNITY OF GOD. VOL. I. P. 360. BY STEPHEN CHARNOCK.

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IF God be of an eternal duration, then Christ is God. Eternity is the property of God, but it is ascribed to Christ: "He is before all things" (Col. i. 17), i.e., all created things. He is therefore no creature. And if no creature, eternal: "All things were created by Him," both in heaven and in earth, angels as well as men, whether they be thrones or dominions (Col. i. 16). If all things were His creatures, then He is no creature; if He were, all things were not created by Him, or He must create Himself. He hath no difference of time; for He is "the same yesterday, and to-day, and for ever" (Heb. xiii. 8): the same with the name of God, "I AM," which signifies His eternity. He is no more to-day than He was yesterday, nor will be any other to-morrow than He is to-day. And therefore Melchisedec, whose descent, birth, and death, father and mother, beginning and end of days, are not upon record, was a type of the existence of Christ without differ-

ence of time. "Having neither beginning of days nor end of life; but made like unto the Son of God" (Heb. vii. 3). The suppression of His birth and death was intended by the Holy Ghost as a type of the excellency of Christ's Person in regard of His eternity, and the duration of His charge in regard of His priesthood. As there was an appearance of an eternity in the suppression of the race of Melchisedec, so there is a true eternity in the Son of God. How could the eternity of the Son of God be expressed by any resemblance so well as by such a suppression of the beginning and end of this great person, different from the custom of the Spirit of God in the Old Testament, who often records the generations and ends of holy men; and why might not this, which was a kind of a shadow of eternity, be a representation of the true eternity of Christ, as well as the restoration of Isaac to his father without death, is said to be a figure of the resurrection of Christ after a real death? Melchisedec is only mentioned once (without any record of his extraction) in his appearance to Abraham after his victory, as if he came from heaven only for that action, and instantly disappeared again, as if he had been an eternal Person.

And Christ Himself hints His own eternity: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father" (Jno. xvi. 28). He goes to the Father as He came from the Father; He goes to the Father for everlasting, so He came from the Father from everlasting; there is the same duration in coming forth from the Father as in returning to the Father. But more plainly, He speaks of a glory that He had with the Father "before the world was," (Jno. xvii. 5), when there was no creature in being. This is an actual glory, and not only in decree; for a decreed glory believers had, and why may not every one of them say the same words, "Father, glorify me with that glory which I had with Thee before the world was," if it were only a glory in decree? Nay, it may be said of every man, he was before the world was, because he was so in decree. Christ speaks of something peculiar to Him, a glory in actual possession before the world was: "Glorify Me, embrace, honour Me as Thy Son, whereas I have now been in the eyes of the world handled disgracefully as a servant." If it were only in decree, why is not the like expression used of others in Scripture as well as of Christ? Why did He not use the same

words for His disciples that were then with Him, who had a glory in decree?

His eternity is also mentioned in the Old Testament: "The Lord possessed Me in the beginning of His way, before His works of old" (Prov. viii. 22). . . . Yet plainer, Mic. v. 2, "But of thee," i.e. Bethlehem, "shall He come forth unto Me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting"—"from the days of eternity" (Mic. v. 2). There are two goings forth of Christ described, one from Bethlehem in the days of His Incarnation, and another from eternity. The Holy Ghost adds after His prediction of His Incarnation, His going out from everlasting, that none should doubt of His Deity. If this going out from everlasting were only in the purpose of God, it might be said of David and of every creature. And in Isa. ix. 6 He is particularly called "The everlasting, or eternal, Father," not the Father in the Trinity, but a Father to us; yet eternal, the Father of eternity. As He is "the mighty God," so He is "the everlasting Father." Can such a title be ascribed to any whose being depends upon the will of another, and may be dashed out at the pleasure of a superior?

As the eternity of God is the ground of all religion, so the eternity of Christ is the ground of the Christian religion. Could our sins be perfectly expiated, had He not an eternal Divinity to answer for the offences committed against an eternal God? Temporary sufferings had been of little validity without an infiniteness and eternity in His Person to add weight to His passion.

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## A MEDITATION FOR A SINNER.

BY THE LATE MR. HAZLERIGG.

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"I will lift up mine eyes unto the hills, from whence cometh my help," &c.—Ps. cxxi. 1, 2.

THE Lord Jesus Christ is the Helper of the helpless, of him that has no helper—no one to help him but the Lord Jesus. He has no power to help himself;

"When he casts his eyes within,  
All is dark, and vain, and wild."

He has no helper among men.

“ Men have not power or skill  
With troubled souls to bear.”

Whither then shall he turn his eyes? To the Lord Jesus, and to Him only. But will He help *me*? Will he be gracious to me, so vile as I am? He came into the world to save sinners, and the chiefest of them. Well then, I thus ponder, and gain some courage to look unto those hills from whence alone my help must come :

I am guilty; of sinners I am chief; but Jesus forgives the most guilty of sinners. There is forgiveness with Him to give to him, any him, who needs forgiveness. He loves to forgive. He is ready to pardon. Well, to Him will I look.—It is a holy resolution. It pleases the Lord. “I will lift up mine eyes unto the hills,” from whence my *pardon*ing help alone cometh.”

I am full of corruption. My inward sins are very strong, but Jesus Christ is stronger. I cannot master the least of them without His grace. That grace is equally able to overcome the strongest of them. “I will lift up mine eyes unto the hills, from whence my *corruption-conquering* help must come, and will come when I look to those hills for it.

I am vile, O how vile! But whither can I go? If I stay away from the Fountain, my vileness must remain.

“ Black,” then, “I to the Fountain fly,  
Wash me, Saviour, or I die.”

I will look to the hills from whence the *purifying stream* must flow, my help as vile cometh from the Lord, which made heaven and earth.

I have not one good thing in me, no life, no grace, no faith, no hope, no love. I see, I feel in myself none of these things, but I must look to Him. He builds the ruined places; He plants that that is desolate; He will regard the prayer of the destitute; and surely that is I. “I will lift up mine eyes unto the hills,” from whence *all life, and faith, and hope, and love, and grace* must come; and He will pour water upon him that is thirsty, and floods upon the dry ground.

I am in my own feeling nothing but a reprobate. I am not like one of His children, or fit to be amongst His people. This I know; but He bids me knock if the door seems shut; trouble Him where He seems to say, “Trouble Me not;” come to Him when He seems to thrust me away; trust Him when He seems threatening to kill me; catch up His words

and use them as arguments against Himself, and say, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table."

But to pray I think too bold. Ah, but prayer is the burden of a sigh. A groan is eloquent in heaven. Desires have a voice there. Desires which we ourselves can hardly call desires. Misery calls aloud for mercy when no words are used. Wants, wretchedness, misery are most eloquent pleaders, though at times they are not able to utter a word. If I have a dear friend dying, sick unto death, as Hezekiah was; if his eye is glazed, his tongue cleaving to the roof of his mouth, he cannot speak, he cannot look, but his condition speaks to my heart, his state looks to me,—if I can help, I will. So the poor and needy man looks and speaks to Jesus on the everlasting hills of mercy and eternal love, when his tongue faileth for thirst, and his eye is dim. O my soul, why plead against thyself? Why say, "My wound is incurable, and my pain perpetual"? "Is there no balm in Gilead? is there no physician there?" There is balm, there is a Physician. He is able, I dare not deny it; He is willing, He Himself has said so. "I will lift up mine eyes" therefore "unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

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### FRIENDLY COUNSEL.

ON THE OCCASION OF MOSES BOARER'S BECOMING A DEACON.

DEAR Friend Boarer,—I thank you for your acceptable letter of Saturday. I like your expressions concerning the office of deacon, and I sincerely desire you may be enabled to carry out in practice the spirit which I feel is the breathing of your letter throughout. A humble, submissive, persevering, enduring spirit is the evident Spirit of Christ, wherever it is found. O, may you and your wife be enabled to manifest that spirit. I mention her with yourself, because she is now the wife of a deacon, and you both hold a position in the church which you never have before, and your responsibilities are greater, and in a sense different from what they ever were before. Read carefully 1 Tim. iii. 8 to 13. James says, "If any of you lack wisdom, let him ask of God" (Jas. i. 5); and I quite believe that Mary and Moses Boarer could look up to heaven and say, "Lord, Thou knowest all things, Thou knowest *I need*

*wisdom.*" Well, friends, I would encourage you to look to Him who is the Fountain of wisdom (Prov. viii. 14); and He is a wonderful Counsellor and Understanding to those who feel ignorant, stupid fools; and all the time they really feel such, there is not much fear of their being lifted up with pride or glorying in their own reputation. O may you often be enabled to think of Him who made Himself "of no reputation," and "took upon Him the form of a Servant," &c. (Phil. ii. 5—8). You are now servants of the church of Christ in a degree you have not been hitherto; and you will not only need wisdom, but patience and much forbearance. For there are sure to arise unexpected circumstances, which you will feel to be too hard for you to bear alone; you will need power from on high, the everlasting Arms underneath you. O may you be enabled to lean hard on them, and not on an arm of flesh, either your own or any other mortal arm.

It may be (I don't know) some even of God's people will be looking for your halting, and expect more from you than even Scripture warrants you to do. Paul said, "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not" (1 Cor. x. 23). And you will find it expedient to be silent sometimes, when it would be lawful on your part to speak and defend yourself; to suffer in silence is sometimes more edifying afterwards than if you defended yourself. And beware of flatterers and of chatterers, and always endeavour to keep the unity of the Spirit in the bond of peace (Eph. iv. 1—3). And try not to think more of the eye in the body than of the feet. (See 1 Cor. xii. 21). One more responsibility is now more yours than before; viz., the temporal support of the cause. This is often overlooked in regard to the office of deacon. I don't mean you will be expected to give more.

Love to you both, yours affectionately,

J. NEWTON.

Tunbridge Wells, Jan. 16th, 1911.

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#### NOTICES OF BOOKS.

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**THE BANK OF FAITH.** By William Huntington, S.S. Price, cloth boards, 1s.,; post free, 1s. 3d. Also a cheap edition, limp cloth, 8d. post free. London: C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C.



MR. J. C. PHILPOT'S REVIEW of "Apocalyptic Sketches," "Signs of the Times," and "The Coming Struggle." Reprinted from the "Gospel Standard," 1854. Price, 3d. post free; 2s. per dozen post free. London: C. J. Farncombe & Sons, Ltd., 80 Imperial Buildings, Ludgate Circus, E.C.

WE welcome these re-issues in the hope that the Spirit of God may make them useful to His people. The eminent authors need no commendation among lovers of the everlasting gospel. Their praise is throughout all the churches. The manifold wisdom of God shines brightly in His choice of the various instruments wherewith He does His mighty and marvellous works in the church and in the world. No flesh shall glory in His presence. He will be exalted in His own strength. When He will overthrow the host of the Midianites, He will have but three hundred men with empty pitchers, and lamps within the pitchers, Judges vii. A stone slung by the youth David shall slay Goliath, Israel's enemy, God's blasphemer, 1 Sam. xvii. So He will save His people by the foolishness of preaching, 1 Cor. i. 18.

Who, watching the often hunger-bitten, but vivacious youth, William Huntington, in his poverty-stricken home at Cranbrook, could have imagined that he was a chosen vessel to bear God's name to thousands, and be one of the most remarkable, useful, and honoured ministers of the gospel of modern days in England? But "known unto God are all His works from the beginning of the world" (Acts xv. 18). He qualified Huntington for the work unto which the Holy Ghost separated him. 1st. By giving him grace in a remarkable measure, by revealing in him the law, and so condemning him, stopping his mouth, and bringing him to be guilty before God. 2nd. By granting him a singularly clear and powerful revelation of Christ, and sweet openings of the "hidden wisdom of God." 3rd. By blessing him with very considerable powers of mind, and industry and ability to cultivate them after He put him into the ministry. 4th. By enabling him to be continually diligent in his heavenly calling. He took heed to the ministry which he had received in the Lord, to fulfil it, Col. iv. 17. Would that, even with much smaller gifts and an inferior measure of grace, we had such a ministry to-day in England!

"The Bank of Faith" is perhaps one of Huntington's

best known works. If for no other reason, this may be accounted for by the fact that it is the striking record of God's dealings with him both in providence and grace. Autobiography is always attractive. While the pages of unbroken type of a book powerfully setting forth the glory of God in Christ may be at least uninviting to many, to whom much close reading is almost impossible, the more-easily-read, personal history of a good man will catch and hold the mind, move the affections, draw tears of sympathy both in sorrow and joy.

So doubtless have thousands read "The Bank of Faith." Also with spiritual help, encouragement, and comfort. And as it has been so, may the Lord make it yet again, and even more useful. To all our young people we recommend this book, as calculated with the Spirit's life, light, and power to be of great use to them.

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The second book under notice is of a widely different character from "The Bank of Faith." But it has its own place in the churches' library, its own sphere and importance.

Its much esteemed author was in most respects very different from the "Coalheaver." Of gentle birth, cultured, successful at school and college, an ordained minister of the Church of England, he had bright prospects. But God provided better things for him:—effectual grace, the ministry of the gospel, and eminent usefulness as a writer on divine subjects in the "Gospel Standard," of which he was the able and gracious Editor for many years.

Among his many writings was a Review of several works by Dr. Cumming, which was, with other pieces, published in book form in 1901. And Mr. Thomas, minister, has thought that as we are under the solemn fulfilling of prophecy, the re-issuing of this Review might be useful. We think so too. Many gracious people, taking a proper interest in the present mighty movements with respect to Turkey and the ever present pestilent enemy of God and man, Popery, may find much assistance in this work. There is also weighty matter on the three frog-like spirits which John saw coming "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" (Rev. xvi. 13). We therefore commend this pamphlet to our readers.

## Obituary.

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WILLIAM PHILPOTT, of Awbrook Farm, Scaynes Hill, who passed away on Monday, June 24th, 1912.

Mr. Philpott was brought up to attend the parish church at Ripley, in Surrey; but his eyes being opened to see his position before God by, we believe, reading Bunyan's Works, he was compelled after a time to leave the church. We have many times heard him relate what great distress of soul he was in for some months; none of those around him could understand his case. This was when he was 17 years of age. He continued in this distressed state, seeking rest and finding none, until Bunyan's "Come and welcome to Jesus Christ" was placed in his hands, which was made of great use to his soul. On the death of his father, his mother took a farm at Burgess Hill, which he managed for her; and while there he wrote as follows to his intended wife, referring to some plans of his which the Lord had crossed, but which he felt was done in mercy:

"Feb., 1866. Well, bless the Lord, He has always done right (or best) for me, and I feel He always will. The Lord said to one of old, 'Go, work to-day in My vineyard;' and he said, 'I will not.' But he afterwards repented and went. I used to think I would never have anything to do with Dissenters, such a set as they are; I used to ridicule them a great deal. But the Lord says, 'I will make My people willing in the day of My power;' and He made me willing. He showed me what a great sinner I was, and that if He sent me to hell, He would be just; and so He would. And I believe I could not do anything but justify Him to all eternity, if He did send me there. Well, after seeing all this, I was very willing to go among these despised Dissenters, to hear them speak of an ever blessed Saviour, to such a poor, sinful creature as I felt myself to be. You see I said, 'I will not go;' but the Lord said, '*You shall!*' and He made me willing, and nothing less than His almighty power could make me willing. I do trust I am not speaking presumptuously in saying this; but, as the poet sings, this

" ' Makes sovereign mercy dear to me,  
And Jesus all in all;'

and at present I feel Mr. Covell's sermon very sweet to me.

“ Aug. 14th, 1866. I have not been very high these two days; I have had such a sight of my own failings and shortcomings. O that I could live up to the Word of God more perfectly! but here I am full of imperfections, and that makes me cry for mercy. But no doubt these trials are for the best, if our puny minds could think so; but if a straw lies in my way, there I am, fretting and kicking at the dear Lord's dispensations directly.”

Again he writes, “ I have just received a letter from dear Anscombe, and it has so rejoiced my poor heart, and made the tears flow from my eyes, that I feel I must write and tell you. And I wish you were here with me now, for I am very comfortable. All my fears are gone, and Satan stands at a distance from me. I am sorry I was so cast down when with you the other evening; but when I got near Stone Pound Gate, the enemy let loose on me, and I was left to question all my religion; which so distressed me I did not know what to do or where to put my head. But a more precious letter than this I never had from dear Anscombe. It has rejoiced my cold, hard heart, and done my inmost soul good; and I hope I shall feel full of the best things when we meet again, and that we may rejoice together for years to come, and then sing together in heaven for ever, and crown Him that has done so much for us, Lord of all.”

“ Sept., 1866. I do think the devil is never better pleased than when he can get your poor William down, and worry him almost into the grave; which he would have done years ago, had it been in his power. If the Lord is pleased to take my poor soul to heaven, I will sing to His loving kindness for ever; for

“ ‘ Though we have Him oft forgot,  
His lovingkindness changes not.’ ”

How many mercies I do have! but feel as hard and unthankful as a brute beast; nay, worse; for the ox does know its owner, and the ass his master's crib.” Probably this alludes to the trials in providence which he was passing through at that time.

For some time he read the hymns at a chapel at St. John's, Burgess Hill, but afterwards attended the chapel at Bolney, where he heard Mr. Warburton, Mr. Blanchard, and others to great profit. Some two years after the death of Mr. Blanchard, he mentioned a special hearing time which he had

under him, when he preached from Zech. iii. 8: "And they were men wondered at;" and said that he could feel a dew resting on his spirit only in thinking of that time. We have also proof that he was searched and tried under the ministry there, as well as comforted.

A short time after his marriage he removed to Awbrook Farm, Scaynes Hill, where he lived for 44 years. He was greatly tried by various things, the loss of a dear child, losses of stock, and his own ill health, but was upheld amidst it all; his faith in God did not fail. He wrote to a friend as follows:

"I painfully know that blind unbelief is sure to err, and I have experienced that God is His own Interpreter, and He will make it plain sooner or later that it has been out of covenant love that we have been so chastened. It is your and my mercy that we have been kept from outward sin, but there is enough in us every hour to call for correction. Yes, and it is a wonderful mercy to be chastened *here*; not that our flesh likes it. I fear the rod, but often feel the most savoury times after."

About this time he was afflicted with rheumatic-gout; and I have heard him relate how he hobbled to chapel with a stick to hear Mr. Vinden preach, pained in body and mind, but the sermon was so blessed to him he returned home without the stick, not remembering it until he reached home.

He was one of the principal ones in building the chapel at Scaynes Hill, and was a warm defender of the pure truths of the gospel. By the mercy of God the truth has been maintained there ever since. How much his affections were bound up in the place, people, and pastor, only those who knew him best could realise. In 1901, he says, "I have spent some of my best days among the people at Scaynes Hill. I hope I can say,

" 'There my best friends, my kindred, dwell;'

though I cannot always say,

" 'There God my Saviour reigns;'

but still the two go hand in hand. It is no wonder the poet said,

" 'I love to meet among them now;'

no wonder David envied the sparrow that found a nest for herself at the house of God; and yet we find so many in our day that my old friend B. used to call half-day saints. But

I hope I have felt I could leave all to follow Him. Good Mr. Bunyan says he felt if he had been on earth when the Lord called His disciples, that he would have run after Him, and entreated Him to call *him*. And I have heard the word so sweetly a few times that it would have done me good to have shouted, 'I am called, I am called.' " In 1903 he writes, "David said his cup ran over, so that just then he needed no more, and had a little to spare for his friends; and if I had been alive then, I should have been glad to be close to him. At that time I have no doubt he was most savoury; but I did not want to be with him when he planned to put Uriah in the forefront of the hottest battle! But what is man! We see where good, godly men have got to, and if we are kept in the path of rectitude, no thanks to us, but it is much to be thankful for; as, though the Lord pardoned him, we find the sword should not depart from his house all his days."

"Feb., 1905. I am well persuaded there are some at S. H. that love an experimental, tried ministry, and some young ones that need feeding; but the Lord knows all about that, and will at times put you in the furnace. Yes, my friend, the more grace we have, the more trials; it must be so, it is the way. The reason so many are so little troubled and are so mixed up with the world, is that grace is at such a low ebb. These words were much on my spirit over 40 years ago, 'Come out from among them, and be ye separate; touch not the unclean thing;' and I hope there was power with that word, and it has been a blessing all my life to me. For though I know well what it was to be hung up with things when I trust the Lord first met me, I hope for many years now those old things have passed away, and all things are become new."

"Feb. 16th, 1905. I would not give a farthing for the prosperity of the world. I am afraid of it, God and mammon, serve them both we never can. Many fears I have had of falling, and bringing a reproach on the name and cause of God; but I bless Him I can now see it has been the means of making me call on Him for help. For our old, covetous nature would heap up wealth, even at the expense of hell at last; solemn, but true. But the new man must have heaven at last, if he lay at the rich man's gate full of sores in the body." "March, 1905. I have a good hope that I shall get safe at last, and that is no small mercy. I am a motley creature, but I know

sin is bitter, and mercy is sweet ; and I am sure it is welcome news indeed to those that guilty stand. For I have been along there ; and sometimes I am almost inclined to sing with dear Toplady,

“ ‘ Yes, I to the end shall endure,  
As sure as the earnest is given.’

’Tis nice to feel we are a plant in that garden. God made a hedge round Job, and I think it was a thick hedge and a high one ; for the old serpent could not get at him till God gave permission.”

In 1910 the Lord permitted a severe nervous disorder to come upon him, which was attended with great darkness of soul, he being tempted sorely by the enemy of souls, and fearing all his religion was wrong. It was a fiery trial indeed, and not to him only. His friends felt much burdened and exercised on his account. His temptations were often of such a nature he dared not mention them. But in most of his letters it has been perceived there was still faith underneath it all. For he says, “ I still hope that when He hath tried me, I shall come forth as gold ; and nothing but real things will stand in such a fire as this. My nerves are so weak at present that to stand up and read a hymn seems impossible. But the Lord can put all this in order. May He give me grace to trust in Him.” In 1911, when somewhat better, he wrote, “ I would at all times act in accordance with the word, ‘ Diligent in business,’ and *also* ‘ fervent in spirit, serving the Lord ;’ a nice place to be in, nice to hunger after the best gifts. And a knowledge of Jesus Christ is by far better than all things under the sun. I hope it has put more gladness in my heart than any increase of oil and wine, and He has been to me the Chiefest among ten thousand, and the altogether Lovely.”

In 1912 he was again much tried, and those around him were most anxious. It was noticed how fervent were his prayers for help and deliverance, and about three weeks before he died he was much favoured. The Lord seemed to come again with healing in His wings, and after all the doubts and fears, he endured to the end. The last Sunday he spent on earth we shall never forget. His countenance shone, and he read the hymns with all the old vigour and expression which had been missing for so long. And as he gave out hymn 171, an impression was made on the mind of one that

will never be forgotten. Also hymns 721 and 707. We little thought he would so soon fully realise what he felt a small measure of here, as he read the lines :

“ And this, O Christian, is thy lot  
Who cleavest to thy Lord by faith ;  
He'll never leave thee, doubt it not,  
In pain, in sickness, or *in death*.”

We have seen since how the Lord was preparing him for the end, and in what a merciful way was he taken. He had been in better health than usual during the day : when, after retiring, a shortness of breath came on, there was one gentle sigh, and he passed away, to be for ever with the Lord, whom he had loved and tried to serve for so many years. One moment on earth, the next in heaven ! How great, how sudden the change ! How blessed for him, but how great the loss to the cause of God and his family ! Ah, how great ! May the Lord mercifully raise up others to fill the places of those whom He has taken from us, and grant a continuance of the favours He has bestowed on us in the past ! M.

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EDMUND ASH fell asleep in Jesus on Sunday, Oct. 20th, 1912, aged 84 years.

Our dear father was born on April 6th, 1828, and like all others by nature went astray. When he was about 24 years of age he was cut down by the words ; “ Therefore will I give their wives unto others, and their fields to them that shall inherit them ; for every one from the least even unto the greatest is given to covetousness ; from the prophet even unto the priest every one dealeth falsely ” (Jer. viii. 10). He feared he should drop into hell, he felt himself such a great sinner before a righteous and holy God. He was under this condemnation for about three weeks, when he went to the little Baptist Chapel at Avebury. The 123rd hymn (Gadsby's) was given out.

“ Blood has a voice to pierce the skies ;  
Revenge ! the blood of Abel cries ;  
But the dear stream when Christ was slain,  
Speaks peace as loud from every vein.

“ Pardon and peace from God on high,  
Behold ! He lays His vengeance by ;  
And rebels that deserve His sword  
Become the favourites of the Lord ! ”

And the two last lines of the second verse were applied with great power and sweetness to his soul ; so that he felt he



could have shouted out in the chapel that they were true. On the following Monday morning as he was praying to the Lord to bless him with a full assurance that his sins were forgiven, the words dropped into his soul: "My grace is sufficient for thee;" which gave him great peace and joy that lasted for some months. Soon after, he was invited by the church to join them, and was accepted. He was baptised by Mr. Pocock in the river on Sunday morning, July 20th, 1856, and was received into church fellowship that afternoon. On Dec. 4th, 1910, he was made a deacon of the church.

In his younger days he walked many miles to hear the late Messrs. Philpot, Tiptaft, and other good men preach. Having a large family, he knew what it was to wade through many trials, and he had many afflictions and accidents; but he also had many sweet seasons and helps by the way. On one occasion the words came to him with such power and sweetness that for some moments he hardly knew whether he was in the body or not: "Thy shoes shall be iron and brass; and as thy day thy strength shall be." Before the day was over, he had a heavy trial; so he had the promise beforehand to help and strengthen him to bear it. On another occasion he was at work hedging, when the hook slipped and cut his left hand very badly. The words came to him with power:

"Not a single shaft can hit,  
Till the God of love sees fit,"

which calmed his mind and supported him while unable to work; and the Lord raised up friends who helped him. In short, his trials and deliverances, and the many Ebenezers he was enabled to rear to the honour and glory of his God and Saviour, are far too numerous to mention. We have only just touched upon them. About three years ago, during a severe illness, these words were blessed to him: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God." But for the most part of his later years he had to prove the truth of the lines:

"Their pardon some receive at first,  
And then compell'd to fight,  
They feel their latter stages worse  
And travel much by night."

Just as he was recovering from an illness last April, 1912, our dear mother was taken away rather suddenly, which (though we have a good hope of her) was a great shock to

him, after 60 years of married life. He outlived all who were members at the chapel with him at first to whom he felt great union of soul. We have lost a praying father, as he was very fervent in praying for all his own family and all the Lord's dear people, especially for His ministering servants.

But to come to his last days. Though rather wandering in his mind, often thinking on a week day that it was Sunday, he was very sensible in spiritual things; and the Lord granted him his desire in temporal things, so that he did not die in debt. But to our sorrow we could not get a suitable person to look after him; so we were obliged to get him into the Infirmary, where he entered on Sept. 30th, and passed peacefully away on Oct. 20th, 1912. We regret none of the family saw him at last; but he told an old friend he was quite prepared to meet his God and Saviour, and had nothing to fear.

JOSHUA ASH.

ON Dec. 16th, 1912, MARY CAM, of Bath, aged 65. Our dear friend was laid on a bed of affliction for 30 years. At the commencement of her illness the words were laid with great weight upon her mind, "Think it not strange concerning the fiery trial which is to try you;" also, "But rather rejoice in that ye are made partaker of Christ's sufferings." And often as time rolled on was she taken back to the same, and greatly sustained. She learned patience through tribulation, God's own way of teaching it. She could speak experimentally of the Lord's goodness, faithfulness, and lovingkindness to her in providence as well as in grace. She was lovingly nursed and tended by her kind sister, and proved the truth of the Lord's own word, "Thy bread shall be given thee, and thy water shall be sure." About 12 months ago she began to fail visibly, and later developed an incurable disease, which rapidly reduced her strength. She was not able to speak much during her latter days, but said she was resting on the "everlasting covenant, ordered in all things and sure." A few days before the end she tried to convey to a kind friend who was watching with her the words,

"Jesus can make a dying bed,

Feel soft as downy pillows are;"

and her calm, sweet looks confirmed it. Sometimes she sighed and said, "So weary!" But her precious Saviour in the appointed moment gently cut the silver cord; and before those watching her could say she was gone, her happy, ransomed spirit took its mansion near the throne. A FRIEND.

## NOTICES OF DEATHS.

At Maidstone, late of Marden, Kent, Mrs. JANE WOODHAMS, died March 1st, 1913, aged 88. She was brought into soul trouble when young. She heard Mr. Burch at Staplehurst: his text was, "Ye must be born again." His preaching was made very helpful to her, as her sins lay heavy upon her; but in His own time the Lord appeared for her, and blessed her soul by pardoning all her sins. She was enabled to adorn the doctrine of the Lord Jesus Christ by a meek and quiet spirit, as those who knew her can testify. I saw her on Sunday, Feb. 23rd. She then appeared in her usual health; yet I felt she would not be here long, as I had not seen her as she was then, so lifted above earth. She said, "I feel He will be my Peace;" for she felt she was on the Rock Christ Jesus. Also she was enabled to tell me of many of her trials through the wilderness, and how the Lord had appeared and delivered her out of them all. I did not see her again. She was taken very ill and wished to see me, but I regret I did not know it until she was passed out of time. 'Tis with the righteous well.

E. Cot.

On April 14th, 1913, WILLIAM COLEMAN, of Bath, "fell asleep" in Christ, aged 79. For many years he led the singing at Providence Chapel, until his work of praise here below being finished; he has, we doubt not, joined the "happy songsters" in the realms of bliss above. He was baptised quite late in life, on Dec. 7th, 1902, and it was a memorable day to others, as well as to himself. It is remembered that when he came to speak to the minister and deacons respecting his wish to join the church, the first word he said was:—

"May we never, never dare,  
What we're not to say we are."

It was a good beginning to a good, honest testimony, confirmed by a consistent walk in the fear of the Lord for many years, maintained, through grace, unto the end. One of his favourite hymns was no. 1005: and on one occasion he was singing that hymn at home about the same time we were singing it at chapel. He was one of the few who really loved the house of God, and delighted in worship. He will long be much missed by those who loved him for the Master's sake.

E. C.

SARAH ANN CLEMENTS fell asleep on Monday, June 9th, 1913, aged 83 years. She was a member of Rehoboth Baptist church, Swindon. I believe she was called by grace while young in years, and joined with her husband the church meeting in Harrow Road, London, under the pastorate of the late Mr. Munns. She was a deeply exercised person, and would often speak to me of the goodness of God to her soul. She was one who loved the gates of Zion, and when able was regular in attending the means of grace. Her affliction was heart disease and bronchitis. I visited her a few hours previous to her death, and found her enjoying sweet peace, saying, "Jesus will not leave me." Afterwards to a friend, "The Lord is good;" and so she passed away to be for ever with the Lord whose presence she loved here below.

S. C.

# THE GOSPEL STANDARD.

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SEPTEMBER, 1913.

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

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## GATHERED OUT OF THE LANDS.

A SERMON PREACHED BY MR. W. THOMAS AT FORESTERS' HALL,  
FOREST HILL, ON SUNDAY MORNING, NOV. 17TH, 1912.

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"They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses."—PSA. cvii. 4—6.

THIS is said of a people whom the Lord had gathered out of the lands, from the north, from the south, from the east, and from the west. There is the history with which it is connected. The people of whom the psalmist was writing were a typical people, and in them we have the example of these two things. The first is, the example of *what all men are by nature*, as Moses told them that they were a "stiff-necked and rebellious people;" so that the painful things that the Lord employed were for this particular use, that is, to bind their stiff necks to the yoke, to humble and to meek that rebellious spirit of which they were the subjects. But, secondly, we have the example of *what the Lord was unto them*, and that, too, though they often provoked Him with their counsels, and were brought low for their iniquities. There was a very great change in their feelings, and there was a great change in their providences, between the times when they were singing the song of the redeemed at the borders of the Red Sea and when they were rebelling against Moses, threatening to stone him in the wilderness and to go back into Egypt. But remember this, that there was no variableness with God. He was of one mind, and all these sinful provocations of these people in the wilderness could not turn Him.

But they were brought low for their iniquities, and at times were in a state of despondency, and entertained a great many

misgivings, and were distressed with many fears and apprehensions that various things would come upon them, and that God was altogether turned against them. And it was under this that these people cried. It was from this that the prophet drew his conclusion when he said, "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them" (Isa. xxvi. 16). They were brought so low as to entertain ten thousand doubts and fears; but out of these low places "*they cried.*" Oh, the child of God never prays in more earnest, he never gets nearer to God in prayer, and he never receives more conspicuous answers, than he does in these low places—a very fit position for the Lord's merciful intervention. The Lord remembered His covenant that He made with them. None remembered Him, and therefore "He remembered for them His covenant, and repented according to the multitude of His mercies" (Ps. cvi. 45). Thus there was such a conspicuous and definite change wrought in the providential leadings and dealings of God with them that they realised manifestively, by the interposition of God, that He was their God, and that He wrought a gracious and powerful deliverance on their behalf.

Now in speaking upon these words we shall not dwell upon the history of it, for I am not a believer in historical preaching. The people of God can read for themselves, and therefore they can read the history at their leisure; but what I purpose with the Lord's help to dwell upon is the spiritual interpretation of our text; and so we shall have to take notice that those of whom the psalmist here writes under the inspiration of the Spirit of God, are *God's spiritual people*, of whom Israel of old were a manifested type.

These are the people, then, that the Lord hath gathered out of the lands; and we have to observe that with them the time comes when He says unto the north, "Give up," and to the south, "Keep not back." So no matter where they may be located, whether it be in the cold, frozen-up regions as near to the north pole as it is possible for a poor mortal to be, and as far from God as it is possible for them to roam, He will say unto the north, "Give up." And to those that are nearer to the south regions; that is, they may be wrapped up in a form of religion; they may be a people that call upon God in word, but not in heart; a people that are wrapped up in pharisaic zeal, and inspired in almost every thought and

action with pharisaic pride;—He will say unto the south, “Keep not back: bring My sons from far” (Isa. xliii. 6). So you will observe that divine calling does not make them God’s sons. He calls them because they are His sons; and you may depend upon this, that He will never suffer the devil to drag His own sons and daughters into eternal ruin and destruction. He gathers them out of the lands. Oh! there is none too far off for His outstretched arm to reach. There is none so buried in worldliness and practical ungodliness for the power of God not to make a wrench. And when He thus speaks, and says unto the north, “Give up,” it is God’s command, it stands fast, and the thing will be done. He speaks unto the south, and says, “Keep not back,” and the thing will be accomplished. No matter how adverse their own natural wills may be to the eternal purposes of Jehovah, and no matter how much their own hearts may devise their way, it is God that will direct their steps (Pro. xvi. 9). It is true there are many devices in men’s hearts (I am sure mine was full of them, yes, as full of these evil devices as the devil could crowd it), but the counsel of God stands (xix. 21). That it does. How some of us have to bless and thank God that He never permitted us to have our own way and to do our own will. What do you suppose would have been the result? If you will allow the minister here this morning to answer for himself, then I answer, “Eternal damnation of my guilty soul.” He gathers them out of the lands.

Then they wander in the wilderness. But you know there is one way into this wilderness. The Lord leads His people in a way that they know not, a way which the vulture’s eye hath never seen, and the lions’ whelps have never trodden; a way that human minds could never have conceived, and human hearts could never have devised. He led them, my dear friends, in a way that He Himself had appointed, and a way which His own power alone could have made, for their deliverance out of the land of Egypt. They were a people that were groaning under their taskmasters, like the poor child of God in his unregeneracy, groaning, as it were, under the tyranny of the devil.

“In league with hell, with God at war,  
 In sin’s dark maze they wander far,  
 Indulge their lusts, and still go on,  
 As far from God as sheep can run,”—

but sheep nevertheless in the unalterable purposes of God,

children of God in the eternal settlement of Jehovah. It was the power of God that wrought deliverance out of the land. How sensible some of us have been made of this one fact—that the power of God can deliver a soul from the tyranny of sin, can bring him out from under those taskmasters under which he was held; and you know it is in speaking like that of it that the apostle says, “The whole creation groaneth and travaileth in pain together until now” (Rom. viii. 22). Under all that mirth there is bitterness, and under all that worldly laughter the heart is often filled with sorrow; and we are witnesses to this one scripture, “There is no peace, saith the Lord, unto the wicked” (Isa. xlvi. 22). There is nothing but bitterness and sorrow to be received from an ungodly life. The sinner shall perish; that is, if he lives and dies unpardoned and un sanctified.

But when the Lord delivers, it is in such a way as all the legion of angels and the countless millions of seraphs before the throne of God could never have devised. It is what the poor child of God never thought of, because deliverance and the way are hid in God, and can never be known and understood savingly, till they are wrought in us, and this rich and lasting blessing is bestowed upon us; and that is, a deliverance from the curse and bondage of a broken law. It is to realise the death and destruction of those our enemies that would have pursued us to death, and drowned our souls in eternal perdition and endless woe; it is with riddance from them we are favoured *through the shed blood, the wounded side, and the pierced hands of the glorious Lord and Saviour Jesus Christ.*

There is a place of deliverance appointed for every child of God, but it is the Lord's time and it is the Lord's leading alone that can draw him into the experience of it; but “it will surely come.” Though a vision that is oftentimes delayed, and for which the Lord oftentimes waits, and keeps His poor, desponding souls waiting, and under many fears and apprehensions, yet “it will surely come, it will not tarry” (Hab. ii. 3). For whom the Lord thus calls, them He justifies. And you know that under the law there could be no remission without shedding of blood (Heb. ix. 22); and there can be no removing of guilt from the conscience, there can be no liberty for the bondaged soul, but by and through the atoning blood and the justifying righteousness of the Son of God.

When the Lord divided the Red Sea, and the people were singing those high praises of God upon the borders of the wilderness, there they could triumph over their enemies, and feel centred in their God. Oh, this poor redeemed soul, this delivered soul is no more sure of the death of his sins than he is sure of a safe entrance into eternal bliss. What a sweet spot! What a happy circumstance, what a gracious and divine experience has the power of God wrought in this soul, to lead it into sweet assurance of eternal bliss and glory! Why, he looks somewhat beyond all the wilderness journey, and the many sorrows of which he is ignorant, that may be strewed in his course. He looks forward, like Moses, of whom we read, by faith "he had respect unto the recompense of the reward" (Heb. xi. 26). He sees this promised land afar off, and how sweetly assured he feels of the safe entrance there is for him. In his apprehensions, why, he is almost as it were there. You know it was but a very short way from the very spot that the Israelites then were at, into the promised land; but there was much you see that was hidden in the future, that was altogether unknown to them. It was the present with which they had to do, and it was the present that gave rise to their apprehensions and their high joys.

I know this deliverance is what many of the Lord's living family have not yet attained to; but it is what every one of them will be sure to be seeking after, and never be satisfied without obtaining. But there are those that have been thus favoured, thus blessed; and I always find experience to be the best teacher of Scripture, and the right interpretation of the spiritual meaning of it. Experience gives great light upon the leadings and dealings of God with the soul. I venture to say that some of you almost imagined that you were in the land, it was not a thing far in the future; and of the reality of it you entertained no doubts. How we feel that we shall never look back upon this with any doubts or fears as to the reality of it! What we then experience and enjoy we have the witness of God to. When we get a sense of the Lord's provision, and His witness to the things that we experience and enjoy, there is no room for doubt and fear of the reality of them for the time present. We conclude that whatever difficulties we may meet with, or hardships we may have to endure, or heavy trials we may have to encounter, or whatever darkness we may have to bear, we shall always have this to



look back to—the great deliverance that God wrought for us there; and therefore, that we shall ever have God to call upon, and God to appear for us; and how we can place all our confidence in the faithfulness and the power of God. You know a person upon the mountain can look over a long, wide landscape, as Moses did when he stood upon Mount Pisgah, and viewed all the promised land, and God assured him this was the land He would bring His people into (Deut. xxxiv. 1—4).

Also Moses, as a mediator and mouthpiece for God unto the people, could often speak an encouraging and comforting and confirming word unto them, and he could assure them that though their present difficulties were great, and the enemies by which they were confronted and whom they had to overcome were powerful, yet the power of God was greater than all, and that He was a covenant-making and a covenant-performing and a faithful and unchanging God unto them, and they would prove Him so too. Here I would speak reverently and faithfully, and I can say to each child of God this morning that you will prove that He is a faithful God to His promise, and that there will never be a need unsupplied to you in the end. They little conceived this long, this dreary, and this trying wilderness journey laid before them. All this was wisely hid. Their confidence was great, their assurance of entering into the land rose high, and therefore they had the peace and comfort of that, and the happiness of that assurance in their own present experience. You know it is very sweet when the Lord fills the heart with Himself. There is not any room then for the world or for any other individual. There is room then for none but God; and here we enter into a covenant with Him, and assure Him that He shall be our God even unto death. You see it is to leave the body as well as the soul in the hands of God, when we feel that God has assured us of eternity, and a happy eternity. With what complacency we can then leave the things of time in His hands—circumstances, family, business, and worldly affairs—we can leave them all in the hands of God to control and manage them, feeling assured that He is a God who is too wise to err, and that He cannot in any way be unkind.

But our text says, "*They wandered in this wilderness;*" that is, from one place to another, from one halting place to another. And they never wandered far in this wilderness, but

they soon met with some difficulties in the way. Oh, there was something more to be learned and to be taught of God. If they had proved Him to be a God of faithfulness and a God of power, and a God of mercy, and a God of love, yet they had got to prove this—that He was *an immutable God*, an unchanging, an unvarying God. There are two things to be learned: the first of these is what I am often asking God to teach me now, and to keep me sensible of; and that is, *myself*. Oh, it is profitable teaching, but you know it is indescribably humbling for a man to be taught himself. These people knew but very little of self when they were singing the Lord's song of Himself and of the land. The poor child of God knows but very little of himself when he is sitting at the feet of Jesus, and receiving those gracious words that drop from His lips. He knows but very little of himself when, as it were, he is lying at the foot of the cross, gazing upon his suffering Saviour, who has suffered and endured that wrath which was due to him for his sin, and for his transgressions. He knows but very little of what he is as a sinner internally.

There is no such thing as progressive sanctification [that is, of our old nature], which is a commonly mooted theory that many have imbibed, but which their own hearts' experience, if they are children of God, contradicts. I ask, did this people grow any better? Were they any better, I say, when they were talking of stoning Moses? Were they any better when they were making those golden calves than when they first came out of the land of Egypt, and sang the Lord's song upon the shore of the Red Sea? So then we have in this typical people an example of the Lord's people. You know it is a real exercise and trial to many of these that wander in the wilderness, that they do not get better. I thought that the longer I lived, the better I should become; and I used to look upon the Lord's people as a people that were always living in the sweet assurance of heaven, and that were never plagued with an evil thought or sinful inclination; and it was to that state that I was anxious to attain. But the apostle, did he find it thus? You read his own testimony. He says, "I find then a law, that, when I would do good, evil is present with me" (Rom. vii. 21).

Now there is one thing that makes this wilderness journey such a trying and a troublesome one. What so adds to the daily cross and distresses the child of God, is that there is an

old man of sin that he still has to bear about. We hear the great apostle of the Gentiles groaning under its burden and weight, and crying, "O wretched man that I am!" The greatest burden I have had to bear is sinful self. There is no monster of wrath that I live in greater fear of, and that I feel more hatred to, than sinful self. We wander in the wilderness with this body of sin and death. We find it resting heavily upon us, and under this we groan, being burdened, and cry from the very bottom of our hearts, "O wretched man that I am, that if I have a will to do good, evil should be still present!" And how was this exemplified in the children of Israel? On the very first difficulty they met with, they fell into murmuring, they fell into discontent, doubt, and fear; and there they began to cry and clamour, and said, "He has only brought us into this wilderness to kill us with thirst" (Ex. xv. 24; xvi. 9). In this wilderness we are wholly dependent upon what the Lord bestows upon us. That is the position in the wilderness journey of a poor child of God; he is wholly dependent upon the Most High, and the Lord has determined to keep him so. For here they had no certain dwellingplace. "They found no city to dwell in," but "wandered in the wilderness in a solitary way." So the poor child of God wanders in this wilderness "in a solitary way;" as a poor, solitary creature in himself, often concluding that there is no other that is tried as he is tried, no other that is afflicted in the same way he is afflicted, and that there is something in his case that is peculiar to himself. But you must remember, poor soul, that God has provided His servants to divine in these matters; though you may conclude that yours is a case altogether peculiar to you.

"Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses." We have only just begun upon our text, and with these remarks we must leave it, and may the Lord in His mercy command His blessing for His name's sake. Amen.

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Mercy is a sea of infinite sweetness for faith to bathe in, the promises as green pastures of comfort. God Himself is the dew that makes a spring of graces in the heart. Heavenly truths are the firmament over our heads. The pure air is the Holy Spirit breathing in saints and ordinances.—*Ed. Polhill.*

## MEMOIR OF MARY WESTON.

ON Jan. 16th, 1912, MARY WESTON, the dearly loved and only daughter of the late Esli and Mary Ann Weston, of Rotherfield, entered into rest, aged 45.

*From her own Papers.*

I was born on Mar. 26th, 1866, and seventeen days later left motherless. When I was a little under five my father married again, a godly woman and an excellent mother. At ten I was sent to a boarding school, the principal of which was a gracious person. While there I was sometimes encouraged in hearing; once under Mr. Vine, from the text, "What is truth?" At another time, when alone and pondering over my favourite hymn,

" 'Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I His, or am I not?"

the question arose, "Does He love me?" To this the answer seemed, "I love them that love Me, and those that seek Me early shall find Me." This was a great encouragement for some time. Still I was often troubled because I could not trace a beginning to my desires for better things, and felt, "Let me endure anything rather than not be right."

*April 22nd, 1883.* How many times I have prayed for fellowship with the Lord in His sufferings, scarcely thinking what I must suffer if my prayer was answered. I see more of late that it is "through much tribulation we must enter the kingdom;" and to have fellowship with Him we must suffer also. "If we suffer, we shall also reign with Him." But I want to know that it is really so, and to feel His presence at times to assure me of it. *June 17th.* Since my last entry, alas, I have been in a cold, dark state much of the time; my foolish heart is bound to idols and prone to wander. I have been made aware of many things in my wicked, deceitful heart of late that I never felt before, and many a barren Sabbath has been my lot. Some time since, these words followed me much, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you;" and many things have seemed to point to a day of adversity, which my sins justly merit. Felt greatly helped one evening in reading, "But

now they desire a better country, that is, an heavenly ; wherefore God is not ashamed to be called their God ; for He hath prepared for them a city." *Oct. 5th, 1884.* I have had several little touches, but want more than I have ever yet had, even the Spirit of adoption whereby I may cry, "Abba, Father."

Towards the end of April, 1885, my health quite broke down. The first few days of my illness I was much in the dark. "As for my hope, who shall see it?" expressed my feelings. About the fourth day, May 2nd, I was favoured to drop into the Lord's hands, only asking to be prepared for death and taken to Himself at last. From this time I had frequent communications from the Lord more or less for some time. This hymn was much blessed to me,

"With Satan, my accuser, near," etc.

"Now, Satan, thou hast lost thy aim,  
Against this brand thy threats are vain;  
Jesus has pluck'd it from the flame,  
And *who shall put it in again?*"

I replied, "No one." O the sweet security I felt! Electing love shut me in, instead of out, as I had often feared. Another verse of the same hymn came when in much suffering:

"And see a crown of life prepared,  
That I might thus thy head adorn;  
I thought no shame or suffering hard,  
But wore for thee a crown of thorn;"

making me feel my own sufferings light in comparison with His. For five weeks I was constantly and rapidly losing strength, being full of disease. I had all this time kept silence as to the state of my mind. I was asked if I would like to see Mr. Barringer, and I consented. This was just sufficient to break the ice; and when he was gone I told my dear father I had written to Mrs. Adams, which resulted in his fetching the letter. A promise given me some months before was now a comfort—"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For *Mine own sake*, even for *Mine own sake*, will I do it: for how should My name be polluted? And I will not give My glory to another." May I not hope there was some fulfilment of this in that time of affliction? *July 29th, 1885.* My illness, though severe, has been so marked with mercy as to make me feel there was nothing else in the cup.

Many times I have felt condemned for my silence, but, blessed be His name, I have been enabled to speak. *Aug. 16th.* While dressing I felt a solemnity on my spirit—"My flesh trembleth for fear of Thee," etc. I have when in health felt that if ever I attended to the ordinance of baptism, it would be when I could be no longer hid.

*Oct.* Since my last entry my dear father and I have been brought through fire and through water, and supported in every need,—needs which have been neither few nor small. [The allusion here is to the death of her mother in Sept., 1886.]

*May 19th, 1887.* Have heard dear Mr. Prince to-day from, "I will be with thee, and keep thee in all places . . . and will not leave thee till I have done that which I have spoken to thee of." How I wish I could remember the whole sermon! The close of it was nice to me upon the last clause. He said it would be well in death; the river might and would be cold, it would make the brightest saints shiver, but the Lord would meet them, and bring them safely through. It reminded me of a dream I had in January. I thought I had come to the brink of a dark-looking river, and lingered shivering on the brink. Presently I felt two strong arms take me gently and firmly, and lift me down into the water; and with that I awoke. I hope it may refer to my death, and that I shall not tread the verge of Jordan alone. His prayer touched me exceedingly.

I was baptised on June 24th, 1888, by Mr. Miles, but I was not so favoured as I wished. I was still watching for a greater blessing; but day after day passed without it. A few weeks after, hymn 622 was sung, and sweetly applied. I felt most from the lines,

"God, thy own God, shall lead thee home,  
In spite of all that may oppose."

This seemed to say further trial was in store, but strengthened me to meet it. And near the end of the year I was sweetly confirmed in hearing Mr. Botten from, "Consider Him." I felt like a child at home. On Dec. 29th I discovered a hard swelling in my breast, and at first was favoured to leave it, so that I could sleep. The next day, Sunday, O how low I felt, and how solemn my feelings when the hymn was sung,

"When Thou my righteous Judge shalt come"!

Later, how I felt the words in the new year's hymn:

“No trifling gift or small should friends of Christ desire,  
Rich Lord, bestow on all *pure gold, well tried by fire* ;”

and yet how I shrank from the furnace! I saw a doctor three times at intervals of a week, and the swelling was removed on Jan. 16th, 1889.

[Here this account ends. In Aug. 1896, her dear father died after a short illness. Later she wrote:]

*Oct. 25th. 1904.* Mr. Dickens preached on Sunday from, “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God,” etc. So far it seemed to come as a message from heaven. The one thing I have felt the need of the last few years is expressed in the first clause of the text. I would not always be a child tossed to and fro with every wind of doctrine; hope the teaching I have had has prevented this in measure, but the need of establishment is very great. For some time the savour abode, and I was enabled to commit everything into the Lord’s hands. I knew it meant trial; and temptation and outward trial came thick and fast. . . .

*May, 1905.* This has been a good day. In the morning Mr. D. read Song ii. & iii. How sweet the words, “My Beloved,” were to me! I felt I could say He was mine and I His. Text, “Naphtali is a hind let loose; he giveth goodly words.” Mr. D. took Naphtali as a type of Christ, also of His ministers and His people. He preached liberty, and I felt it, and in many ways he touched the exercises of the last six months. Mr. D. told me very plainly that I should go to heaven, but find many trials in the way. Well, Christ told me no less; and so far the path has not been smooth, but His grace is sufficient; though it is only strength enough and none to spare. *July 2, 1906.* Before I was up I was favoured with a nice touch from these lines:

“Bruised Bridegroom, take us wholly,  
Take, and make us what Thou wilt.”

It laid me flat at His feet. At first I shrank from the second line, but, “*What Thou wilt*,” was obliged to come. I knew trial was certain, but at such times it has to be accepted. *Dec. 3, 1906.* Went to Clapham. Mr. M. read two solemn portions on Sunday evening, Acts v. and Rev. xxii.; and the ordinance was rather a sweet season. While trying to lift up my heart in prayer, this was such a sweet plea, “For Jesus’ sake.” I asked for pardon, justification, and grace to suffer

for Jesus' sake. The savour abode, and continued when I awoke the next morning. What a powerful plea, when faith lays hold of His merits!

“This is the name the Father loves  
To hear His children plead.”

Shortly after Easter, 1910, I found my physical strength rapidly declining, and to my great surprise discovered a growth in my left breast, which 21 years previously had been operated on. The doctor at once urged having it removed, and only gave me a week to decide. Not only was I much perplexed as to the means to be employed, but in the event of the operation being fatal, would my religion stand? I wanted to feel the ground firm. One night this hymn came with a strengthening power that set me on my feet:

“God of my life, Thy gracious power  
Through varied deaths my soul has led;  
Oft turn'd aside the fatal hour,  
And lifted up my sinking head.”

This I could truly use as my own, and could add the rest as a prayer:

“Whither, O whither should I fly,  
But to the loving Saviour's breast,  
Secure within Thy arms to lie,  
And safe beneath Thy wings to rest?”

On Thursday evening, speaking of death, Mr. Dickens said the Lord would send His angels to take His children home. All arrangements were completed before Sunday, and I then heard Mr. Kemp from, “Thou shalt remember all the way,” etc. It was a day of confirming many exercises, but no joy. On the way to London the following morning, the last trace of fear was removed by these lines:

“Jesus Christ, your Father's Son,  
Bids you undismay'd go on.”

Just as I thought they were operating I felt, “Surely the brittle thread of life must break; Lord, do bring me through.” Then came the words, “Which holdeth our soul in life, and suffereth not our feet to be moved.” [The operation appeared to be successful at first, but the dear one never fully recovered. She suffered much pain at times, with the exception of about two months in the spring of 1911, and was more or less an invalid. On Sept. 18th she wrote:]

Mr. Dickens spoke sweetly of union with Christ never being dissolved, and also of the waters of Jordan being



divided. He seemed to be speaking to me of my end, that I should conquer, and the waters being divided, I should go over dryshod. May those who survive me have to say he was a true prophet. I have put up hundreds of prayers that He would be with me in death. I could easily say that my sins would prevent it, but often check that with the knowledge that He *never* came because I deserved it; all is a free gift. I have no light on what is before me, but desire to be found watching. If one could live more like His children, how nice it would be!

*Her Last Days.*

In the beginning of October the left eye became very painful, necessitating the dear one's keeping in bed, and having the room darkened. She became increasingly ill in body, and could not lie down for many months. The eye caused intense suffering, and eventually became quite blind, while the disease gained ground, causing excruciating sufferings. Everything that could possibly be done to alleviate them was tried.

For the most part she was kept resting on the faithfulness of God. One remarked, "It has not been a bright shining, but more like this,—you know whom you have believed, and feel persuaded He is able to keep that which you have committed to Him." She replied, "That is just it; but I have been helped and supported." Indeed her composure was frequently very manifest. Once returning from chapel, I said, "They sang your hymn,

" ' Afflicted saint, to Christ draw near ; ' " etc.

She replied, "I have had to live upon that for months." Once she said, "O to fall asleep some weary night, and awake on the other side!" In speaking of her great sufferings I said, "Perhaps you are having fellowship with Him." She answered, "Once I distinctly felt it was accepted." A fortnight before the end she said, "I want the Lord to come, to come *Himself* and take me. I only want Christ and heaven; everything else is gone." To Mr. Dickens on Sunday, Jan. 14th, when speaking was very difficult, she said, "The Lord bless you and your ministry." On Monday she said, "I am disappointed; I thought I should have gone yesterday." One repeated to her,

" Cease, fond Nature, cease thy strife,  
And let me languish into life,"

adding, "That is it, is it not?" She replied, "Yes." She passed away very quietly and peacefully in her sleep, as she wished, early on Tuesday morning, Jan. 16th, 1912, to be forever with the Lord.

A. W.

### "THY CHAMBERS."

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."—ISA. xxvi. 20.

God has judgments for the wicked. He has in all ages vindicated His honour, and will to the end. Though the sinner goes unpunished for long and justice is not executed speedily, yet this we are to know—that judgment shall overtake him. God watches over the evil to bring it upon him; and though it slumber, it shall suddenly awake and overtake him. It shall come when men are saying, "Peace and safety," to themselves. There is a night to come—God only knows how near—on us as a nation. The blessings of the Reformation we have by various acts, and a constant course of them, cast back into God's face. Popery is being caressed; her increase is not to be measured by numbers so much as by her wondrous increase in the respect paid to her. To-day we have before us the woeful spectacle of that apostate church being held in great respect, as at least as good as the Protestant church, in the judgment of most. And how much of the Press she controls I know not; perhaps none know but God and herself. Although as a nation we profess to know Christ, yet that blessed One is daily insulted by the sacrifice of the mass and degraded, and Mary His mother put above Him.

On the other side we have the world of scepticism, that may in the end tear the flesh of the whore; and between these two we have a great evil in the state of Christendom, of general religion. Perhaps if we knew how much criticism of Scripture prevails in the pulpits, we should be struck with horror and dismay.

Now on these evils some time God will have our minds fixed; He has ways of fixing our minds on them, and amongst them will be His dealings with us in judgment. Blind is that mind, and dead and hard that heart, that can regard these things without feeling that judgment must follow, or rather, that it has commenced, and will be poured

out on the nation. Present things are sufficient to call for our serious attention ; as, the great and sudden changes taking place in Europe, menacing war ; the dreadful spirit of insubjection everywhere, the despising of government, speaking evil of dignities (2 Peter ii. 10) ; the desolating strikes ; and many evils all directed against God and His Word. 1 Peter ii. 13—15 ; 2 Peter iii. 3, &c. And I would have our serious attention called not merely to the fact, but to a view of it which is not present with everybody, but ought to be so with God's people ; that is, the solemn aspect of it as *a judgment from God*. We may look at the restlessness of men, and try to balance differences, blaming this and that ; but there is a view of it that should be above all that—that the hand of God is in it.

If we are led to take this view of it, other feelings will fill our minds, and one will be this—that we have sinned against God, that this nation has ; that we ourselves, our families, we congregations, churches, *we* have sinned against our God. My brethren, do you doubt it ? Can you look within, and not see there unspeakable cause for judgment ? Can you look at your families, at the indulgence you who are their heads may have granted to them, at your family spirit, and not say, "Guilty" ? Can you come to God's house, and look at the congregation, at the church,—can I look at my pulpit, at my office-bearing, at my office, and how I have filled it ; and you as members, at your membership, at the irregularities of your spirit at the Lord's table,—I speak not of external manner—and not cry, "Guilty" ? Can we look at our pride, worldliness, deadness, and neglects in secret of the throne of grace, and not, as so looking, confess our sins, that they have exceeded ? And what of covetousness, conformity to the world, and pride ? Now, is God not provoked by our sins ? Whose sins are most provoking to the glory of God ? Transfer that to ourselves. Fathers, heads of families, *whose* rebellion is most troublesome and painful to you—that of your neighbours' children or of your own ? Here, then, as God gives us grace, we shall find ourselves guilty. And as we have knowledge from Scripture of what the Lord will do to a sinful nation, what can we conclude but that the day is ripening, the nation is ripening for judgment ?

But this subject might be pursued to an inordinate length ; that is not impossible. We may have our attention so fixed

on judgment as to say there is no hope; and then we shall not be long before we fret and rebel. Looking at judgment alone does not produce repentance and submission. Here, then, we need, and some of us receive, the holy gospel. I would, if it were the Lord's pleasure, that a view of this gospel might come in also, to moderate—not to make us forget our sins or lose our convictions—but to moderate the pressure of them, and raise us to a blessed hope in the mercy of God. I desire to draw attention to this beautiful, this blessed and gracious word of a good God to His people in the midst of trouble and judgment.

*"Come, My people."* O the tenderness of the Lord! O the attractive tenderness of His words to His people! When we begin to relent, He begins to repent, or change His dealings. "How shall I give thee up, Ephraim?—I have heard thee bemoaning thyself." Ah, what a response there is in the heart of God to the moving of the hearts of His people under the teaching of His Spirit! They by the Spirit repent; He by love moves. The prodigal moves towards home, and the Father runs to meet him. What a God we have to do with! In speaking thus to His children, He invites them to the only shelter there is: "Come, My desponding people, enter thou into thy chambers."

I will speak about this relationship—*"My people."* They are His body. It is a wonderful truth, and the reason, or ground, of it very wonderful. He says, "Thy dead men shall live; together with My dead body shall they arise." Who are these dead men? Why, they are Christ's people. Whose body are they? Christ's mystical body. When did they arise? Virtually when He arose from the dead; and from Him they have the dew as the dew of herbs, that keeps them alive and makes them grow. They get all they have from Him. All their virtue is from Him. Now this union gives this relationship a singular glory. For "if we be dead with Christ, . . . we shall also live with Him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." But how can we be doing so? Only as the Holy Ghost teaches us we died unto sin when He died, and arose when He arose; as Kent sang well:

"One in the tomb: one when He rose;  
One when He triumph'd o'er His foes;

One when in heaven He took His seat,  
And seraphs sang all hell's defeat."

If we ever have union with Christ made over to us by the Spirit of Christ, then this will sound in our hearts, "My people;" not only His by conquering grace, but first, by eternal union; and not only by eternal union, but bought with His blood. When He came forth from the grave, then His mystical body arose in Him; and they arise in this life when they are quickened by the Spirit. The Sadducees were refuted by this great doctrine of the resurrection; but the first resurrection is that of the soul when it arises in the power of Christ to a new life. This truth puts the new birth and the effectual call on such a beautiful basis—union, *union with Christ*.<sup>\*</sup> An effectual call proves the eternal union of a sinner with Christ; and the blessed Spirit will come to such a one, and say, "Come, My child." "My people" He calls them when they are in the ways of judgment; and we are so now.

"God's ways are in the mighty waters, and His footsteps are not known" (Ps. lxxvii. 19). "The thunder of His power who can understand?" (Job xxvi. 14.) The hearts of men fail with fear at the sound thereof. If evil things come to our persons, our families, businesses; if they come to a community, a nation, then as we rightly feel them, we shall fear, we shall feel exposed. God says, "I will watch over them for evil," to bring it upon them (Jer. xlv. 27). We feel, "If God be watching over the evil to bring it upon us, woe unto us!" Did we ever feel it? Our exposedness—how solemn! Conscience says, "Is not this less than your iniquities deserve?" and we say, as moved by the Spirit, "Yes." And if we also feel God absent, then as conscience is tender, we shall search for the causes of His absence. "Why does He withhold His shining presence? Where is He gone?" The church says, "By night on my bed I sought Him whom my soul loveth." I believe some must follow me in these observations; your consciences and experience enable you; and you begin to think, "Here I am, shelterless, covered with sin, deserving wrath." What if our hope seems dead, if exercises die down, and the very thing we feared seems to be coming on us? If we look at judgments alone, and have not the Spirit of Christ moving in us, we shall soon pity ourselves (as I said before), and fret against God. But then, O the pity, love,

tenderness of a good God, though we have so displeased Him, to say, "Come, My people!" And the word draws; we begin to relent. O the softness of spirit, the sweetness of contrition granted by His saying, "Come!" 'Come from the lions' dens, from your gloom.'" There is no contradiction of our confessions, but a removal of the contraction, the blindness, the hardness of heart. He says, "Come, mourning sinner, now relenting, risen from the grave with Me, come into My society." This call produces an exercise; and I say this, it is the beginning of liberty when we begin under that exercise to relent, to pray, to pour out our hearts, and feel we are not unheeded and passed by. What, does the Lord attend to our sighs? When we say, "I have done this, wandered away, forgotten Thee days without number;" yet He says, "Come unto Me, all ye that labour and are heavy laden." He may be saying in our hearts, "Labour therefore to enter into that rest." He may take our thoughts to that great and terrible wilderness, and may let us see that wilderness strewn with corpses; and we say, "Whence came these?" The Word says, "They came out of Egypt, passed through the Red Sea; they all sang with Miriam; they sat under the palm trees, and drank of the wells; but they entered not into the land because of unbelief." This may give us a shake; but God says, "Endeavour to enter into that rest." "Let us labour therefore to enter into that rest; lest any of you fall through the same example of unbelief" (Heb. iv. 11).

What is that rest? These chambers. "Come, My people, enter thou into thy chambers." "Come unto Me, cast your burdens all on Me." This is a most gracious word coming from God to sinners who in the ways of judgment learn righteousness. Others do not learn it; these are to be distinguished from the wicked of whom it is said, "When Thy judgments are in the earth, the inhabitants of the world will not learn righteousness." "When Thine hand is lifted up, they will not see." Now here is set before us an object—*rest*. Do we get it set before us by the Spirit? Who can express the light that is in the soul then? And if filled with light, we see the way straight before us. It is the way of faith into that blessed Saviour of sinners, Jesus Christ. Hart sets it out well when he says,

"No other help have I beside—  
I venture all on One."

“ Then while I make my secret moan,  
 Upwards I cast my eyes and see,  
 Though I have nothing of my own,  
 My treasure is immense in Thee.”—

That is the place of rest ; that is the Object. We may see it in the Word, and have some drawing to it ; but if we feel it in the Spirit's power, with all our vileness, deadness, and sin, we shall run ; there will be warmth, affection, fervent desire. There will be an open door set before us. Christ says, “ I have set before thee an open door ” (Rev. iii. 8) ; and He who sets that door before us is He who opens and no man shuts, and shuts and no man opens. Did we ever see it ? One says,

“ The door of Thy mercy stands open all day  
 To the poor and the needy who knock by the way.”

Who is he that runs to it ? Why, the poor man who gets this door set before him in the light of the Spirit. And while he runs, he reads this : “ I have set before thee an open door.” Then it is called, in respect of the soul's exercise, “ the door of faith ” (Acts xiv. 27).

“ Now faith is the substance of things hoped for, the evidence ” of that into which we are to enter, the chambers in Christ. These are set before us in times of danger and trouble ; as at present, when judgment is about us and near us. Will any escape all suffering, all pain, as the consequence of our sin ? I think not. My heart sometimes fails for fear. I wonder what will come when I look at myself, my surroundings, how I have lived, how little I have cared for the honour of God, how little we have been concerned about our own sins, the sins of others, and the low state of the church ; and I wonder what the Lord will do. Yet He says, “ Enter thou into thy chambers.” Here mercy reigns, righteousness that will answer all charges, blood that will cover all sins and the sinner that shelters beneath it, and enters in. He sets these things before us with an indescribable effect, an influence that pervades our souls, runs through us, into our hearts and affections and consciences, and makes a mighty change. Perhaps it begins gradually, but leavens till the whole frame of the soul is altered, the gloom is displaced, and instead thereof, the light of truth shines in. And the truth is so sweet that the heart softens, and moves to the Lord. O the power of truth ! What a difference is made by the unction it brings in a word !

“Enter thou into *thy chambers.*” These are a whole Christ; but if we would consider the word “chambers” particularly, we may divide them, and I will mention one or two.

1. Take the *atonement*. If we enter that, there is safety. All our troubles, convictions about our sins of every sort and kind, this will meet, this will answer. Enter into this chamber. While a nation, a church, a family, as having sinned shall find and feel the edge, the fire, of judgment, says the Lord to His relenting people, “Enter thou into thy chambers.” Is our trouble fear of what is coming because of our sins? and also is there a hankering after a better state, after Christ and holiness? May the Holy Ghost set before us this atonement. Said the Lord to Israel, “Take a lamb for a house; take the blood, and sprinkle it on the doorposts; and when I pass through the land, I will pass over you.” This is not for people without sin, but for God’s people who are convinced, who are helpless as well as exposed; not for those who can shelter themselves, but for those who are exposed to judgment, and that justly, and have no means of defending themselves. If God brings us into this chamber, we shall eat the Lamb slain without the leaven of hypocrisy, and with bitter herbs of sorrow for sin. This feast was ever to be remembered—how the Lord did pass over Israel; which shows there was to be a memorial, and that they should constantly be experiencing this great thing.

And 2, enter into *Christ’s righteousness*—that only covering that satisfies justice divine, that magnifies the law, that makes it proper in God to justify the ungodly and so make him just. What common words, but what blessedness is in them, should the Lord show them to a troubled conscience. It is impossible for me to express it as I understand it; but it becomes proper in God to make a sinner to be without sin and to justify him. May the Lord say to us, “Come, My people, enter thou into My righteousness.” No judgment is here. It may touch us externally, but will not touch the soul that, “being justified by faith,” has “peace with God through our Lord Jesus Christ” (Rom. v. 1). Bless God for Christ’s righteousness.

3. Enter into *His covenant*. He has put His people there from all eternity, but they are to enter experimentally into this chamber in time. There came a day when persecuting



Saul entered. It makes no difference to our being in it from eternity, but to our experience it makes a difference. There was a time when we knew not this covenant for ourselves. We may well call that time the month Abib, "a precious springing," when we first had hope in the covenant ordered in all things and sure. Does any one feel too vile? That feeling is common to the saints. Paul was the chief of sinners. Too polluted? Look at the sheet let down from heaven. In it Peter saw all manner of four-footed beasts and creeping things; and when told to arise and eat, he was shocked; he said he had never eaten anything common or unclean. But God said, "What God hath cleansed, that call not thou common" (Acts x. 15). And the child of God must call himself holy, esteem himself clean, when God calls him so. When He puts him into that blessed covenant in his soul's experience, it makes a mighty change.

4. "Enter thou into thy chambers"—*God's attributes*. They are all on the side of a sinner now. There is nothing in Deity against a child of God made a new creature in Christ Jesus (2 Cor. v. 17). "Against such there is no law" (Gal. v. 23; vi. 15, 16).

"*And shut thy doors about thee.*" This shutting of the doors may be in experience a gracious resolve in the very soul to abide in Christ. May it not be saying,

"Here would I every moment live, and constantly abide"?

"I will abide in Thy tabernacle for ever: I will trust in the covert of Thy wings" (Psa. lxi. 4). As if we should say in faith, "I am exposed outside this, troubles come when men are alone and exposed in the street. Now I am brought into this tabernacle, I will abide." Faith moves here, in such a longing desire and resolution as this, "I will abide." Bless God, He has taught some of us to enter into this experience, and say sweetly and solemnly, "The Lord is my Light and my Salvation; whom shall I fear? The Lord is the Strength of my life; of whom shall I be afraid?" (xxvii. 1).

"*Hide thyself as it were for a little moment.*" Here the Pharisee is gone, here is the publican with God's rich mercy. "Now," says the publican, "by the mercy of God I will cleave to this; there is no covering but the blood and righteousness of Christ for me. Here would I take shelter and live, till the time of judgment has gone over." God's judgments may be long in coming, long in expending them-

selves, yet be but a little moment in regard of His purposes and decrees. Then says God, "As long as they last, abide in Me; here is life, here is favour. Hide thyself as it were for a little moment, until the indignation be *overpast*." All indignation shall pass over the church, and pass away. And when the wicked are no more, they shall be in the Sun, clothed with it.

Here, then, we have judgment on the land, on the church, on ourselves, in many ways by which our hearts may fail; but let no sensible, praying sinner despair, for Christ says, and may He say it to us, "Come away from your gloom under your convictions, under these heavy things that now depress you, into My goodness, My mercy, My love, all expressed in Me; and there you will find safety and more—comfort and satisfaction. There you will find rest, and may unbosom all your cares, feel sweet relief, and say, 'I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety' (Ps. iv. 8)." May the Lord speak so to us, and graciously help us. Amen. J. K. P.

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### ALL THINGS DONE WELL.

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My soul shall join the song of praise  
 With sweet delight, to tell,  
 Through all His providential ways,  
 He has done all things well.

He drew me from the snares of sin,  
 His power to save I'll tell;  
 His arm of mercy took me in,—  
 He has done all things well.

Oft when the clouds of darkness rose,  
 I've seen the billows swell;  
 But every wave its limit knows—  
 He has done all things well.

I oft His boundless grace have view'd;  
 His faithfulness, I'll tell,  
 My needs supplied, my strength renew'd;—  
 He has done all things well.

His justice satisfied with blood,  
 He saved from death and hell;

He reconciled me to my God :—  
 He has done all things well.

Up to this hour I then will sing,  
 Let love my bosom swell,  
 While I the cheerful tribute bring,—  
 Jesus does all things well.

When through the vale of death I go,  
 Where Jordan's billows swell,  
 The waters shall not overflow,—  
 He will do all things well.

When landed on yon blissful shore,  
 I will with triumph tell,  
 Where sin and sorrow are no more,  
*He has done all things well.*

W. HOUSE.

## CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM LUTHER ON THE GALATIANS.

“CRYING, Abba, Father.”—Gal. iv. 6. . . . This is a singular consolation, when he saith that “the Spirit of Christ is sent into our hearts, crying, Abba, Father;” and again, that He “helpeth our infirmities, making intercession for us with unspeakable groanings.” He that could assuredly believe this should never be overcome with any affliction, were it never so great. But there are many things that hinder this faith in us. First, our heart is born in sin; moreover, this evil is naturally grafted in us, that we doubt of the goodwill of God towards us, and cannot assure ourselves that we please God, &c. Besides all this, the devil our adversary rangeth about with terrible roarings, and saith: “Thou art a sinner; therefore God is angry with thee, and will destroy thee for ever.” Against these horrible and intolerable roarings we have nothing whereupon to hold and stay ourselves, but only the Word, which setteth Christ before us as a Conqueror over sin and death, and over all evils. But to cleave fast to the Word in this temptation and these terrors of conscience, herein standeth all the difficulty. For then Christ appeareth to no sense. We see Him not; the heart feeleth not His presence or succour in temptation; but rather it seemeth that He is angry with us, and that He forsaketh us.

Moreover, when a man is tempted and afflicted, he feeleth the strength of sin and the infirmity of the flesh; he doubteth; he feeleth the fiery darts of the devil, the terrors of death, the anger and judgment of God. All these things cry out horribly against us, so that we see nothing else but desperation and eternal death. But yet in the midst of these terrors of the law, thunderings of sin, assaults of death, and roarings of the devil, the Holy Ghost (saith Paul) crieth in our hearts, "Abba, Father!" And this cry surmounteth the horrible cries of the law, sin, death, the devil, &c.; it pierceth the clouds and the heavens, and ascendeth up into the ears of God. . . .

But so far off is it that we think this groaning, which we make in these terrors and this our weakness, to be a cry, that scarcely we perceive it to be a groaning. For our faith, which in temptation thus groaneth unto Christ, is very weak, if we consider our own sense and feeling; and therefore we hear not the cry. "But He," saith Paul, "which searcheth the hearts, knoweth what is the meaning of the Spirit," &c. (Rom. viii. 27). To this Searcher of the hearts, this small and feeble groaning (as it seemeth unto us) is a loud and a mighty cry, and an unspeakable groaning; in comparison whereof the great and horrible roarings of the law, of sin, of death, of the devil, and of hell, are nothing, neither can they be once heard. Paul, therefore, not without cause, calleth this groaning of a godly, afflicted heart, a cry and a groaning of the Spirit, which cannot be expressed; for it filleth heaven, so that the angels think they hear nothing else but this cry. . . .

"Wherefore thou art no more a servant, but a son" (ver. 7). This is the shutting up and the conclusion of that which he said before. As if he should say, This being true, that we have received the Spirit by the gospel, whereby we cry, "Abba, Father," then is this decree pronounced in heaven, that *there is now no bondage any more, but mere liberty and adoption*. And what bringeth this liberty? Verily, this groaning. By what means? The Father offereth [declareth] unto me, by His promise, His grace and His Fatherly favour. This remaineth then, that I should receive this grace. And this is done when I again with this groaning do cry, and with a childly heart do assent unto this name "Father." Here, then, the Father and Son meet, and the marriage is made up without all pomp and solemnity; that is to say, nothing at all cometh between, no law nor work is here required. For

what should a man do in these terrors and horrible darkness of temptations? Here is nothing else but the Father promising, and calling me His son, by Christ, who was made under the law, &c. ; and I receiving and answering by this groaning, saying, "Father." Here then is no exacting; nothing is required, but only that childly groaning that apprehendeth a sure hope and trust in tribulation, and saith, "Thou promisest, and callest me Thy child for Christ's sake; and I again receive Thy promise, and call Thee Father." This is, indeed, to be made children simply, and without any works. But these things, without experience and practice, cannot be understood. . . .

Now if we, by the Spirit of Christ crying in our hearts "Abba, Father," be no more servants, but children, then it followeth that we are not only delivered from the Pope, and all the abominations of men's traditions, but also from all the jurisdiction and power of the law of God. Wherefore we ought in no wise to suffer the law to reign in our conscience, and much less the Pope, with his vain threatenings and terrors. Indeed, he roareth mightily as a lion, and threateneth to all those that obey not his laws, the wrath and indignation of Almighty God and of His blessed apostles, &c. But here Paul armeth and comforteth us against these roarings, when he saith: "Thou art no more a servant, but a son." Take hold of this consolation by faith, and say, "Oh law, thy tyranny can have no place in the throne where Christ my Lord sitteth; there I cannot hear thee (much less do I hear thee, O Antichrist), for I am free and a son, who must not be subject to any bondage or servile law." . . .

If then (saith he) by the Spirit of Christ ye cry, "Abba, Father," then are ye indeed no longer servants, but free men and sons. Therefore ye are without the law, without sin, without death; that is to say, ye are saved, and ye are now quite delivered from all evils. Wherefore the adoption bringeth with it the eternal kingdom, and all the heavenly inheritance. Now, how inestimable the glory of this gift is, man's heart is not able to conceive, and much less to utter. In the meantime we see this but darkly, and as it were afar off; we have this little groaning and feeble faith which only resteth upon the hearing and the sound of the voice of Christ in giving the promise. Therefore we must not measure this thing by reason, or by our own feeling, but by the promise of

God. Now, because He is infinite, therefore His promise is also infinite, although it seem to be never so much inclosed in these narrow straits, these anguishes, I mean. Wherefore there is nothing that can now accuse, terrify, or bind the conscience any more. For there is no more servitude, but adoption ; which not only bringeth unto us liberty from the law, sin, and death, but also the inheritance of everlasting life, as followeth.

“ Now, if thou be a son, thou art also the heir of God through Christ ” (ver. 7). For he that is a son must be also an heir ; for by his birth he is worthy to be an heir. There is no work or merit that bringeth to him the inheritance, but his birth only ; and so in obtaining the inheritance he is a mere patient, and not an agent ; that is to say, not to beget, not to labour, not to care ; but to be born is that which maketh him an heir. So we obtain eternal gifts, namely, the forgiveness of sins, righteousness, the glory of the resurrection, and everlasting life, not as agents, but as patients ; that is, not by doing, but by receiving. Nothing here cometh between, but faith alone apprehendeth the promise offered. Like as therefore a son, in the politic and household government, is made an heir by his only birth, so here faith only maketh us sons of God, born of the Word, which is the womb of God, wherein we are conceived, carried, born, and nourished up, &c. By this birth, then, we are made new creatures, formed by faith in the Word ; we are made Christians, children and heirs of God through Jesus Christ. Now, being heirs, we are delivered from death, sin, and the devil, and we have righteousness and eternal life.

But this far passeth all man's capacity, that he calleth us heirs ; not of some rich and mighty prince, not of the emperor, not of the world, but of God, the almighty Creator of all things. This our inheritance then (as Paul saith in another place) is inestimable. And if a man could comprehend the great excellency of this matter, that he is the son and heir of God, and with a constant faith believe the same, this man would esteem all the power and riches of all the kingdoms of the world but as filthy dung, in comparison of his eternal inheritance. He would abhor whatsoever is high and glorious in the world ; yea, the greater the pomp and glory of the world is, the more would he hate it. To conclude, whatsoever the world most highly esteemeth and magnifieth, that should be

in his eyes most vile and abominable. For what is all the world, with all its power, riches, and glory, in comparison of God, whose son and heir he is? Furthermore, he would heartily desire with Paul (Philip i. 23) to be loosed, and to be with Christ; and nothing could be more welcome unto him than speedy death, which he would embrace as a most joyful peace, knowing that it should be the end of all his miseries, and that through it he should attain to his inheritance, &c. Yea, a man that could perfectly believe this should not long remain alive, but should be swallowed up incontinent with excessive joy. . . .

Hereby we may plainly see how hard a matter faith is: which is not easily and quickly apprehended, as certain full and loathing spirits dream, which swallow up at once all that is contained in the Holy Scriptures. The great infirmity which is in the saints, and the striving of the flesh against the Spirit, do sufficiently witness how feeble faith is in them. For a perfect faith bringeth by-and-by a perfect contempt and loathing of this present life. If we could fully assure ourselves, and constantly believe that God is our Father, and we His sons and heirs, then should we utterly contemn this world, with all the glory, righteousness, wisdom, and power, with all the royal sceptres and crowns, and with all the riches and pleasures thereof. We should not be so careful for this life; we should not be so addicted to the world and worldly things, trusting unto them when we have them, lamenting and despairing when we lose them; but we should do all things with great love, humility, and patience. But we do the contrary, for the flesh is yet strong, but faith is feeble, and the spirit weak. Therefore Paul saith very well that we have here, in this life, but only the first-fruits of the Spirit, and that in the world to come we shall have the [other] tenths also.

“Through Christ.” Paul hath Christ always in his mouth, he cannot forget Him: for he did well foresee that nothing should be less known in the world (yea, among them which should profess themselves to be Christians) than Christ and His gospel. Therefore he talketh of Him, and setteth Him before our eyes continually. And as often as he speaketh of grace, righteousness, the promise, adoption, and inheritance, he is always wont to add, “in Christ,” or “through Christ,” covertly impugning the law. As if he would say: “These

things come unto us neither by the law nor by the works thereof; much less by our own strength, or by the works of men's traditions; but only by Christ."

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## CHRIST TO BE KNOWN.

A MORNING READING BY JAMES BOURNE.

SEPT. 30th, 1838.—Isa. xli. 1: "Let us come near together to judgment." I often know what this is, when God draws near in terrible majesty; and I cannot defend myself. I cannot say, "This is right, or that." I say, "O Lord, Thou knowest; have mercy on me." We have no perception of the way before us, and are full of doubts and fears; but there is a trembling before God, a desire to do His will. We cannot depend on human reason or any conceit of our own: and here our safety lies. "If thine eye be single"—if we be made simple and sincere before God, no matter how dark, how desperate our case is—"thy whole body shall be full of light" (Matt. vi. 22). And this is the Lord's doing. "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the First, and with the Last, I am He." But many hear this, and go to human contrivances, and fasten up their idol with nails, that it should not be moved. All these things, however firm, are of no avail.

Here we see the great difference: "But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend." When these words are brought into the heart with power, they remove every obstacle; and that I often feel, for I am cast down at times unutterably. But the Lord says, "Fear not, thou worm Jacob, . . . I will help thee. . . . Behold, I will make thee a new sharp threshing instrument having teeth." This new instrument is Jesus Christ brought into the heart; and it is called "new" because, when it does come into the heart, the effects are such as could not have been conceived, the freedom that Jesus Christ brings is indescribable. All our corruptions hide their heads in a moment, all perplexities vanish, all doubts and all fears. In that light we see clearly all the darkness now past, the right way, and the wrong way. But none can tell the sorrow and dismay there is in the preparation for His coming, before it is brought about. It is intimated here: "When the poor and needy



seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." It is from a sense of need that we seek the Lord; and many a time have I found it to be true that He hears, that there is nothing difficult to Him. And by this seeking and endurance under all opposition do we show that we have the Spirit of God. We may have very little light, and not see clearly what we want; but the children of God cannot rest short of Christ: under every despondency they will seek; and such shall find, if it be twenty years first. For God says, "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle and the oil tree." There is every variety among His children, but all are evergreens, and all must have the Anointing; they may have it many times in one day. "That they may see, and know, and consider, and understand together that the hand of the Lord hath done this." All these words are used to show the utmost degree of conviction which God designs to give, that the work is really His, and not brought about by any fleshly means; as it is said before, "Who hath wrought and done it? . . . I the Lord, the First, and with the Last: I am He" (v. 4). When I see this understanding not given, I fear the heart is not made simple, not sincere; for we must be made like those fountains wherein you may see to the very bottom; or like those standing on the sea of glass (Rev. xv. 2). Such God will lead in all their darkness to go to Him with it, and not anywhere else; for here is the turning-point—that they who are of God will bring their uneasiness to Him and wait upon Him; but they who are not will forget their trouble or carry it elsewhere. His children cannot be driven away by any rebukes, nor be finally offended by reproof, however they may not understand; but they will wait upon God, who can overrule the most crooked things. We have need to see that all we do spiritually is in God, that it is His work in us; for it will all be tried.

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Jesus Christ will admit no partner for our faith. He is worthy of full credit, and expects it; and we must either look to Him *alone*, or look to be confounded. He will be all or nothing.—*Berridge*.

## A MEDITATION ON ISAIAH XXXV.

WRITTEN SPECIALLY FOR THE AFFLICTED.

BY THE LATE MR. HAZLERIGG.

WE are introduced to a wilderness and a solitary place. This of course means in the spirit the people who are in a wilderness and in a solitary place. But not only a wilderness, where some wild fruits may grow, but a desert—a people in a desert. The people, too, are described as blind and deaf and lame and dumb. They also are in these horrid and woeful circumstances, as we might expect, of a fearful heart, and so distressed that they seem quite unable to go forward with their feeble knees or even to lift up their hands in prayer. But something more,—in this region of desolation there seems to be a specially dreadful spot, called “the habitation of dragons, where each lay.” A poor, possessed creature, seemingly quite in the power of Satan and the powers of darkness, their *habitation*, where they seem to have taken up their abode and made themselves quite at home, resting quietly as if feeling perfectly at ease in their abode, “where each lay.” Well, if this is not a region of desolation and dreadfulness, where is one to be found?

Now what takes place? The Word of the truth of the gospel, or the God of all grace in the gospel—for the truth of the gospel is the Lord Himself—comes into the desolate place. O what a change! The wilderness and solitary place and desert change into a garden of delights, blossoming as the rose. The eyes of the blind are opened to see wondrous things in the law of the Lord Jesus (Isa. li. 4), which is grace, mercy, and love. The ears of the deaf are unstopped to hear the joyful sound (Ps. lxxxix.). The lame man, as in Acts iii., leaps as an hart, and the tongue, dumb through guilt and misery, begins to sing, yea, the very “habitation of dragons, where each lay,” is transformed.

“Drive the old dragon from his seat,”

says one,—it is done. O the transforming efficacy of almighty grace! There now in the pathless wilderness is a Way to God in prayer, and a Way to heaven. “I am the Way,” says Christ. “No lion shall be there;” for Christ is no lion to the poor and needy sinner. The lions are in the fleshy thoughts and fears of these poor creatures; they are not really to be found in Christ. The redeemed, in the Spirit,

walk in this way of holiness, this holy-making way! The unclean do not pass over it; for when a poor, unclean creature comes to Christ the Way, he is seen as Christ is. The Way makes him clean; for in Christ is no sin. Well may the tongue of the dumb sing. But after all, O how little of Him as a God of infinite mercy, grace, and love, is known!

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“HOPE IN THINE END.”

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DEAR PASTOR,—I feel it to be a very great mercy to have a comfortable hope that my dear wife is gone to be for ever with the Lord.

In her early days she was greatly attached to Mr. E. Vinall's ministry, who at that time preached in the Oddfellows' Hall, Brighton. As to any particulars of her first convictions I am not able to say anything, but I remember, in the early days of our married life, one night she was greatly distressed, and awoke me with her groaning. I asked her what she was troubled about. She said, “Oh, I fear I shall be lost.” I said to her, “There is one text in the Bible you can use as suitable to your case.” “Oh,” she said, “What is it?” I then repeated the words of the psalmist, “Gather not my soul with sinners, nor my life with bloody men;” and this seemed to relieve her distress of mind. In general she was very reticent on such matters, and seldom made any reference to them. I know that she was against making a great profession with the tongue, and would rather say nothing at all than profess much and be deceived. I may also add that she was very fond of Hart's hymns.

At one time (in 1883) she was very much tried, when the following words came very sweetly to her: “Fear not, little flock, it is your Father's good pleasure to give you the kingdom.” For many years she was very troubled to walk, even before she was entirely laid aside, and it was a great labour for her to get to chapel. Coming home one Sunday morning I said, “Did you not feel it very encouraging this morning?” “Oh,” she replied, “I should think it was indeed,” in a very impressive manner. In February, 1909, was the last time she was able to come and hear you, to her sorrow and trial. On July 9th, 1910, she said to me, “I feel so poorly, I think it *can't* be long,” meaning, “it can't be long before I must die.”

I said to her, "You do pray about it, don't you?" She replied, "Oh yes, and *often*; but then again I feel I *don't* pray about it as much as I should or would." I said, "I try and pray for you too." She replied, "Yes, I know you do." I casually mentioned that the mayor of Brighton went to see the king yesterday. "Oh," she said, "I don't want to see *that* king. 'Tis the King of kings I want to see. I shall never forget Mr. Combridge's giving out that hymn (when King Edward came to the throne),

" 'King of kings and Lord of lords,' " &c.

On the 12th, in wishing her good-night, I said, "I hope you will have the *best* of friends with you." "O yes," she replied, "I had such a nice train of thought, and was very comfortable for a time in musing upon the words, 'There is hope in *thine* end;' and 'thine expectation shall *not* be cut off.' And then these words followed so nice:

" 'Those feeble desires, those wishes so weak,  
'Tis Jesus inspires, and bids you still seek;  
His Spirit will cherish the life He first gave,  
You never shall perish if Jesus can save.' "

On Sept. 8th, 1910, she said, "I feel very poorly indeed." I said, "Yes, and the end must come." She said, "Yes, and I lie here and try to beg,

" 'Assure my conscience of her part  
In the Redeemer's blood;  
And bear Thy witness to my heart  
That I am born of God;'

and,

" 'All my times are in Thy hand,  
All events at Thy command.' "

One day in the summer my daughter noticed how bright and happy she looked, and on questioning her she said the words were brought again to her which she had given her some time since: "The mountains shall depart, and the hills be removed, but 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). This was a very great comfort to her again. In October, 1912, she seemed very depressed. My daughter found she was troubled with the fear of death, and said to her, "I feel it will be well with you in the end, mother." She replied, "I cannot quite give up my little hope," and mentioned one or two occasions in which she had found some help, and said,

“ ‘Dost mind the place, the spot of land,  
Where Jesus did thee meet?’ ”

Ah, I could go to the very place where I had these words: ‘Delight thyself also in the Lord, and He shall give thee the desires of thy heart.’ ”

To come now to her last days and hours, in which she felt very ill. I said to her on one occasion, “I hope you will be brought *well through*.” She replied, “I hope I shall. If I have no *great* manifestations, I want to be brought *through right*.” At another time she said, when feeling wearied in her affliction,

“ ‘Here let the weary rest  
Who love the Saviour’s name;  
Though with no great enjoyment blest,  
This covenant stands the same.’ ”

A few days before the end came, she said,

“ ‘Weary of earth, myself, and sin,  
Dear Jesus, set me free,  
And to Thy glory take me in,  
For there I long to be.’ ”

She passed away on Monday, 6th, very quietly in her sleep.

These, my dear pastor, are some of the utterances which fell from her lips. I desire to be very thankful to the Lord for His great kindness in answer to prayer, by giving us to feel that there is indeed “hope in her end,” and to believe that “her expectation was not cut off.”

Brighton, Jan. 8th, 1913.

R. HUGGETT.

### RICH IN CHRIST.

My dear Niece,—May the God of all grace, the Father of all mercies, through His beloved Son Jesus Christ and the eternal Spirit, rest upon you in a good hope through grace in that assured redemption through the shedding of His blood, when He cried, “It is finished,” and gave up the ghost. He, Jesus, drank up all the righteous wrath of God against lost sinners. It is a great mercy if you know you are lost and ruined by the Fall, if you are poor in spirit, blind and lame, weary and faint. Mourn and sigh, pray and cry you may; but if the Spirit, which teaches all truth and is no lie, opens the eyes of your understanding, you will see that sin, sin, sin, is mixed with all your religion; see that groaning and praying will not do to rest upon.

“ Jesus, Thy blood and righteousness  
My beauty are, my glorious dress.”

Dear Niece, I hope you are all fairly well. The Lord grant you grace, if it be His holy will, to take pleasure in infirmities. The more the flesh and the devil plague you, rejoice in the Lord. Be ye separate from the world, the flesh, and the devil. Plagued and vexed by sin you will be ; but if you hate it with perfect hatred, Christ will give you rest, because you hate what He hates. Therefore you must love righteousness ; and none of the righteous, though hell thunders its loudest, shall ever be lost. The Lord bless you, magnify His grace and glory in Christ Jesus in your heart ; and I am a witness you will praise and bless His holy name, who hath called you thus to suffer for His name's sake.

I have ridden four miles and walked eleven to-day, to see a poor, afflicted man and his wife. Poor woman, her mind, through years of sore affliction, wanders. She said, “ I feel I am already in the pit.” “ Yes,” I said, “ dear woman, but it has not closed its mouth upon you. God has got His foot upon the door of hell ; it will not shut you down.” The poor man fell, and hurt his spine. I believe he is a gracious man—affliction and poverty all around him, no complaining. He asked me to pray. I did find it good to be there, because the dear Lord, the God of all flesh, was with us—we three, poor and needy in spirit. I found, through grace, my face answered to their faces. The Lord poured upon me such a Spirit of prayer and supplication, it changed the countenance of the almost demented woman, and made the heart of the poor man glad. I had very hard work to make him take a shilling. As far as I could see, the whole of their household would not make a shilling.

Ecc. x. 6 : “ Folly is set in great dignity, and the rich sit in low place.” Jesus, Thou blessed Saviour and Redeemer of my soul, keep, oh keep my soul in a low place. Thou, Lord, didst suffer through the folly of those who were set against Thee in their great dignity as rulers in the church and the world ; though in Thee dwelt all riches. Thine indeed was a low place. For my soul's sake Thou becamest poor, and madest Thy dwellingplace with the low, the sick, and afflicted, who through Thy poverty became rich, and found it an honour, though sick, to sit in a low place. But Thou wast grieved to see folly set in great dignity in the house of

Thy God and Father. . . . The rich sit in low place. They are upon beds, bound in bands of affliction; they are found in workhouses, solitary and desolate places; found in battle against the fiery darts and temptations of a deceitful and desperately wicked heart, and Satan, with all his hellish crew, roaring like a lion over them, to devour their only hope in Christ Jesus, whose blood and righteousness is their only hope and plea. I love the name of Jesus. He said, and still says to my soul, "My sheep hear My voice, and they follow Me." They know the truth, and the truth makes them free. They hear a word behind them say, "Seekest thou great things for thyself? seek them not; visit the sick, the fatherless and widows in their afflictions." God's grace is to be sought after, but it only can be found in a low place, amidst many storms and tempests. Grace and atoning blood make these rough places smooth, these low and crooked places straight. "He giveth power to the faint," strength "to them that have no might." God is a jealous God. "The Lord is good, a Stronghold in the day of trouble; and He knoweth them that trust in Him."

"Come, saints, with solemn pleasure trace  
The boundless treasures of His grace;  
He bore almighty wrath for you,  
That you might all His glory view."

In grief my soul remembers the words of Jesus, who said, when He cometh, shall He find faith upon the earth? For were it possible, the very elect would be deceived. May the Lord bless you all.

GEORGE MUNDAY.

Whitechapel, Jan. 18th, 1911.

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### NOTICE OF BOOK.

**TURTON'S PILLAR.** A Memorial of the Wonders of Grace in the Regeneration and Pilgrimage of James Turton. Paper cover, 4d., by post 4½d.; cloth, 7d., by post 8d. J. Turton, 123 Black Brook, Haydock, Lancs. Brighton: Mr. Popham, Nomandien, Surrenden Road. London: C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C.

THE above book is indeed a "Pillar" set up for the praise of the glory of God's grace: a memorial of sovereign grace. In it the creature is seen in his native condition, as a wild ass's colt. And there is no hiding, no excusing, nothing of that kind.

We have a simple, but graphic account of the author's wickedness. And this in order to magnify the exceeding riches of God's glorious grace as displayed in an effectual call, in turning old nature to destruction, and then in a most distinct and blessed deliverance of the poor pining captive, the dying sinner, by a clear revelation of Jesus Christ. All this is related in a gracious and beautiful manner. And it is followed by a relation of the Lord's dealings with His adopted child. Sunshine and shade, summer and winter, smooth and rough, are told of out of a full heart, a heart glowing with present warmth and a melting sense of divine goodness. And when the narrative ends—so godly, so fresh, then come very weighty, spiritual reflections. We have felt reprov'd, refreshed, stirred up, and kindled into a pleasant warmth of heart in reading the book. But prudence restrains our pen. Believing that the work is likely to be for the glory of our adorable and ever gracious, wonder-working Lord, we do most heartily commend it to our readers.

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## Obituary.

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ARTHUR W. COWLEY, a member and deacon at Bethel chapel, Linslade, Leighton Buzzard, whom the Lord saw fit to take away suddenly, Jan. 3rd, 1912, in the 44th year of his age.

He was made to feel his state as a sinner before God while he was walking on a lonely road when quite a young man, by these words being applied, "He being in the way, the Lord met with him." (From Gen. xxiv. 27.) He was greatly blessed several times in hearing Mr. Burrell, of Watford, where he was delivered from his bondage; afterwards being much exercised about baptism. Once in particular the text was, Judg. vi. 36—40, of the fleece wet and the fleece dry. He told me he had asked the Lord to direct the minister to preach from these words, so that he might be sure he was a fit subject for baptism, and that he had to go from London to Watford to hear it from Mr. Burrell. He said, "I felt I could run all the way back to London, and be baptised at once." He was received into the church, being baptised by Mr. Harris, at Rehoboth, Pimlico, London; where he had many blessed and happy seasons. He often spoke of the wonderful times



he had there in hearing the blessed Word read and spoken of. It was there the Lord taught him line upon line, precept upon precept, and brought him to a fuller knowledge of the truth.

He was very much afflicted in body at times, which was the means the Lord used to bring him home to Linslade. But though the means were severe, they caused a large amount of serious thought and soul exercise, with earnest prayer, to know what he was to do. The Lord opened a way for him into business, and afterwards to join with the friends at Bethel, Linslade. So for fourteen years he has been a true supporter and well wisher with the friends here. He was a man of a deep, experimental religion, well taught in the doctrines of sovereign grace. He knew much of the warfare between flesh and spirit, and could testify what it was to feel the desertion of his Lord and Saviour. At other times he was wonderfully indulged with His presence and love.

His last days were very much marked by his earnest, prayerful, and serious conversation about heaven. Almost the last time he was at chapel, Mr. Osbourne took for his text, "Enoch walked with God: and he was not; for God took him" (Gen. v. 24). Our friend was so lifted up he seemed too full to eat. He said, "There must be walking and communion with God. O what must it be to be changed in a moment of time, in the twinkling of an eye!" He seemed carried above himself, saying how precious was the Word of God to him. We have read and prayed many times together with much fervency of late; more so than usual. Little did we think we should be parted so soon, he being ill only three weeks. The last week he seemed so much better he was able to get about. But our wise God took him to Himself in a few minutes, and he was not able to say farewell to those he loved. Truly we can say with Paul, "For him to live was Christ, and to die is gain."

A. H.

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ESTHER TUCKER, formerly Mrs. Bailey, died on Oct. 23rd, 1912, aged 72. She was a member of the church of Christ meeting at Downton, Wilts, having been baptised in the river by a minister from Gosport, on April 14th, 1877. She was a sister of the late Mr. Hunt, formerly of Chichester, who removed many years ago to Brighton.

In the providence of God she remained at home in her

earlier years, assisting in the business and domestic duties with affectionate and tender regard towards her dear, afflicted father. During this period she became attached to a young man of good, moral character and possessed of ample means. After the space of about ten years, arrangements were made for their marriage; but the Lord in His great mercy took her in hand, convinced her of her sin, and led her in the way of righteousness. He brought her to consider solemnly her position with reference to her contemplated union. Being unable to discover any change of heart and life in the object of her natural affections, she dared not go forward, although he had acted honourably towards her; and the engagement was mutually and abruptly broken off. After a time she became united to Mr. F. Bailey, and they were favoured to walk together in the fear of the Lord. They commenced in business first at Brighton, where the powerful ministry of the late Mr. John Grace was highly esteemed by both. But here they found some perplexing paths of tribulation quite unexpected, which resulted in their removal to Broadchalke, Wilts, where after further trials, the Lord mercifully blessed their lawful efforts, and heard their prayers for His goodness to pass before them in the way, and gave success to the undertaking. Here, however, they found the lack of a gospel ministry, with which they had been favoured at Brighton. Consequently they had to seek for it, which they were privileged to find at the Particular Baptist Chapel, Downton, twelve miles distant; and they continued for years driving there regularly on the Sabbaths. Very rarely did weather prevent their attendance, where also they took part in the Sunday School services; until the death of Mr. Bailey, which took place about twelve years ago, after two or three days' illness. Mrs. Bailey remained about two years longer in business with her son, and then retired from its activity, and removed to Downton, where she had many dear friends and sweet "fellowship with the saints." The Lord gave her the means and a liberal heart, making her a great help to the cause of God in entertaining the ministers who were invited, as well as becoming the church's secretary—as to the correspondence necessary in obtaining them; also in visiting the sick and needy around.

After a space of some seven or eight years, in the good providence of God, she became acquainted with Mr. Henry

Tucker, of Kingstone farm, Ashbury, Berks; and in "comparing spiritual things with spiritual" a spiritual union was created, and Mr. Tucker subsequently sought her to become his wife. After a good many hindrances they were married by Mr. Popham at Galeed Chapel, Brighton. They lived happily together; and often found godly profit in their reading to each other of the things of the gospel, where-with one may edify another; attending the ministry of Mr. Hinchliffe, of Uffington, where Mr. Tucker fills the office of a deacon; and many have been the occasions when they have been refreshed under the faithful ministrations of the "word of His grace."

About two years after their marriage, serious symptoms of Mrs. Tucker's health failing were manifested; and upon medical examination it was found necessary for her to undergo a very severe operation. Before it took place, in answer to her petitions she was much supported by a verse of hymn 708 (Gadsby's):

"Thy whole dependence on Me fix;  
Nor entertain a thought  
Thy worthless schemes with Mine to mix,  
But venture to be nought;"

and further comforted with the following promise:

"I'll in thee work, and for thee too;  
And guide thee right, and bring thee through."

Thus the Lord, being her confidence, enabled her to go through the trying time with wonderful calmness and depending submission. She proved the truth of the following: "The Lord is good, a Stronghold in the day of trouble; and He knoweth them that trust in Him." After the lapse of a few weeks, she was enabled to return home and undertake her household duties; but only for a short period, as evidently the entire growth had not been removed, and the heart became greatly affected. Her experience was well described at this time by David: "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. The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever: forsake not the works of Thine own hands" (Ps. cxxxviii. 7, 8). She was much favoured in hearing sermons from this portion of God's most holy Word preached by Mr.

Whittome, of Wimbledon, at Downton (where she was staying for a few days), on Lord's Day, Oct. 13th, 1912, and which proved to be her last hearing. During the next few days she was enabled to visit Fordingbridge, and arrived at her former home, Broadchalke, the residence of her son, in a prostrate condition. Further medical aid was obtained, but the Lord's time had arrived to take her to Himself, as a "shock of corn fully ripe;" for it was very sudden. It is to be regretted that as at first the particulars of her effectual call by grace are not to be found, so at the end of her pilgrimage nothing appears to have been noted down, in the unintentional absence of her husband. The interment took place on Monday in the Congregational churchyard, in the presence of a large concourse of mourners and friends, by the pastor, after a service had been conducted in the chapel by Mr. Whittome.

H. T.

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JAMES WRIGHT fell asleep in Jesus, Oct. 27th, 1912, at Vancouver, British Columbia.

We are not sure as to where his natural birth took place, but he was brought up in Liverpool from an early age. I have heard him say that in his youthful days he was often taken by his father to Shaw Street Chapel against his will, but the time came when he went there from choice. He at one time came very near to being a Roman Catholic (his mother was one before her marriage, but afterwards renounced the system). It was on this wise. His parents had a grocery and provision business in those early days, and most of their customers appeared to be Roman Catholics, and he was often in their company at weddings, social gatherings, and funerals; so that he was likely to be ensnared, especially as some of the affairs took him into their chapels. Various influential Catholics repeatedly tried to convert him to their faith.

I believe that it was under Mr. Popham's ministry at Shaw Street that he was born of the Holy Spirit. When a youth he used to sit up in the gallery of the chapel along with the Sunday School scholars; and on one occasion, when some people were being baptised, the blessed solemnity so overpowered and awed his very soul that at the conclusion of the ordinance, when the people sang,

"Praise God from whom all blessings flow,"

he closed his eyes, and felt, "Verily God is in this place, and *that* is His own blessed ordinance." He was filled with secret love and admiration toward the people of God, and saw no spot in them.

"With them number'd may I be  
Now and to eternity,"

was the language of his soul. This quickened his secret prayers for divine mercy, and to know his election of God. I am sorry not to have the full particulars of his call by grace; but when his mind was exercised about baptism, he asked the Lord, if it were His will, to impress it upon the mind of someone to speak to him about it; and Mr. Popham overtook him on the way home from chapel, and did speak to him about it, and afterward baptised him, and preached from these words: "The Lord hath need of him" (Mark xi. 3). A few years later he was chosen a deacon, which office he well filled for a number of years. But like many another of the Lord's people, he left his first love,—and this the Lord had against him. And sorrowfully he was made to know it. For a blighting mildew came upon all things in his circumstances. Then in the deceiving light of his own judgment, in the spring of 1899 he along with his wife and family sailed for Canada; but he lived to prove that the step he had taken in going there was not of the Lord. He had many sore trials, which caused him to cry mightily to the God of his salvation, and he was often humbled before Him as a little child. I believe one of his greatest trials was being shut out from the company of the Lord's people in a strange land. Yet the Lord oftentimes graciously condescended to meet with him, so that he was filled with self-loathing on account of his own backslidings and shortcomings, but highly extolled the Lord for His lovingkindness and tender mercy to him.

I will here relate one trial which befell him in that distant land. Being out of employment, he determined upon getting work, no matter what kind of work it was; and the Lord let him have his own way, and he did get work which proved to be of a very heavy nature, and fresh burdens were imposed upon him as the weeks went by. He worked earlier and later each day, so that his health was in danger of giving way; and he experienced Egyptian bondage, by reason of which he sighed and cried to God to undertake for him. Having put his hand to the plough, he durst not turn back. His family

thought that the work would not suit him, but he was "going to be an example" to them; "for, if any will not work, neither shall he eat," thought he. In his affliction the Lord once said to him, "In quietness and confidence shall be your strength." But fools will be meddling. He began well, as he thought; but the end was worse than the beginning. He only continued at the work five weeks, and on the last day but one, his task was exceedingly heavy. In his gall and bitterness and sadness his eyes filled with tears, and he felt ready to give way to his grief, but durst not, for fear of the unmanly appearance and exposure. But a line of a hymn he heard sung in his childish days came into his mind. It was this:

"But my Father knows."

He felt from that moment that He would avenge him, and He did speedily. The next day he was told by the master (who himself was ruled by the manager) that he would not be required after Saturday. "That is all right," he replied, "I don't need to wait till Saturday, I'll go now." Within a few minutes he had his pay, and was a free man. He was afterwards told that the manager was jealous of him.

It was during his residence in Canada and after a season of great trial that the Lord graciously broke into his soul with these words: "And I will restore to you the years that the locust hath eaten, the cankerworm and the caterpillar and the palmerworm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and My people shall never be ashamed" (Joel ii. 25, 26). This promise was wonderfully fulfilled in his experience, and his last days were certainly his best. One of his last letters, written to a sister-in-law, contains this statement: "I pray that my last days may be my best, and I could not describe the blessing of the Lord that comes upon me almost every other day or so. I am helped to live nearer to His blessed Majesty. This is either a preparation to come up higher, or the fulfilment of 'They shall bring forth fruit in old age' (Psa. xcii. 14). And thus Joel ii. 25, 26, which was certainly given to me (if ever anything was) may be having its fulfilment in my experience."

Typhoid fever was the beginning of the end with him. The fever had run its course, and hopes were entertained of his

recovery; but a relapse setting in, he passed away on the 27th of October, 1912. When the news of his death reached me, these words came into my mind: "He that endureth to the end shall be saved." I feel that he truly did endure to the end, and has now joined that glorious throng who have "come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." J. P.

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HENRY GUEST, of Beltring, Paddock Wood, for nearly 30 years deacon of the Strict Baptist church, Providence Chapel, East Peckham, entered his eternal rest on Feb. 27th, 1913, aged 87. The following account is his own testimony, given to me on April 9th, 1911.

He was born at Wadhurst, in the year 1825, of ungodly parents. Till 28 years of age he lived without God and without hope in the world. About this time he went to hear Mr. Crouch, at Pell Green, Wadhurst. When about half way home he was brought to stand still, feeling that he was destitute in heart of the truth he had been hearing, and that living and dying in such a state, his soul would be lost. "From that time," he said, "I was in trouble about my soul." He now went to hear Mr. Russell, of Rotherfield; also Mr. Burch, of Staplehurst, from whose ministry he soon profited, and often he felt that his own exercises were traced out, and his feelings much better described than he could describe them himself. Some time later he met Mr. Russell, who after conversation said, "I perceive that you are a prisoner of hope." After this our friend was often favoured under Mr. R.'s ministry, which he attended about five years. Sometimes hope was very strong, and he thought the time of deliverance was come, but was not a stranger to disappointments. In 1860 he removed from Wadhurst to Hadlow, in Kent. Here for about 18 months he found no sweet cluster to eat; the ministry was barrenness to his soul, and he said, "I felt as if I was tied up to a dead man." But Mr. Thomas Clifford, of Frittenden, came to supply, and how very differently his message was received. The word was in power to his soul, and from his visit our friend ceased to attend the ministry in that place.

In the year 1862, in the order of providence he removed from Hadlow to East Peckham, where he often heard Mr. Mockford, Mr. Allard, and others. After the space of two

years, he had a sweet humbling time whilst witnessing the ordinance of the Lord's Supper, Mr. Mockford presiding. He said, "I felt much brokenness of heart, and said in feeling, 'Can ever such an ordinance be for me?'" This made some lasting impression, and he became exercised respecting baptism. Some time later, one morning whilst trimming hop sets by a wheat-stack, he was led out in meditation, when these words were powerfully applied, "If ye love Me, keep My commandments," when he said, "Thou knowest, dear Lord, that I love Thee;" and it was answered, "*Then follow Me.*" This melted his heart, and his exercise increased.

Soon after this visit he was taken very poorly in body. He soon got worse, and had to take to his bed. The doctor said he had low fever. His case soon became serious, and he felt death to be nigh, and himself so destitute of religion that he feared he should die in the dark. His thoughts ran upon the poor man who journeyed from Jerusalem to Jericho and fell among thieves, and he cried, "O that the good Samaritan would come down, and compassionate even my case!" One day his wife hearing him exclaim, "O that the Lord would appear for me!" replied, "He has appeared; otherwise you would not feel as you do." His illness was of such a nature that his life was despaired of. In the depth of his sorrow he continued to cry to the Lord; and after some few days the Lord spoke graciously to his heart, "*I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.*" He then exclaimed, "It is enough, Lord, it is enough; I cannot hold any more." Soon after this, the Lord spoke the following words to his heart, "*I will surely do thee good;*" from which time the fever began to leave him. Whilst dressing for the first time after his illness, he felt the lines,

"Ashamed of Jesus, that dear Friend  
On whom my hopes of heaven depend!"

and responded, "No, dear Lord, I will follow Thee." Here ends the account given by himself. Some time later he was baptised by Mr. Mockford, at Heathfield, on behalf of the church at East Peckham, where he remained a consistent member till the time of his death.

He was a man of prayer, one who could not live upon the outward form. He often sighed by reason of bondage and darkness, and at such seasons he has expressed himself thus:



"I feel I cannot pray, nor can I give it up. There seems no life in my prayers. I do want to pray from the heart; sometimes I wonder if I ever have prayed. I know I am a dying man, and I cannot get what I feel to want to meet death with. I often wonder how it will be with me when I come there. I would not be deceived in these important matters." He has many times said to me, "How unfit I feel for the position I hold as deacon! Giving out the hymns tries me, I feel so unequal; sometimes I really feel I must give it up." Yet by the grace of God he continued in this till his fatal seizure of hemorrhage. He soon became unconscious; nor did he regain consciousness in full during the fourteen days of his illness. Yet he was sensible to prayer; several times he prayed audibly. He was sensible to the Scripture; he repeated several passages out of the Word, and Psalm xxv. he repeated right through, and emphasised from verses 4 to 7. Some few times before his illness he said, "I know my time here is very short. There are but two things which seem to have any claim upon me; at present I cannot feel fully reconciled to leaving them. That is, my wife and family, and the little cause of truth at Peckham. These are dear to me." As far as we are able to judge from his countenance, and the things he uttered in the last few days, he was fully passive in the Lord's hand, knowing no will but His. Our hope of him is steadfast.

"He's gone in endless bliss to dwell,  
Whilst we are left below  
To struggle with the power of hell,  
Till Jesus bids us go."

G. BALDWIN.

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On May 20th, 1913, DAVID ADAMS, of Powke Lane, Blackheath, Staffs, aged 58 years.

Mr. Adams was a member at Cave Adullam Baptist Chapel, Beeches Road, Blackheath, for about 26 years, and for half of that period filled the office of a deacon honourably. Through the power of divine grace his life was one which commended itself to all who knew him. He was a generous, peaceable and conscientious man, and his attendance at all the means of grace was so regular that if at any time he was absent, we knew that he was prevented by illness or by some uncontrollable circumstances; in fact, he was most consistent in all his ways. His loss to us is great; we shall miss him much,

and shall find it a difficult matter to fill his place. We could have wished that a life so useful might have been prolonged, but his Lord and Saviour thought otherwise, and called him to higher regions and more blissful service (Rev. xxii. 3). For some considerable time his health failed, and after several months of intense suffering he, trusting alone in the merits of his Redeemer, passed away from earth peaceful and triumphant, on May 20th. The day previous to his death one of his fellow deacons called to see him, and found him in a most blessed frame of mind. The interview, although a painful one to his friend, was most precious, and I am assured will never be forgotten. I was with him a few hours before he died, and found him in the sweet enjoyment of his Saviour's love. He was most happy and peaceful, his pain and sufferings were nearly at a close. "I am going," he said, "but it is all right, a sinner saved by grace, glory be to God! My blessed Saviour is precious to me, blessed be His name. O I am happy. Glory, glory!" Before leaving for service at chapel I said, "Friend David, you love the brethren, have you any message for them?" In a moment, with hands uplifted, his face beaming with joy, he cried with a loud voice, "Love them? Yes! I love them all; tell them it is all right, I am not afraid, glory be to God, I am happy—a poor sinner saved by grace, it's all grace. O my blessed Saviour, to save a sinner like me! Blessed be His name. I am happy, happy, glory be to God." He then sank back exhausted, and did not say much after. A solemn awe and silence fell upon all in the room. I never witnessed such a scene before; it lingers with me, I cannot forget it. He passed quietly and peacefully away about 10 o'clock the following morning, leaving his wife, who is a member with us, four sons and two daughters to mourn their loss. Thus closed the earthly life of my dear friend and brother, with whom, during a pastorate of over 23 years, I had enjoyed an unbroken friendship and fellowship of love and communion in the service and worship of a triune God. May I "die the death of the righteous," and may "my last end be like his"! T. O. YATES.

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He that lives in sin and expects happiness hereafter, is like him that soweth cockle and thinks to fill his barn with wheat or barley. Lu. vi. 44; Gal. vi. 7, 8.—*Bunyan*.

## NOTICES OF DEATHS.

Died on Jan. 22nd, 1913, at Broadbottom, near Manchester, ELIZA BOOTH, the eldest daughter of Joseph Booth of the above place, who for many years entertained the ministers supplying at Charlesworth, Derbyshire. Eliza had many and long afflictions of body to endure, in fact for many years she was in a very delicate state. But by the grace of God she was very resigned to the will of God in the matter, which was very noticeable to those who visited her. For many years she has had a deep concern about her soul, and was often found reading her Bible, the "Gospel Standard," and hymn book, which were her constant companions. When the Lord granted her a visit she used to say,

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

"We sorrow not, even as others which have no hope," but rejoice in that another lily is gathered from this wilderness to the heavenly garden, where

"She will see His face,  
And never, never sin,  
And from the rivers of His grace,  
Drink endless pleasures in."

WM. SCHOFIELD.

On March 21st, 1913, ELIZA, the beloved wife of LEVI LINZEY, aged 83, of Hilperton, near Trowbridge. She was a member of the Strict Baptist cause at Hilperton for over 62 years. Her end was blessed to behold. A few particulars may follow. O. G. S.

GEORGE WILLIAM PUDNEY, of Maldon, Essex, died, May 21st, 1913, aged 71. He used to attend "Bethel" Chapel, Heybridge. The Lord had seen fit to sorely afflict him in body for upwards of thirteen years, and during that time he was not able to attend, except occasionally during the summer months. He was a reader of the *Gospel Standard*, and a firm believer in the truth as therein set forth. It is wonderful how the Lord supported his mind during his long, trying affliction, and it did us good to hear him speak of the blessed things taught him. He had some blessed views by precious faith of his state and standing in a precious Jesus; and during the time he was taken for death, which was about a month (being full of pain so that draughts had to be administered, causing him to be in a stupefied state most of the time), he used to say when the effects of the draughts had subsided, "Though I am not in the enjoyment of the Lord's felt presence, that does not alter anything; I am resting solely upon the finished work of the Lord Jesus Christ," which had so blessedly been revealed to his soul at times. At another time he repeated those blessed lines of John Kent's:

"My soul anticipates the day,  
Would stretch her wings and soar away,  
The song to sing, a palm to bear,  
And bow the chief of sinners there."

And sure we are that such is the case with our dear departed friend.

ASA OSBORN.

# THE GOSPEL STANDARD.

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OCTOBER, 1913.

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

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## THE SPIRITUAL MERCHANT.

A SERMON PREACHED AT THE TABERNACLE, MOORFIELDS, LONDON,  
ON WEDNESDAY, OCT. 29TH, 1777. BY SAMUEL MEDLEY.

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“For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.”—PROV. iii. 14.

If they are greatly and fatally mistaken who, as the apostle says, suppose “that gain is godliness:” they, on the other hand, are not less so who imagine that there is no gain in godliness: for the same apostle tells us that “godliness with contentment is great gain,” “having promise of the life that now is, and of that which is to come” (1 Tim. vi. 6; iv. 8). In what a striking, beautiful, easy, and familiar manner is this truth set before us in the words of the text. If there were not another in the Bible, this alone is sufficient to prove that real religion and true godliness ought to be, and are, the principal concern of the heart, the constant and daily pursuit of the life and practice of the real Christian. Indeed the words themselves, without any exposition, naturally and plainly afford and inculcate this truth. When I look around me and consider the diligence, care, and attention of men who are engaged in the various branches of mercantile life, to the important and necessary duties of their station, in order to make their trade, interest, and fortune secure, I am led to a painful reflection on the awful contrast which appears in comparing their conduct with that of many gospel professors in our day—of many of whom, I fear, it may with truth be said that they are by no means properly concerned to make their calling and election sure. Do not many such trade for this world as if there was no hereafter? Will such persons permit me seriously and solemnly to address them from the words of the text? O that they may be owned and blessed

of God to their eternal benefit, in awakening them out of a state of carnal security and false peace, and in bringing them to a knowledge and pursuit after this heavenly merchandise! May the true believer, the heavenly merchant, have his heart comforted, his hands strengthened, and be enabled with renewed vigour and delight to pursue his holy, heavenly trade and calling; happily knowing, as the text says, that "the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." It seems sufficient to observe respecting the connexion of these words, that they are spoken of that wisdom which, the apostle James says, "cometh from above," &c. By which is meant either the Lord Jesus Christ Himself, who is made unto all His people wisdom, or the work of the Lord the Spirit on their souls, making them wise unto salvation through faith.

Now the words of the text are allegorical; and the allegory, though natural and easy, is not less striking and beautiful than it is important and instructive. In speaking, therefore, upon the subject thus briefly introduced to you, I purpose, with the Lord's assistance, to consider, I. The real Christian under the character of a merchant, and show how he answers to that character. II. The articles of his trade, or what he deals in. III. The stock he trades with. IV. The port he trades to. V. The trials, difficulties, and losses he is liable to in his trade. VI. The manner in which his trade is carried on. VII. What are the profits and gains of his trade, and prove, as the text says, that the "merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." Lastly, I shall conclude with an address to the real Christian under the character of a merchant, and also to the Christless sinner, who is both a stranger and an enemy to this heavenly calling and merchandise.

I. Consider *the real Christian under the character of a merchant, and show how he answers to that character.* And we need not hesitate a moment to fix this character upon him, inasmuch as our blessed Lord Himself hath done it, for He speaks of and describes the real Christian by it. Matt. xiii. 45: "The kingdom of heaven is like unto a merchantman seeking goodly pearls." And an evident allusion to this character seems plainly to be had in the following passages of Scripture: Prov. xxxi. 14, where, speaking of a godly woman, Solomon says, "She is like the merchant-ships; she bringeth

her food from afar." Also Solomon's Song iii. 6, "Who is this that cometh out of the wilderness—perfumed—with all powders of the merchant?" which seems evidently spoken as descriptive of the church of Christ. But I now proceed to show how the real Christian in his spiritual character and conduct answers to this description. It may be pointed out and, I think, proved in the following particulars; viz.:

1. A merchant is, and necessarily must be, a *living man*; it is impossible that any other can be a merchant. Now this is not more true in natural things than it is in spiritual. None but spiritually living, or truly regenerate persons, are, or can be, spiritual merchants. If they are not such, they have no knowledge of, nor any benefit from the merchandise spoken of in the text. No more can be done by a spiritually dead soul in the merchandise of heaven than by a dead corpse in any merchandise on earth. If men were to find on the Exchange, in the Custom-house, on the wharfs, or in the counting-house, a number of dead corpses, do you think they would esteem them merchants? Would they not say, "None but living persons can be employed here, either in a way of getting good for themselves or doing good to others"? So true is it spiritually, "Except a man be born again, he cannot see the kingdom of God" (John iii. 3). None but spiritually living souls are, or can be, spiritual merchants.

2. A merchant must be a *diligent man*. Drowsiness and slothfulness will cover a man with rags. As it is naturally, so it is spiritually; he who would thrive must be diligent. Hence God's people are exhorted to "give diligence" to make their "calling and election sure" (2 Pet. i. 10); and to be "not slothful in business," but "fervent in spirit, serving the Lord" (Rom. xii. 11); and again to be "always abounding in the work of the Lord" (1 Cor. xv. 58); and as Solomon says, "The hand of the diligent maketh rich" (Pro. x. 4). Compare this with these passages, Heb. vi. 11: "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end." 2 Pet. i. 5: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge," &c. A thriving spiritual merchant must be a diligent man.

3. A merchant must be a *man of punctuality and dispatch*. If either of these be neglected, his character, his credit, and his trade also will be greatly injured. There is no earthly

merchant in the world but will own this; and be assured it is not less true in spirituals. If punctuality and dispatch are not used by the people of God in their duty and walk with God, their souls will be much injured; therefore to this the saints are exhorted in the Word of God. Ecc. ix. 10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." If you are a heavenly merchant, let nothing which it is in your power to prevent, hinder or even interrupt the regular, constant, stated duties of your walk with God; and I will venture to say, without fear of being mistaken, you will surely find your comfort maintained and your spiritual profit increased by it.

4. A merchant must be *constant and regular in his correspondence*. If this is neglected, all will go wrong, and his affairs will be thrown into perplexity and confusion. Nor less so will it be with thy soul, believer, if thou art not constant and regular in thy correspondence with heaven by prayer: neglect of prayer will be the bane of thy peace and comfort. Hence you are exhorted in Scripture "always to pray, and not to faint"—to be "instant in prayer"—and to "pray without ceasing" (Lu. xviii. 1; Rom. xii. 12; 1 Thess. v. 17). As you value your comfort or profit, do attend to this; be constant and regular in your correspondence with heaven by prayer.

5. A merchant must *know and be attentive to the state of his affairs*. And this is best come at by frequent examination, posting, and balancing his books. If this be neglected, he will never know how matters stand with him. So, believer, it is of equal moment and importance for thee to know and be attentive to the state of the affairs of thy soul, by frequent and serious reading and searching of the Word of God, and then examining and comparing thy heart and life with it; and herein thou wilt find thy judgment established, thy conscience pacified, and thy heart sweetly comforted.

6. A merchant is *a man of truly honourable and respectable calling*. It was said of the merchants of Tyre of old, what is true of many in Great Britain: "Whose merchants are princes, whose traffickers are the honourable of the earth" (Isa. xxiii. 8). Thus they ever have been, and justly are, looked upon as men of a truly honourable and respectable calling in the world. Nor are the saints of God less so in

their spiritual calling, however they may be despised and contemned. A saint of God is a truly honourable character, as the psalmist says, "This honour have all His saints" (Ps. cxlix. 9). Their connexions and business are truly honourable, and their end will be everlasting honour and blessedness.

7. A merchant is *a man of a very useful calling*, not only to himself, but to others also. Merchants are the support of a nation and exceedingly useful to society, in the many and various parts of their employment. Indeed it may be said, What should or could we in this land do without them? It must be granted that our merchants are men of great usefulness. Nor in any sense is the spiritual merchant, the true believer in Christ, a less useful person. He is a blessing, a special and spiritual one, to all around him, to the church, the world, and himself. Believers are called in Scripture the "salt of the earth" (Matt. v. 13), no doubt to intimate their great usefulness; nor are they less so as spiritual merchants. The world stands for the church's sake, and when the trade of all God's spiritual merchants is ended, this world will soon, very soon be burnt up. Little do the carnal men think how much they are indebted to the saints and people of God upon earth.

8. A merchant is *a man of a profitable calling*: he has something in view in undertaking and prosecuting the various duties of it; and many find very great advantages arising from it. But here it must be observed that this is by no means the case with all earthly merchants; some of them, it must be granted, trade much, but gain little or nothing. Nay, not only so, but they find sometimes that they are engaged in a very unprofitable trade, and really suffer very great losses. However this not only may be, but is the case oftentimes with earthly merchants; yet it is by no means so with the spiritual merchant. Let who will suffer, lose, break, or be ruined, he is sure to gain. And gain greatly, for saith the apostle, "Godliness with contentment is great gain." Thus it is with respect to the comfort and pleasure which the soul enjoys from it, even here on earth; and thus it will be hereafter, for then the believer will be put into the certain and happy possession of "eternal life and glory." Great gain this indeed! Thus you see a spiritual merchant is a man of a truly profitable calling. But I shall have occasion hereafter to speak more particularly of his gains.



9. A merchant must *prepare for and expect to meet with, many trials, difficulties, and some losses*; notwithstanding his trade may be good and lawful, his conduct honest and upright, and his gain, in general, great. Something of this sort must the spiritual merchant prepare for and expect. But as I shall have occasion to speak more particularly upon these things hereafter, I forbear to enlarge at present, and pass on to the second thing proposed, viz.:

II. To consider *the articles of his trade, or what he deals in*. Here let it be observed that he trades not in toys, trifles, or vanities; much less in falsehood, deceit, and lies. But he trades in the most rich, valuable, glorious, and everlasting realities; some of which, as mentioned in the Word of God, I shall briefly speak of.

1. He trades *in gold*, by which we may understand the love and grace of God. Thus Rev. iii. 18: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." He is doubtless a thriving and prosperous spiritual merchant who deals much in this gold; for it does and will make him rich towards God, and rich to all eternity. By gold also we may understand the Scriptures, or Word of God, which are frequently compared to gold; and true, bright, precious, pure, unmixed gold they are. Psa. xix. 9. This is gold which can never be diminished in its weight or reduced in its value; nor will it ever be called in, to have its standard altered or be new coined, which is often a loss to earthly merchants. This is gold of which he cannot be too covetous, nor can he have too much. O let spiritual merchants think of this, and pursue this branch of their heavenly trade with the greatest eagerness, diligence, and care!

2. He trades *in jewels and pearls*; by which I understand the Lord Jesus Christ Himself, and all His gracious and glorious blessings and benefits. For He it is who is emphatically called the "Pearl of great price," to which He Himself plainly refers in Matt. xiii. 45, 46. No man can possibly be a spiritual merchant who deals not in this article of infinitely more worth and value than the jewels and pearls upon earth. The lustre of them can never decay, the worth of them can never decrease. Christ is not only a Pearl, but a collection of Pearls; such are the graces and glories that are in Him. O let all spiritual merchants make much of this article of their trade, and pray and strive to enlarge and increase it every

day! They cannot here over trade themselves, nor need they fear going too far.

3. He trades *in wine and oil*; by which may be understood the sweet and gracious influences and comfort of the Holy Ghost. They may be compared with wine for their sweetness and refreshing nature, and to oil for the honour which they confer; and indeed in this very view they are frequently spoken of in the Scriptures. So the psalmist expresses himself, Psa. xxiii. 5: "Thou anointest my head with oil," &c. Pro. xxi. 20: "There is treasure to be desired and oil in the dwelling of the wise." Also Jer. xxxi. 12: "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil," &c. God promises in His Word to give His people the oil of joy for mourning, &c. So in the ixth. of Proverbs, Wisdom is said "to have mingled her wine." This is a very comfortable and pleasing, as well as profitable, part of a spiritual merchant's trade. O it is well indeed when the soul is sweetly refreshed with the wine and oil of God's comforts! There are none like them.

4. He trades *in all pleasant fruits*, even those of the Tree of life, which are said to be twelve manner of fruits; and by them may be intended the *sweet and soul-refreshing blessings of the gospel of Christ*. Spiritual merchants have often happy and blessed occasion to express themselves as the church of God did of old: "I sat down under His shadow with great delight, and His fruit was sweet to my taste." They are always in season, for the Tree of life brings them forth constantly. By these pleasant fruits may also be understood what the apostle to the Galatians calls the "fruits of the Spirit." Gal. v. 22, 23: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These fruits will never rot or decay, but last and endure for ever. Happy, happy those spiritual merchants who deal much in and have very large stocks of them! They have their fruit unto holiness, and their end everlasting life.

5. He trades *in fine linen and goodly apparel*, even the fine linen pure and white, which is called "the righteousness of saints," Rev. xix. 8; of which also the evangelical prophet Isaiah so sweetly speaks, Isa. lxi. 10: "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, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." This is indeed a most blessed and glorious part of his trade. He deals in no patched garments, for, if you will be pleased to admit of the expression, he is too humbly proud to wear any such filthy rags.

6. He trades in *arms and ammunition, even the whole armour of God*; nor can he possibly carry on his trade without these. He well knows that there is a necessity for his dealing in this armour, and that he is exhorted to take it unto him and gird it on him; for without it he cannot stand, as the apostle says, Eph. vi. 11, &c. Though he will not, as some do in our day, or at least would do if they durst, furnish the king's enemies, even rebels, with arms (though this by the by), the spiritual merchant cannot do without his sword, shield, helmet, breast-plate, &c., &c. O let all such merchants look well to this article of their trade, and see to it that their spiritual armour is in good order, bright and clean, and fit for immediate service, when called for!

7. He trades in *all rich and precious spices*; by which I understand the duties, walk, and practice of evangelical holiness, which are as the spices of Lebanon to truly gracious souls. Yea, the holiness of the gospel is more odoriferous and fragrant than all the spicy groves of Arabia. The gospel holiness of a real Christian leaves a sweet savour wherever he comes; and under this very idea the church is spoken of and described in Solomon's Song iii. 6: "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" So also Solomon's Song iv. 13, 14, where the church is said to produce "camphire with spikenard," and "saffron, calamus, and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." O that the savour and holiness of our lives and conversations may prove to all around us that we deal in rich and precious spices! The good Lord help us to increase in this, and in every other article of spiritual trade, more and more, that we may be growing rich for a blessed eternity.

III. Consider *the stock he trades with*. Here I must observe he does not trade with any stock of his own, for he has none, but he trades with the whole stock of Another, viz., the Lord

Jesus Christ ; that is, with all His fulness and unsearchable riches ; and though he trades, as he most certainly does, all upon credit, yet such a rich and inexhaustible fund has he that he cannot break. He is not only set up in trade by Another, but he is supplied out of, and carries on his trade by, the riches and credit of Another ; as will appear from his trading,

1. With *the love of Christ*, and this is both eternal and unchangeable. This is indeed a most blessed and precious part of his stock. It is so great, mighty, and wonderful as to be beyond knowledge or comprehension ; for the apostle, speaking of it, Eph. iii. 19, says that the love of Christ “ passeth knowledge.” This is the life, comfort, and joy of his soul, in his carrying on spiritual trade. O how happy is he, when made to see that he is interested in, and has a right and title to, the love of Christ ! Here, if I may so say, he lays out much, and receives much daily ; and though he loves and delights in this part of his stock, yet he neither does nor dares abuse or trifle with it. He has great dependence upon, and also great expectations from it ; nor shall he, nor can he, ever be mistaken, deceived, or disappointed. O believer, trade much and constantly with this part of your stock, by faith, prayer, love, hope, dependence, and expectation. You are indeed a rich spiritual merchant, who have the love of Christ for your stock.

2. He trades with *the power of Christ*, and this is omnipotent and invincible ; which made the apostle Paul, who traded much with it, Phil. iv. 13, say, “ I can do all things through Christ who strengtheneth me.” This power of Christ is made perfect in all His dear people’s weakness, 2 Cor. xii. 9. And of such necessity and importance is it to them that they can do nothing at all without it, John xv. 5 ; for they are not sufficient of themselves, to think any thing as of themselves ; but their sufficiency is of God (2 Cor. iii. 5). In all their duties, trials, distresses, and difficulties, they trade only with this power. And this they have always found sufficient to help, support, and save them. O believer, make large drafts upon this part of your stock every day ! It is, I fear, a poor, dark, and miserable day indeed with your soul, if you are not drawing upon and trading with the power and strength of Christ.

3. He trades with *the wisdom of Christ*, and this is certain,

unerring, and infallible. Hence the Lord Jesus Christ is said in Scripture to be made unto His people wisdom; and He it is who does, and who only can, make them wise unto salvation, through faith in Him. Neither natural wisdom, or what is in Scripture called the wisdom of the flesh, nor the wisdom of this world, is sufficient for carrying on this trade. It must and only can be carried on by what the apostle James calls "the wisdom that is from above:" and this the spiritual merchant, so apt is he in himself to err and mistake continually, feels his need of. Most happy is he to find that the wisdom of Christ is engaged for him, and that he has warrant and liberty to apply for, and to make use of it every day. This makes him say that he knows Jesus is too wise to be mistaken, too good to be unkind. And thus he daily trades with the wisdom of Christ.

4. He trades with *the truth and faithfulness of Christ*. These can never change, or be in any sense broken. Nay, so great are they that God says, concerning this part of a believer's stock, Isa. liv. 9, 10: "This is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I will no more be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." This truth and faithfulness of Christ stand engaged for him; and therefore he never can or shall fail. He cannot possibly depend too much upon them, nor expect too much from them; they have always been found great and sufficient for all the people of God. O let every spiritual merchant rejoice and glory in this blessed part of his stock, and beg to be enabled more and more to trade with it!

5. He trades with *the merit and righteousness of Christ*; and these are infinite, inexhaustible, and invaluable. His very life, honour, and comfort lie in this, that he is warranted and enabled to say, "Surely in the Lord have I righteousness and strength" (Isa. xlv. 24). To this merit and righteousness of Christ, as he carries on his holy, heavenly trade, he is happily obliged to make large and continual applications: and well for him it is, that of God, Christ is made unto him righteousness (1 Cor. i. 30); for if this part of his stock were not good and firm, all the rest would be of no value to him; if it were

not infinite and inexhaustible, it would do him no good. They must be a merit and a righteousness infinite in their value and efficacy, and inexhaustible in their riches and fulness, that can suit or satisfy the heavenly merchant; and blessed be God, such are these. O believer, be diligent in your application to them; use them daily, and be thankful for them.

6. He trades with *the offices and characters of Christ*, and these are various, sweet, and suitable. He is a Redeemer, Brother, Advocate, Shepherd, Friend, Counsellor, Prophet, Priest, and King. And hence arises much of his honour and happiness in this heavenly trade. Herein he sees all his interest and comfort laid up in good hands. He can and does trust his all with Jesus; and this insures his success,—there is nothing which he cannot or would not put into His holy, wise, kind, blessed, and faithful hands.

7. He trades with *the glorious exaltation and intercession of Christ*, who is his Head and Representative above, who lives, who ever lives to make intercession for him; and because his Jesus lives, he shall live also, here by grace, and eternally in glory. He knows that Jesus will never leave nor forsake him or his best interests; and is happy that he has “an Advocate with the Father, Jesus Christ the Righteous.” His Jesus is kindly, constantly, wisely, and faithfully managing and carrying on his concerns in heaven; and many precious and valuable remittances He makes to the believer while here below. A blessed stock indeed!

(*To be continued.*)

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We should constantly remember that God is the Source of all that we are and of all that we possess. “In Him we live, and move, and have our being.” From this it follows that He ought to be our last end. Consequently, one of the principal parts of our worship is to acknowledge our dependence, and to magnify Him in all things by consecrating ourselves to His service. The opposite of this is what is meant by the expression, “Neither were thankful” (Rom. i. 21).—*R. Haldane.*

When we first enter into the divine life, we propose to grow rich: God’s plan is to make us feel poor.—*Newton.*

## MERCIES IN PROVIDENCE AND GRACE.

RECORDED BY MRS. ROW, OF TONBRIDGE.

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I WAS born at Eastbourne, July 21st, 1824. My parents were highly moral, and regular in their attendance at the parish church. I was taken with them, and had the advantage of their good example; but my first recollections are anything but pleasing. Being of a cheerful disposition I made many companions; and after leaving school, often grieved my dear mother by reading novels, fondness for dress, and wishing to associate with light and vain companions; and I began to wish I could get away from home restraint. When about fifteen years of age, it was arranged for me to go for three years to a house of business at Brighton. I was very delighted with the prospect; promised myself much enjoyment. I think it must have been about the third Sunday after my leaving home, that we went as usual to St. Peter's, and a young curate in preaching made a remark which seemed to awaken a fear in my conscience. He was speaking of the punishment of sin, and said something like this: "That souls in hell would see, as each flame rose up, the individual sin that it was to punish." "O," I thought, "I am not yet sixteen, and how many sins I have committed! and if I live to be old, what a heap there will be!" But all this feeling soon passed over, when I chatted away with my companions.

After a few weeks the young girl who took me under her care went for her holiday, and soon I began to feel dull and strange; a gloom came over everything. Instead of being the light-hearted, merry girl I had always been, there seemed to be something terrible hanging over me; and a sense of being under condemnation for my sins made me miserable. I used to get away by myself and beg of God to have mercy upon me. The publican's prayer suited me well; but although I had all my life attended church, I was totally ignorant of how mercy could reach my case. Still I was a miserable sinner, and as such I begged for mercy. The first dawn of light was given when on my knees at the bottom of a dark stair-case, by this word, "The blood of Jesus Christ His Son cleanseth us from all sin." It did not come into my soul with the power of forgiveness, but to show me that in *the blood of Jesus Christ* was my only hope of pardon; and with

this light in my understanding, renewed energy was given to press on.

When my load seemed to be not so heavy, I was much afraid I should miss the mark, and return as a dog to its vomit. Then fresh strength seemed to be given, and I found sometimes a little encouragement in reading God's Word; but I was afraid of being seen by the girls, so could not openly look into it. One day, being alone, I took my Bible from my pocket to snatch a morsel, when Miss J., the milliner, entered, and I put the book on a chair under the table. After I had attended to her, I returned to secure my Bible, and found a slip of paper at Isa. lv., with a cross in pencil at the 6th verse: "Seek ye the Lord while He may be found, call ye upon Him while He is near." This led to conversation with Miss J., who had been watching the great change in my deportment, although I tried to conceal my feelings in every way. She had always behaved so distantly to me that I was greatly surprised to find the interest manifested. I knew she was thought very religious, and did not attend the church as the rest; and by degrees I found she understood my trouble. She lent me Pike's "Early Piety," which I read with deep interest, and many prayers and desires to be truly converted to God. I was afraid my convictions would wear away, but I struggled, like Christian in the Slough of Despond, to get out of it farther away from the city of Destruction.

I now accompanied Miss J. to Christ Church, and found the ministry of Mr. Vaughan there to be very different from any preaching I had before heard. He was earnest and simple in expression, and highly esteemed by a large congregation, taking great interest in the young people. One morning, while waiting for the service to commence, I had a very special light given to my understanding, on the electing choice of God the Father. I felt then, as I do now, nothing but that eternal choice could secure my soul's safety in time and to all eternity; and how I longed it should be made manifest! After attending at Christ Church for some six months, a friend of Miss J.'s lent her Hart's hymns, which appeared to open a new world to us. In them many things before hidden were made very precious; and they explained the two natures, which had so often perplexed my mind. This circumstance led to an enquiry for the chapel in which these hymns were used; and my friend felt a desire to hear



what kind of preaching it was at the chapel in Church Street. For my own part, I felt it would be very wrong to leave Mr. V., even for one service; and she went by herself the first time. I do not recollect that it made any particular impression on her; but as time went on, the Lord appeared to open our minds to see more clearly the difference between the experience recorded by Hart and the superficial ministry we had been hearing.

After a time I went to Church Street by myself, Miss J. being away. Mr. Grace was the minister that morning and I was very much surprised to hear his harsh way (as I thought) of dealing with people whom he called professors. I could not imagine *who* they were, but felt it could not be right to speak so unkindly of them; and I left the chapel feeling I should not wish to go again. The next time I went, Mr. Vinall, Senr., was preaching. His text was Isa. xxxv. 3. This was a time ever remembered, and many things he said were helpful, and encouraged me to hope in the Lord. Still it was some little time before we could give up Mr. Vaughan's ministry entirely; but at length, finding out which was the house of bread to our hungry souls, we gave up our respectable associations there, and cast in our lot with the poor, despised remnant at Church Street. On one occasion some months after this, Mr. Vinall was taken ill soon after he commenced his sermon, and the congregation dismissed. As the service at Church Street began at six, and that at Mr. Vaughan's at seven, we went to hear him. I shall never forget the effect it had on us. We could not suppose that was the same sort of preaching we had at one time been so well pleased to hear; and from thence we had no wish to return. In looking back to this gracious, although gradual, leading of the Lord in thus bringing us to hear the free-grace gospel which His dear servants, Mr. Grace and Mr. Vinall, so preciously unfolded, my soul is humbled before Him in gratitude and admiration. The ministry I had been hearing made the pathway to heaven very easy and pleasing to the flesh; so that had I not had my nest stirred up by Hart in the first place, which caused searchings of heart, a desire to be right, and a fear to be wrong, it appears more than likely I should have soon been lulled to a sleepy satisfaction that all necessary to take me to heaven had been attained. "Bless the Lord, O my soul, and let all flesh bless His holy name for ever and ever."

We had not long attended at Church Street before an opportunity was given to Mr. Grace to speak to me ; and from that time he evinced great interest in Miss J. as well as myself. As time went on, the Lord brought me to prize the ministry more and more, and my soul was truly united in spiritual affection to those dear servants of His, who traced out the evidences of divine life in the sinner's soul so clearly ; and my heart at times was cheered, when I felt I had the witness within that I had passed from death unto life. But I wanted something more, the manifestation that the Lord loved me ; and for this I longed and prayed. On one occasion while pouring out my request before Him, the character of Simeon was brought to mind, and I felt that his desire was just mine ; and the word came very sweetly, that I should not see death, until Christ was manifested to my soul. From that time this was for the most part the reigning desire of my soul, to be able to clasp Him in my arms as *my* Salvation and to say, " My Beloved is mine, and I am His ; " that He " loved me, and gave Himself for me." Often when hearing the Word opened up by the ministry, have I felt almost to realise the blessing I longed for, and which I felt the Lord had truly promised ; but the set time was not come, and at times after hearing with much sweetness, I would return home with my soul cast down and distressed, because I had not attained what my heart was set upon. One night in particular, after having had a precious time in hearing, thinking over the many evidences the dear man had brought forward to show the Lord had been teaching me in His holy fear to love Him beyond all in earth or heaven, I said within my heart, " Yes, it was all very sweet, but it does not *satisfy*. I must have some special manifestation of the Lord to my soul, ere I can realise what Simeon did." Well, soon after this there was a marked withdrawal of the presence of the Lord. Neither in private nor under the word could I feel as I had done ; everything appeared dried and barren, and I had many fears that I was deceived in my hope. On the following Sunday dear Mr. Grace preached from 1 Pet. ii. 7 : " Unto you therefore which believe He is precious." I listened with all attention, but only to find I was full of unbelief, and therefore concluded I had no part or lot with those who felt Him to be precious. As I walked home, I felt not fit to speak to any one. I passed a wretched week ; and as Mr. G.

did not finish his text, but said he hoped, if it was the Lord's will, to do so on the following Sunday, I looked forward with a heavy heart to the time of hearing, feeling sure there would be nothing for me. I could not keep away from the house of God, but although I entered, it was without the slightest hope that the Lord would meet me and bless my soul. Before Mr. Grace commenced his sermon, he said something like this: "Last Lord's day I spoke from 1 Pet. ii. 7, and fully intended to go on with the same subject this morning, but it has been entirely removed from my mind, and 1 Cor. iii. 13 has been given in its place; and from the manner in which it was fastened on my soul I feel it will be a solemn discourse." The text was read, "Every man's work shall be made manifest, for it shall be revealed by fire," &c. In a moment I was riveted to listen with the greatest attention; it appeared as if the verdict of life or death would be passed on my soul. The dear man went on to show the furnace work and testing, what would and what would not, stand the fire which should sooner or later try every man's work of what sort it is. I felt to tremble and rejoice, as I could trace much of the pathway I had been walking from the time I had been brought to feel my need of mercy. Then he turned to the work of God the Holy Ghost in bringing the soul to feel its utter inability to do that which was right in God's sight, and to fall before Him as undone for ever, unless salvation was a free gift. Before he had finished, my soul was melted in love and gratitude to the Lord. Now I could *believe*, and He was indeed precious to my soul.

In August, 1842, my dear father was very ill, and the lady with whom I lived suggested I should go home from Saturday to Monday. When I reached home my mind was much relieved to find my father able to converse with me. I had not thought to leave his room during my short stay; but as he knew Mr. Grace was expected at the little chapel in the evening, he wished me to hear him, and I went. I do not recollect any particular feeling in my soul at that time. I had been very low and miserable previously, but I think it was more on account of my father's illness than anything else. Mr. G. took for his text, 1 Sam. ii. 7: "The Lord maketh poor, and maketh rich: He bringeth low, and lifteth up." In tracing out the different ways in which the Lord led His children, the dear man appeared to be opening up

every leading feature of my little experience from the first conviction of my state as a sinner before God, fleeing from the city of Destruction with my face Zionward,—the new desires, heart longings after a something I could not describe, the dawning of hope, the fear to presume, with love at times flowing out to the dear Redeemer, and the feeling I could give up anything to know He loved me, and gave Himself for me. Then he dwelt very sweetly on the character of Hannah, then of Simeon; and how the Lord led them on, sowing in tears it might be, but it ended in a song of praise. This seemed to sweep away at once all doubt and fear, and for the first time in my life I felt "*satisfied with favour,*" and full with the goodness of the Lord. I hastened out of the chapel to avoid speaking with anyone, and well do I remember the walk home, how I blessed and praised God the Lord for His abundant mercy! With dear Simeon I exclaimed, "'Now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy Salvation,'—my arms have now embraced my precious Lord Jesus."

"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."

Then dear Toplady's hymn rolled in:

"Yes, I to the end shall endure,  
As sure as *this* earnest is given;  
More happy, but not more secure,  
The glorified spirits in heaven."

It was all praise, and with full assurance of my interest in the blood of the Lamb. I retired to my room as early as I could, to pour out my soul in thanksgiving. I could not pray, for I had everything I wanted. My Beloved was mine, and I was His. What a blessed night this was!

On my return to Brighton I felt what a wonderful change had taken place in my soul. I had obtained the full answer to my many petitions. I who once was afar off was now brought nigh by the blood of Christ. These were happy days; but as the week drew to a close, there was a little questioning as to whether it was really and truly a deliverance from my bondage, and I began to beg of the Lord not to let me rest short of anything but a real application of His word to my soul. I wanted to be right in His sight. I felt I loved the Lord with mind and heart, His people, and His

ways; and now I wanted another token that He loved me, and begged it might be in this way. If what I had experienced under Mr. Grace was a manifestation of pardoning love to my soul, would He in infinite mercy confirm it from the lips of Mr. Vinall? Then I should feel it was a sure token. The following evening Mr. V. took Deut. xxxii., part of verse 13: "And He made him to suck honey out of the rock, and oil out of the flinty rock." From these words he traced out such a complete confirmation of the preceding work as the blessed Spirit's revelation of Christ to my soul, that I felt, "It is enough;" and every fear was dispelled.

Now the time was drawing near that I should leave Brighton, having almost completed my three years' apprenticeship; and I felt often very sad at the prospect. But to my great surprise it was arranged for me to stay another year on a small salary. In September, 1843, I returned home and commenced business. I soon had more work than I could do by myself, and everything looked encouraging as far as business was concerned. Sometimes I had a little reviving in my soul, but for the most part things went on smoothly. Still I was not suffered to bring any outward reproach, although often inwardly reproached for the lukewarm state of soul I felt to be in; and I longed for a fresh display of restoring mercies, which should make the wilderness flourish once more.

During my occasional visits home when living at Brighton, I became acquainted with Mr. Row. He had married his second wife soon after I began business; but after the birth of her first child she rapidly sank in consumption, and died in 1845. In the year 1846 he made known his feeling towards me, which came as a great surprise, and brought me into deep trial and concern. The trouble lasted for more than two years. O the many times when in deep distress I cried to the Lord to make a way for me! and many promises He condescended to give, which helped and encouraged me to hope He would guide me right and bring me through. On one occasion, being much tried, feeling so entirely unfitted for what appeared to be my future pathway, the Lord gave me Deut. xxxiii. 25: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." It came with power; my mind and body revived, and I felt, come what might, with such a promise to rest upon, all would be well. At another time these lines dropped with much sweetness:—

“ Not a single shaft can hit,  
Till the God of love sees fit.”

My dear friend Mr. Grace had some conversations with me upon the important step. After hearing how the Lord had led me in it, he said, “ Well, Bessie, I can say nothing against it now. Have you counted the cost ? ” I felt I had, and had made my choice to “ suffer affliction with the people of God.” But I little thought then how soon I should be brought into places to test the reality. But blessed be the Lord, He never proved unfaithful to His promise. He had promised suitable shoes, and strength equal to every day of trouble ; and so I have ever found it down to the present date, Sept. 30th, 1895. I was married on April 28th, 1849, at Brighton.

The first year proved a very trying one in many ways. Still the Lord proved Himself a God nigh at hand in every perplexity, and I realised the comfort of having His own blessed promise to plead. My dear husband had not long before opened his mouth in the Lord’s name at Ninfield. This, added to the increasing trouble of business, pressed him down exceedingly. Before I was married I was quite aware he was often in straits, yet the Lord had so often appeared for him and made a way to remain, that I thought, with the assistance my business would give, we should be able still to hold on. But I was mistaken ; and soon after the birth of my first child, our business had to be given up. On the morning that my nurse left, I had a special time of committing myself and all that concerned me into the Lord’s hand as into a Father’s care. The Spirit of adoption was poured into my heart, and it flowed back to the Giver in gratitude and praise for all His love and care over me. From that time I was carried beyond my natural strength ; the precious Anointing I had had put fresh energy and life into me, and many remarked how peaceful my countenance was amidst all the discomfort attending our position. After two or three weeks the rest of the family removed into furnished apartments at Hastings, and I remained with my baby at my mother’s house, having several orders from my customers to attend to before I could join them.

Now the Lord withheld the strength He had been giving me, and I was made to feel that, left to myself, I was a poor, rebellious wretch. At length I was obliged to fall down before the Lord, and confess my sin ; and soon pardon and

peace flowed into my soul. This time of breaking down taught me a life-long lesson of my own entire weakness, and stopped my lips from being harsh with any poor soul in like circumstances. After walking about, and making many enquiries for a small house without success, a hearer of Mr. Fenner's offered us part of his house, which appeared a kind providence; and we soon availed ourselves of the offer. Although the rent was more than we could afford, still I hoped we might gain customers, and so help with the rent. It was a dark, gloomy house in High Street with small rooms, unlike anything we had been accustomed to. With six of us to provide for, we found much to perplex and try our little patience. Still from time to time the Lord revived our hope, and sent, when sorely needed, helps by the way. We lived in this house for about two years; and my second boy, born in June, 1851, was named Ebenezer, from a felt sense of the Lord's having helped us through in often a marvellous way. Finding a house at Halton much more suitable for us and lower in rent, we removed there during the summer of 1852. My husband was engaged part of his time at the desk of a draper at Hastings, while my daughter Esther assisted me in my business; and in this way we managed just to keep together.

I have just thought of one special time while at Halton, when my husband was away. It was on a Saturday morning, and I had put aside the exact sum needed for the miller, who used to leave a bag of flour every week. While at breakfast a parcel came, the carriage was paid, but twopence charged for delivery. Not having any money in the house but that which was intended for the miller, I inwardly wished the parcel had not been sent just then. One of the girls went to open the parcel, and soon returned with a note, and said there was a goose in it. In the note I found a sovereign as well, which was indeed a most welcome gift. On opening the Bible to read to my children, my eye fell on Psalm cxlv., and as I read on, it quite overcame me with the most suitable expressions, taking up our case so exactly. Since that time the same Psalm has been so sweet to me on three different occasions that I call it my Psalm of thanksgiving.

In the year following dear Esther was married. This was a sore loss to me, as she had been my constant helper; and my husband was no longer required at the place he had at

Hastings. About this time I was sorely tried and much dejected. He had gone to Ninfield to preach; and on the Sunday morning I was lying in bed full of anxious care for the morrow, when this word in a moment arrested me: "Thus saith the Lord God of Israel"—it brought a sacred hush into my soul to listen with solemn awe. Then followed—"The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (1 Kings xvii. 14). This was indeed a good word to me, and I rose from my bed another woman, strengthened in mind and body with the Lord's promise. O how well I recollect the change it made, even to this day! When I met my little family, they were waiting for their breakfast, and dear H. had been reading from a Scripture story-book to my eldest boy. It was lying open on the table, and the first sentence my eye fell on was this, "The Lord never forgets His promise." My heart leaped for joy, and I responded inwardly, "*Never!*" And I was kept in sweet peace all day.

Monday morning brought with it many little requirements. I had no money, and but little in the house in the way of provision. I thought perhaps the post might bring relief, but nothing came; then that it might be by my husband, but when he returned I saw from his countenance there was nothing to cheer, but the reverse. We had our dinner; and soon after, I was reminded there was no tea, and that other things would be wanted for the next meal. My heart began to sink, and a fear arose as to the reality of what I had rested upon being from the Lord. However, I told my husband what was needed. He took out half a crown, and said, "That is every farthing I have." As night drew on, unbelief began to work, and soon a whole army of Doubters surrounded my faith in God's promise. I could not hint to my husband what had passed during his absence. Now and then there would be a struggle

"To keep the field, and never yield,  
But firmly eye the Saviour."

But victory hung in a very doubtful scale with me when Tuesday morning came and no deliverance was wrought for us. I had just spent my last penny when a friend called. After staying some little time with my husband, the friend left, and my little boy ran to me; then opening his little fist, said, "That's for you, mamma." Judge my feelings when I



saw a sovereign there. None but those who have had a promise from the Lord, and faith given to receive it as from Himself, followed by death stamped upon it, can understand the conflict between hope and fear, faith and unbelief, which fills the soul during the interval; but when the desire is accomplished, how sweet it is! This circumstance, now more than 40 years since, was the turning point of our *extreme* poverty. We have had many pinches and corners to turn, but have never been so entirely reduced as then. Before that 20s. was gone, we had 40s. sent, and one help followed another. But no gold shone so brightly as that in my child's hand; for in that I had a tangible proof that "the Lord never forgets His promise."

After some months my husband found employment in London, for which he received 20s. weekly, with the favour of having monthly from Friday evening until Monday morning. This was to enable him to give the Sunday to the preaching of the Word at Ninfield. When I found this was decided, I felt we ought to leave our house, and get into a cottage; which we did.

(*To be continued.*)

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## CHRIST'S SOUL TRAVAIL.

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"He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities."—Isa. liii. 11.

THIS chapter discovers to us that blessed Person whom God has set forth to be a Propitiation for our sins. Here we may see the eternal covenant, a contract of the Trinity, made by the Three Persons in the Godhead; in which the Father's electing love is set forth as the Fountain of all goodness, and His predestinating act concerning His elect as the cause of sinners becoming the sons of God (Eph. i. 4, 5). The Incarnation of the Son of God is shown to be God's only method of redeeming them from their sins, from the curse of the law, and from a deserved hell. And the Holy Ghost is set forth as that divine Person whose work it is to quicken the dead, and to call them with an effectual call out of darkness into light; so that it is true of them that Paul says to the Ephesians: "Ye were sometimes darkness, but now are

ye light in the Lord" (v. 8). If in any measure it has pleased God to give us an experience of the work of the Spirit in our salvation, we are highly favoured. May it be given us still more. The highest favour that can be given on earth is to be cut out of the wild olive, the old dead stock, to be grafted into Christ the true Vine, and to be "filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God" (Phil. i. 11). Whatever else we miss, of whatever else we are ignorant, may we not miss this, not be ignorant of this infinite mercy—union with Christ, redemption by Christ, quickening by the Holy Ghost, and a tasting that the Lord is gracious in electing us to eternal life. Sometimes life, the world, and all things seem but shadows, and living souls want substance; and that substance is in God. "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. 20, 21). What a mercy to be after God!

"Blest soul that can say,

'Christ only I seek;'

Wait for Him alway,

Be constant, tho' weak;

The Lord whom thou seekest will not tarry long,

And to Him the weakest is dear as the strong."

O wait on Him, praying sinner, corrupt sinner, poor, dead creature, dead in feeling. However far off, however ignorant, base, and lost you may be feeling, wait on the Redeemer. In coming to Him, a sinner will find one day the truth of this scripture, "Him that cometh to Me I will in no wise cast out" (Jno. vi. 37); and the truth of this, "They shall not be ashamed that wait for Me" (Isa. xlix. 23).

I would say a few plain things on this text, and they are these: 1. Notice *what an end Christ had in dying*. 2. Notice *what is meant by the travail of His soul*. 3. *What it is for Him to see that*: "He shall see of the travail of His soul, and shall be satisfied." And lastly, *what it is to be justified by Him*, God's righteous Servant; and *why He justifies a sinner*: "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities."

1. *What is Christ's end in dying?* It is that He may have the people for whom He died to be His own, with Him, and about Him. "They that are with Him are called, and chosen, and faithful" (Rev. xvii. 14); and these "follow the Lamb

whithersoever He goeth" (xiv. 4). Two seeds are in the world, Christ's and Satan's; two armies are in the world, Christ's and Satan's, and these are not to be mixed; they are opposed, and are always to be opposed, each to other. This is the end of Christ—that His seed shall inherit the new heavens and the new earth. For He creates "new heavens and a new earth, wherein dwelleth righteousness," says Peter (2 Pet. iii. 13). They shall inherit His mercies, His love, His blood, His righteousness, and the sweet things of the gospel. "I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains, and Mine elect shall inherit it, and My servants shall dwell there" (Isa. lxxv. 9). And they are brought into union with Christ. It was for no mean purpose He came to die, for no mean end He gave Himself for us, took upon Him the form of a servant, and became obedient unto death, even the death of the cross. It was for no little thing He endured the cross, despising the shame. It was that He might have with Him sinners such as we are, blessed be His name. It was the joy of this that made Him despise the shame, and bear the cross and suffering and ignominy and the hidings of His Father's face. It was that He might see with joy a sinner train bending at His footstool, and have them with Him in glory. That is the end of Christ's dying. And that we might go forth to Him "without the camp, bearing His reproach" (Heb. xiii. 13). For this He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. ii. 14). And if this is so, a very pertinent question may be put to us, indeed we may put it to ourselves:—*Is this end of Christ answered in us?* If we get a backlook on our poor, mis-spent life and barren hearts, our waywardness, our mixing ourselves with many foolish things, our leaving substance for shadows, and taking shadows for substance, turning things upside down,—we may well ask ourselves, and seriously too, the question I have propounded. If it has not been answered in us, and never is, what a solemn thing it will be for us! Our creation had this end in it—the glory of God; but we soon revolted from Him, and turned His glory into shame, our beauty into corruption and vanity, slew our souls, and sold ourselves to sin; we made a covenant with the devil, and a league with death. God undoes all this in the case of the church. For the end of Christ's dying is to make manifest the virtue of that death—to put sin away.

Again. The end of Christ's dying is that we *should be for Him, and not for another*. The Lord give us to be for Him, give us power to say to Him, "Thine are we, Lord Jesus, and on Thy side, Thou Son of God." Paul says, "For none of us liveth to himself, and no man dieth to himself. . . . whether we live therefore, or die, we are the Lord's" (Rom. xiv. 7, 8). But here we are, some of us, wrapped up in self, aiming at and living for self. It seems nothing else at times; but now and then a spirit does come into the soul by the Spirit of God, by which we can say,

"Self in myself I hate,  
'Tis matter of my moan."

But do we never feel sorry we are what we are, sorry after a godly sort? If we look within, do we see how we have nursed self, nursed the evils of our own nature, rebelled, and wanted to break loose from, and cast off, the bands God has put on us to hold us to our senses and to Himself? Some of us have felt,

"Hardly sure can they be worse  
Who have never heard His name."

And then it is serious to reflect on how little that glorious end of Christ is realised in our own cases. Let conscience do its work honestly. And if we feel in the search and probe that there may be in the question, to come very short and very far from it, then may grace be given us to fall flat in confession, and rise in fervent petition that God may make straight that which is crooked, and number that which is wanting.

Next, we would notice what is set before us in *the travail of Christ's soul*. It is His suffering *from* imputed sin, and *for* imputed sin. His suffering from it was the pain of its presence and its weight on His soul. A spirit of holiness in a sinner makes sin very bitter to him; what must it have been to the holy Son of God, our Lord Jesus Christ? Of the Father it is said, "Who hath made Him to be sin for us, who knew no sin" (2 Cor. v. 21)—"*for us*." We believe that the imputation of sin to Him was a real thing, no mere phrase or word, but a divine, awful truth; that the holy, harmless Son of God really was made sin, felt sin, it was upon Him. He "did no sin, neither was guile found in His mouth;" yet He felt sin, He had it upon Him as a burden, a grief, a shame. He endured it, carried it; He bore this load with all it involved; and it brought Him to grief. His Father put

Him to grief. Sin burdened, grieved, wounded Him in a manner we cannot imagine, because our senses are blunted. He had all the tenderness, purity, and holiness which belonged to His sacred Manhood ; and on this holy soul was the burden of imputed sin. If the Lord were to give us a clear view of this, a deeper, more powerful, spiritual entrance into it, it would go far to break our hearts, and bring us to that state to mourn and weep over a suffering Saviour. He suffered from sin, from its presence in His holy soul. God the Father made Him to be sin who knew no sin. We may get the faintest possible inkling of this suffering in our own souls by the experience God gives us when He fills us with a spirit of holiness, and sin in some form presents itself, bubbles up in some unspeakable form,—of desire, of aim ; and then that holy spirit, the new creature in us, makes us sigh, weep, and grieve for shame, and we go before God pained. But it is only an inkling that the most spiritual can get of this wonderful truth, that Christ suffered from the presence of sin.

And as He suffered from sin, so also *for* sin. Being made sin by His Father, it became a proper thing (it is an amazing truth), a proper thing in the Father to punish His Son, to chastise Him, bruise Him, put Him to grief ; to call on the sword of infinite justice to awake against Him, and smite Him. O the greatness of this ! My lips are not fit to utter it ; it is so mysterious, so profound a truth, but it is a blessed truth. We shall never be trifling professors when this comes on the heart by the Holy Ghost—how that holy Jesus who did no sin, in whose mouth was no guile, who was spotlessly holy, infinitely so, and therefore loving holiness infinitely—that *He* should be so truly made sin that it was proper, just, and right for His Father to treat Him as an enemy, to chastise Him, to put Him to grief, to pierce Him, to deal with Him so solemnly and severely as to hide His face from Him ; and for Him to suffer, to cry out, “ My God, My God, why hast Thou forsaken Me ? ”—I think the Spirit of God seldom does more than just a little lift the vail of this glorious, this profound, this solemn, blessed, awful mystery, for any child of His to look into it. A vail seems cast over it. It is more than a finite mind can lay hold of, more than a cramped mind can grasp ; but we may be led to meditate on it—how the Father dealt with Him in that awful way—and stand amazed with admiration.

So Christ laboured and travailed, bore the burden. He saw what was before Him when in the Garden, beheld the immediate future, and resisted not, but carried the burden. He said, "Not My will, but Thine be done." In the Judgment Hall He opened not His mouth. We soon open our mouths if accused; but He who did no sin allowed His accusers to say false things of Him, and did not open His mouth. When His judgment was taken away, He was silent before His judges, and He travailed solemnly, awfully, with this huge load on His soul, when He bore the cross and despised the shame. When the wrath of God was poured like fire into His bones, when the sword pierced Him, and His Father's smiles were withdrawn, and all the happiness that arose from those smiles was taken away, and now the dark night of vengeance, the black night of suffering came upon Him, with none to sustain Him, no friend to comfort Him, His Father far from Him, the curse within Him, wrath rolling over Him in tremendous waves,—there He was labouring for sinners, to pay their debts, swallow up their death, in this condition grieving for them. There He was, sinking in the mire where there was no standing, labouring in the dark night, His face marred more than any man's, His soul wounded and grieved, His heart broken, guiltless though it was. At the same time there were tongues mocking, heads turning to Him wagging, charges laid false and bitter, and worst of all, the heavy hand of the Father laid on Him exacting the utmost mite. The just law brought these charges to Him, poured them upon Him, and He opened His heart to receive its curse. This was the bitter death and soul travail of our Lord Jesus. What more can a poor creature say? My soul is attracted to it, and I would fain gaze on this Sufferer, and see His marred Spirit and broken heart.

And yet further, behold, that is the only justification of a sinner, the only hope of one whose legal hopes are spilled. The faith of this will give all the religion we want. We need not mind being bad; let us not be too much discouraged if we feel vile. Let us turn to this suffering One; He will not cast us out. If we fear God's wrath, He suffered it. If we fear the sword, He felt it. If we fear darkness, He went through it. If we have no ground to stand on, He sank in the mire. If we are covered with shame, we only have our own; He had that of all His. What more can I say? Be it

given us to turn to this dear suffering Saviour; and may the Lord grant we may never put Him to open shame; there is plenty of cause for shame within.

3. Thirdly. *What is it for Him to see of this travail of His soul, and be satisfied?* It is for Him to see the effect of it. The effect is seen by Christ in *two ways and places*. First, it is seen in *His own happy soul*. What a sight He got when a flood of light and glory filled Him after He had suffered; when He said, "It is finished," bowed His head, and gave up the ghost; and His soul happy, released, unburdened, went to heaven, entered Paradise, and soon after, had the thief with Him. Then He saw with joy the effect of what He had done—no frown on His Father's face, the shame ended, the cross borne till there was no more to bear. He saw then what He had longed to see—the fruit of His travail. My brethren, the sight of the Lord Jesus as having finished His work and entered into rest, is a wondrous sight. And He saw of the travail of His soul in His risen body on the third day, when again He was that Man, the same Lord Jesus, before His disciples; and He saw it when He entered heaven, took His seat on the throne with His Father, and received the Mediatorial kingdom God had promised Him. Now, freed from the curse and shame, He saw the Father had accepted His work. It was sufficient to satisfy justice and to satisfy sinners; and He Himself was satisfied. That was one way He saw of the travail of His soul, but perhaps not the chief way intended in the text.

The other way He sees it is *in the calling and justifying of sinners*. When they are made happy in their own souls by pardon and deliverance from the curse, He sees the effect of His travail in them. Is it not amazing that Christ's end in dying should be thus accomplished? Here I would say two words. First, is this what we desire? is it this or the world? I know what some would say, "Give me Christ, give me this Jesus, a sense of interest in Him, and let the rest go." We cannot say it naturally, yet grace brings us to it. The next word I would say is, the desirer gets his desire: "The desire of the righteous shall be granted" (Pro. x. 24); and when it comes, it is a tree of life. And what is that desire? The pardon of sin, the righteousness of Jesus manifested, received by faith, and put on. Then the sinner, happy in his pardon and acceptance in Jesus Christ, is returned to the Shepherd

and Bishop of his soul, his heart is united to Christ, his faith receives Christ, and he says, "Bless the Lord, O my soul." Thus these two become one—a once suffering Saviour and a sinner who has suffered in his conscience and heart, and feared perdition. That sinner and the Lord Jesus come together. It is as if the Saviour looks down, and says, "I wept, sorrowed, grieved, and bore the curse for this sinner; and now what I did for him is wrought in him. I died to save him, and he is saved." It is said that angels rejoice over one sinner that repenteth, and how much more does the Saviour! He says, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. lxii. 5). What a wonder, what a mystery is this! If some are unable to say this latter is their experience, let them not deny the former, that they desire Him, seek Him.

"Blest soul that can say,  
'Christ only I seek.'"

Then I would say, rather the Scripture says, "Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord" (Ps. xxvii. 14). So shall the waiting soul have one day the sweet mercy he is seeking, the effect of the travail of Christ's soul.

"He shall see of the travail of His soul, and shall be satisfied." That satisfaction is the sweet delight He has in receiving sinners. We can hardly believe it, that the Lord Jesus now entered into glory, and receiving the homage of the church triumphant, and of the seraphim who cover their faces and cover their feet before Him, with all the heart obeying His word,—we can hardly think that He has a heart to receive such sinners as we. But it is so, and it is the beginning of heaven to feel it. Think of the delight He really has. "This Man receiveth sinners," and not coldly, but with delight and love and joy. He joys over them: "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" (Zeph. iii. 17). "Yea, I will rejoice over them to do them good," is His own word; "and I will plant them in this land assuredly with My whole heart and with My whole soul" (Jer. xxxii. 41). And so He sees of the travail of His soul. This truth is set forth in another part of this Prophecy. Although heaven is His throne and earth is His footstool, yet He says, "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). The Lord bless us by coming to us, and giving us to understand that vile though we are, and how vile He only knows, yet He has delight in us.

And now, very briefly, let us look at this *justification*. "By His knowledge shall My righteous Servant justify many." It is by the knowledge of Christ, "by the knowledge of Him," as it is usually rendered and interpreted, "shall My righteous Servant justify many; for He shall bear their iniquities." To be justified is to be pronounced innocent. Men say that is an impossibility; they dare even to say God cannot make a man innocent who has committed sin. But we dare to say what God teaches—that a sinner who believes in the Lord Jesus and receives Him by faith, is pronounced by God's own mouth to be just; and what God says is truth. There is no charge lying against that person; and we may dare to say that God does pronounce the vilest sinner without spot in the Lord Jesus, and that because the Lord Jesus bore that sinner's iniquities. What is it for a sinner to be justified? It is for him to be loved, washed, clothed, and delivered from the law. The law that could never be obeyed, never fulfilled by the sinner, is so absolutely satisfied by what the Lord rendered to it that all for whom He died must be pronounced just. And being justified by faith is believing in Him to the saving of the soul (Heb. x. 39). There is nothing but a little time between these justified ones and the bliss of heaven. It is not much that is between us and our best Beloved. It is but a speck of time, and all will be well. O to think some will not be long out of heaven! and we shall go there as persons died for, washed, and justified by the Redeemer.

But some will say, "O that we were but sure on that point!" Well, who can make us sure? Only One. Whose work is it? The work of the Spirit. "God shall persuade Japheth" (Gen ix. 27). Where is the sinner's shyness then? He is embracing the Son of God, coming to the true Tabernacle, which God pitched and not man. There he worships, and there he shall dwell, and live for ever. I say there is but a moment between the sinner thus blessed and eternal glory. The Lord bring us inside His truth, and let us live here; and we shall love holiness, eschew evil, and hate the garment spotted by the flesh.

J. K. P.

## WAS LOST AND IS FOUND.

I WAS a wandering sheep,  
 I did not love the fold,  
 I did not love my Shepherd's voice,  
 I would not be controll'd.  
 I was a wayward child,  
 I did not love my home,  
 I did not love my Father's voice,  
 I loved afar to roam.  
 The Shepherd sought His sheep,  
 The Father sought His child ;  
 They follow'd me o'er vale and hill,  
 O'er deserts waste and wild.  
 They found me nigh to death,  
 Famish'd and faint and lone ;  
 They bound me with the bands of love,  
 They saved the wandering one.  
 Jesus my Shepherd is ;  
 'Twas He that loved my soul,  
 'Twas He that wash'd me in His blood,  
 'Twas He that made me whole.  
 'Twas He that sought the lost,  
 That found the wandering sheep ;  
 'Twas He that brought me to the fold ;  
 'Tis He that still doth keep.  
 I was a wandering sheep,  
 I would not be controll'd ;  
 But now I love my Saviour's voice,  
 I love, I love the fold.  
 I was a wayward child,  
 I once preferr'd to roam ;  
 But now I love my Father's voice,  
 I love, I love His home.

H. BONAR.

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In speculation, it seems as easy to trust a faithful God as to trust an upright man ; but in practice it is found otherwise. When trials come, men cannot trust a faithful God without divine assistance,—so trust Him as to cast their burden on Him, and obtain His perfect peace.—*Berridge*.

## CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM WILLIAM BRIDGE, M.A., ON CHRIST'S  
PRIESTLY OFFICE.

If it be demanded, "Wherein consisteth this intercession of Jesus Christ?" I answer,

First it consists in this: *His appearing for us in heaven, His owning of our cause and of our souls to God the Father.* It is the word that is used in that ixth chapter of the Hebrews, v. 24: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." He does not in an ordinary way and manner appear for us in heaven; but with an emphasis He does openly and publicly, before all the saints and angels, appear for us in the presence of God the Father. It is a comfort unto a man sometimes to have a good friend at court, at the king's elbow, that may own him and appear for him: but though a man have a friend at court, sometimes if there be any danger, he will not appear and own a man. It may be he will own him and countenance his cause as long as there is no danger, but no longer. But now, here we have a Friend in heaven that will appear for us and own our causes and our souls, and in all conditions appear for us. That is the first.

Secondly, He doth not only appear for us, but by virtue of His Priestly office He does *carry the power, virtue, and merit of His blood into the presence of God the Father* in heaven, and sprinkles the mercy seat with it seven times. Seven is a note of perfection. Those that Christ suffered for He does intercede for. He takes all their bonds, and He carries them in unto God the Father, and He says, "Father, I have paid these bonds, I have paid this debt, I have satisfied Thy justice for these poor sinners; and now My desire is that they may be acquitted from these bonds and from these debts." This also is remarkable in that ixth. of the Hebrews, verses 11 and 12.

Thirdly, He doth not only carry the power and virtue of His blood, and present it to God the Father for our discharge; but He does also *plead our cause in heaven, answering unto all those accusations that are brought against us.* And therefore we may read what the apostle says in the viiith. of Romans, 33rd verse: "Who shall lay anything to the charge

of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Upon this ground the apostle speaks thus: "Who shall condemn them? Jesus Christ is at the right hand of God the Father, to take off all accusations that shall be raised against them." Concerning this there is a clear and full instance in that notable scripture, the iiird of Zechariah, 1st verse. We find Satan standing at the right hand of Joshua to resist him. "He showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him." It was the custom of the accuser to stand at the right of the accused, Ps. cix. 6: "Set Thou a wicked man over him, and let Satan stand at his right hand"—take the wall of him in his accusation, condemning of him. Now here Satan standing at Joshua's right hand, notes his accusing of him. Well, what was the matter that he accused him of? Ye shall find that there was matter, verse 3rd: "Now Joshua was clothed with filthy garments, and stood before the Angel." Satan came and accused him that he had filthy garments; and so he had, for the priests had defiled themselves in Babylon in marrying of strange wives; as Joshua and his children are charged in the xth of Ezra, 18th verse.

Give me leave a little to open this charge of Satan, that we may see Satan had matter of charge and accusation against Joshua: "And among the sons of the priests, there were found that had taken strange wives: namely, of the sons of Jeshua, the son of Jozadak." He was high priest. So that now Joshua had defiled his garments: there was then matter of accusation for Satan to work upon. But now our Lord Jesus Christ, our great High Priest, steps in, and takes off this accusation: "The Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee." The word used by the Septuagint is the same that is used for excommunication. And it is here twice repeated, "The Lord rebuke thee, even the Lord rebuke thee;" not only to show the fulness of Satan's rebuke, but to show the fulness of the intercession of Jesus Christ. Now would we see the fulness of Christ's apology for Joshua? Says the Lord unto Satan, "The Lord rebuke thee, even the Lord rebuke thee;" and says He at the latter end of the 2nd

verse: "Is not this a brand plucked out of the fire?"—"Thus it is true, Lord, that Joshua hath filthy garments; but yet notwithstanding Joshua is but as a brand plucked newly out of the burning." Take a brand, and pull it newly out of the fire, and there will be dust, ashes, and dirt about it. "Lord" (says He), "Joshua is but newly pulled out of the burning; and therefore, Lord, he must needs have some ashes and some dirt and some filth about him. "O Lord" (says Christ), "although that Joshua be clothed with filthy garments, I will take away those filthy garments." Verse 4th: "He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." This can be none but Christ. Thus Christ takes off the accusation that was brought against Joshua by Satan for his filthy garments.

And so does the Lord Christ now. If a poor soul fall into any sin, defile his garments, Satan, he comes in and takes the right hand of him, stands at the right hand, and accuses by reason of this filthy garment. But our Lord Jesus Christ our great High Priest, He being at the right hand of the Father, takes up the cause, and answers to the accusation: "True, Lord, this poor soul indeed hath filthy garments; but he is but as a firebrand plucked newly out of the burning; he was in his natural and sinful condition the other day, in his burning, and he is but newly changed, and therefore he must needs have some dirt and some filth upon him, as a firebrand plucked out of the burning; and therefore consider him in that respect. And though he have filthy garments now upon him, yet I will give him change of raiments, and take away his filthy garments." Thus the Lord Christ steps in to God the Father, and answers to all those accusations that are brought against him to God the Father. This is the third thing that He does by way of intercession.

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When salvation work is taken on ourselves, it rests on an arm of flesh and a withered arm, which must fail; but when we wrestle by believing, the arm of Jesus is engaged to fight the battle, and He will and must bring victory; else His word and faithfulness would fail.—*Rutherford*.

## GOD'S CALL TO MOURNING.

A MORNING READING BY JAMES BOURNE.

SEPT. 25th, 1888.—Isa. i. 13—18: "Bring no more vain oblations; incense is an abomination unto Me." All praying, reading, and a careful walk without the Spirit of God God will not accept; because we are sinners, and He will accept of nothing except the atonement applied to the conscience. He says, "Yea, when ye make many prayers I will not hear." What then? "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." We cannot believe that what God requires of us is to come with confession, not to cleanse ourselves. Christ says, "I came not to call the righteous, but sinners to repentance" (Mark ii. 17). And again, "If ye be willing and obedient, ye shall eat the good of the land,"—not that we can make ourselves so, but we thereby show that we have the Spirit, by walking in God's ways;—"but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." And by Jeremiah He says, "I will punish you according to the fruit of your doings" (xxi. 14). All that self-righteous walk brings no good fruit. There may arise a little complacency for a short time; but the evil fruit will appear sooner or later, and despair must follow. For God does not forget sin, and no present good conduct will atone for past sin. See Jeremiah: "Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words nor to My law, but rejected it" (vi. 19). A self-righteous walk will sooner or later prove a stumblingblock, and cause one to fall into mischief.

And what is God's counsel? "O daughter of My people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning as for an only son," &c. (Jer. vi. 26; Isa. xxii. 12, &c.). That is, let honest confessions come forth; that is what God requires. See Amos: "Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream" (v. 23, 24). Then He promises, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof" (ix. 11).

And in Psalm 1. He says, "I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before Me. . . . Offer unto God thanksgiving, and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." This way of looking will be found in us, if we be of God; and will draw the thoughts sensibly to God more and more, and make us to grow in faith and dependence on Him. Increasing strength will come from this line of walk. Whereas by looking to ourselves, we shall be manifested at length as having no root in us. Whatever we do, if it is not done by faith in Christ, it will not be accepted of God.

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### ENDURING TO THE END.

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MY dear Friend in the Lord,—By His help I will not delay answering your kind letter, which came in a very acceptable time, and seemed to melt my (too often) hard heart. It caused me to shed more tears than I have done over anything I have read all the winter; so that I thought you must have written it in a kind, Christian spirit. And may the Lord enable me to feel a touch of His grace whilst writing to you.

You speak of my being more favoured of God than you are; but, dear friend, if you knew how much darkness and barrenness and unprofitableness I am the subject of, you would think perhaps that I stood quite as much in need as you do of clearer tokens of God's love and favour to my soul. Still, at the worst of times, there is a secret clinging to Him, and a hope that He will yet appear. Those lines were once very precious to me:

"And can He have taught me to trust in His name,  
And thus far have brought me to put me to shame?"

I have thought this winter how many very great and precious promises there are in the Word of God, made to souls that are enabled to trust in Him. "Our fathers trusted," one said, "and Thou didst deliver them." O, how I have wanted from time to time to feel this sweet and blessed trusting, or as another expresses it, "Casting all your care upon Him!" Instead of this, we are often, alas, bearing our own burdens, because of our unbelief. I have had a long affliction, and am still confined to the house. At one time I was brought down

exceedingly weak and low. Through mercy I am much better, but very far from well. I would wish to be thankful to God that though laid aside so long, I have been kept for the most part very much from being peevish or fretful or impatient; but no thanks to me, for if left, I don't know how deeply one may rebel. As you say, we need grace and strength to bear these things. Surely goodness and mercy have followed us hitherto, and I trust will to the end.

Our chapel affairs lately have been a great trial to us, and no doubt at times helped to make my health worse, as we have had to bear all the heaviest part of the trial ourselves, so that sometimes we have felt it very trying. One morning in particular, when so burdened, I said, "Lord, show us the way out of this trouble;" and the words immediately dropped, "If any man serve Me, let him follow Me." I saw in a moment there is no way of following Christ but by taking the lowest place; and for a time I felt (as regards myself) a breaking-down, and in some measure was able to submit. But alas, flesh and sense are too strong for us without continued supplies of grace, and we soon fall back into ourselves, and do not like taking up the cross. At times it looks very dark as regards the little Cause, and unless the Lord interposes, it seems as if it would come to nothing. When I think of it sometimes, I really could not tell you how sad I feel. Nevertheless, the Lord is able, as He said in the days of His flesh, "of these stones to raise up children unto Abraham;" and I hope we may see some living souls brought in there.

When I read the end of your letter, "Yours in the bonds of love and peace," I thought of something Mr. Hemington once said in the Devizes pulpit: "How much better is love than hatred, how much better is peace than strife and division!" and so we may truly say. There is nothing too hard for the Lord, as I have proved, and am still hoping to prove; as I have many prayers that I am longing to see answered. Our time is always ready; but we have to wait God's time. Yours for Christ's sake,

C. DRAPER.\*

Lavington, April 28th, 1891.

\* This letter is by Mrs. Draper, whose obituary appeared in the "G. S." in the early part of 1892.

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Grace is of a healing nature, wheresoever it is.—*Sibbes*.



## NOTICE OF A PAMPHLET.

HEREAFTER: Three Articles entitled: After Death. Eternal Punishment. Immortality. By J. S. Francis, I.S.O. Price, 1d.; post free 1½d. London: C. J. Farncombe & Sons, Ltd., 30 Imperial Buildings, Ludgate Circus, E.C.

THIS pamphlet is a further testimony to the doctrines we have lately handled—of the immortality of the soul, eternal punishment, and the blessed state of the righteous immediately on leaving the body. The author has added his mite on the side of truth. As such we welcome it, and desire it may be made abundantly useful. We recognise throughout in the main the same forcible, Scriptural arguments which are the strongholds of faith. The one relating to the substitution of the Lord Jesus, as here brought forward, is to our mind most powerful and convincing. The following is a quotation; the italics are the author's:

“When Jesus, who is also the almighty God, was in an agony before His death, He cried to His Father to spare Him *if possible*. His Father did *not* spare Him; so it was *not possible*. There was only one alternative, which was that His people must have suffered what He was suffering in their stead, and eternity would not be too long for that. Will God then spare the wicked—those for whom Christ did not atone, who are equally guilty with those for whom atonement was made? Impossible! It would not only be contrary to the whole tenor of Scripture, but *altogether inconsistent with His character as a God of justice!*

“If I were asked to explain how it arises that the wicked will have to suffer for sin through eternity, whereas Christ atoned for His people's sins in time, I would answer that the difference is in the *quality of the Sufferer*. Jesus was almighty God, and was able to give the satisfaction that men are *not* able to give.”—P. 20.

To many common objections to eternal punishment answers are given, particularly severe against the error of annihilation. We give an instance:—

“*Was Jesus annihilated instead of His people?* The culminating point of the death that He suffered in their stead was when He cried out, ‘My God, My God, why hast Thou forsaken Me?’ Here we have Jesus shut out from God's presence. This is the awful *second death* that the wicked will have to suffer for ever and ever. And this would have been the lot of God's people but for the intervention of a Substitute. As has been already said, Christ, being God as well as Man, was qualified to render in time the satisfaction which *sinful* man could never render.”—P. 28.

On this subject the Scriptures are quoted abundantly, and to such purpose that it is but an evidence of man's blindness and

hardness of heart if such plain words can be read, one after another, without an overpowering conviction of the truth of eternal punishment, and a trembling at the nature of it.

While not altogether endorsing every statement in this little work, we find throughout necessary, plain truths concerning life and death and the world to come driven home by Scripture, which we cordially commend to our readers. And while we must own that the sacred mysteries and truths we profess are worthy of more spiritual skill than in these days of declension is usually bestowed upon us, we crave the Lord's blessing to make our feeble attempts fruitful for the preservation of pure truth among us, and the conviction and conversion of opposers.

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## Obituary.

ELIZABETH PETERS, died, 27th of May, 1912, in the 93rd year of her age.

Mrs. Peters was born at Llanymynech, Shropshire, on March 31st, 1820, and spent the earlier years of her life in the service of clergymen in the vicinity; whence she removed to Brighton, and thence to Winchelsea, where she entered the service of that most honoured servant of God, the Rev. J. J. West.

In the beginning of the year 1851, a circumstance occurred which never faded from her memory. Owing to some great disappointment, she had a strong temptation to commit suicide, and had opened a window at the top of the house when, with her body half out, she felt a strange, unseen, restraining power drawing her in. She at once closed the window, the turbulence of her mind ceased, and she went downstairs with a calm and peaceful spirit. At this time she did not know the Lord, and understood nothing of that eternal love which had made her an object of His choice, and the subject of His ceaseless, watchful care; and it was not until years after that she could repeat, as her experience, those lines of John Newton:

“Determined to save He watch'd o'er my path  
When, Satan's blind slave, I sported with death.”

Here it is instructive to note with what indulgent care God attends the wanderings of His elect in the days of their

unregeneracy, and the sovereign mercy which distinguishes them from others. Singular to relate, about the same time another young woman, at the hotel close by, threw herself out of the top window, and was instantly killed.

A little later, on Easter Sunday, 1851, the rector sent instructions for her to attend the morning service. This was an unusual order, as she had not been accustomed to attend morning service; and she inwardly resented it, so that she went to church with a very rebellious spirit, and her heart full of enmity to the good man of God. However, in the course of his sermon he said he hoped there might be some poor soul there who would never forget that Easter Sunday; and it came to pass that Elizabeth Peters was that poor soul, for here it was that God met with her, and she experienced such strange feelings which she could not understand, much less explain, and said to herself, "What ever is the matter with me?" But it was evidently the work of God the Holy Ghost, discovering to her the sinfulness of her nature, and something of the depravity of her heart; for on reaching home she went straight to her room, and fell on her knees, and uttered the first real prayer of her life, "God be merciful to me a sinner." Under this deep experience she continued for several weeks, until one day, when alone in the house, the Holy Spirit who convinced her of her sin, continued His work in the revelation of Jesus Christ, and to her wondering view revealed the secret love of God. Here she experienced the unseen, but real, presence of Christ; here she was delivered from the bondage of sin, and brought into the sweet liberty of the sons of God; her burden of guilt was removed, all her sins were taken away, and she realised that peace that passeth understanding, that peace that comes from a sense of pardoning love. All her rebellion was subdued, and the enmity of her heart slain. Now the service of God under the ministry of the word was her delight, and she could join with Kent and say,

"Indulgent God, how kind are all Thy ways to me,  
Whose dark benighted mind was enmity with Thee!  
But now subdued by sovereign grace,  
My spirit longs for Thine embrace.

How precious are Thy thoughts which o'er my bosom roll!  
They swell above my faults, and captivate my soul.  
How great their sum, how high they rise,  
Can ne'er be known beneath the skies."

She continued in the happy enjoyment of this experience for some considerable time, when at length she felt she must leave Winchelsea; though she did not want to leave, neither did Mr. or Mrs. West wish it. Yet feeling it was the mind and will of God, she decided to leave, and go to her brother at Brighton. Her first concern was, where she should go to hear the truth. The faithful rector told her he did not know of a single church at Brighton where she would hear the truth, and recommended her to hear either Mr. Grace or Mr. Vinall. Accordingly on the first Lord's day she heard Mr. Vinall. She had not long been at Brighton when a relative of Mr. West's living at Tonbridge, wrote to her, being very anxious to take her into her service. But as she had no inclination to go, she declined the offer. However, after receiving the fourth pressing letter, she consented to go, but not before making enquiry as to where she could hear a faithful ministry. Mr. West told her there was a small cause there, that the services were held in a room, and she would hear sound gospel preachers. And now came a trial, for the lady, in view of Sunday, wished to know where she intended to worship, and said she could not think of her going among the Dissenters. But at the risk of being dismissed, Elizabeth stood firm to her purpose of meeting with the Lord's people in the room. Upon this the lady said that before parting with her, she would hear what her husband said. His reply was, "She is old enough to judge for herself." Thereupon permission was given her to worship at the room on one condition, that she would not encourage the other servants to go. Thus she was brought through the trial, and availed herself of the privilege of going where she could hear to her profit and comfort.

It was here at Tonbridge that she became acquainted with a godly man, and was married. After some time they removed to East Peckham, and were baptised at Heathfield by Mr. Mockford. Afterwards they went to Biddenden, where her husband died a happy, triumphant death. After which she went to service at Lewes, where she profitably heard Mr. Welland. One of the families with whom she lived was much given to entertaining, and she was frequently kept up till the early hours of morning, which deprived her of time for private reading and prayer, and led to neglect and barrenness of soul. After this she went to live with her only son. Here she

passed through a period of bitter trial, which none but a parent can know; like David, who suffered from an unnatural son. However the Lord graciously delivered her, by putting it into the heart of some friend (whom she never knew) to send her some money, by the aid of which she fled as a fugitive to Oswestry, where her nephew resided, and with whom she lived until his death. Here the writer first met her, and discovered in conversation that she was a gracious child of God. After the death of her nephew she occupied a room in one of the Almshouses.

She was always a poor, doubting, fearing, hoping child of God; but some time before her journey's end, her doubts and fears were removed, and that little hope which she could never give up, was strengthened. Faith sprang up, and she was enabled with holy boldness to testify of a precious Christ, and the necessity of an experimental religion, the outcome of tuition under the Holy Ghost. In this holy confidence she entered into eternal rest. Thus was fulfilled in her experience those lines:

"The feeble soul shall win the day,  
Though death and hell obstruct the way."

Ansdell.

JAS. TAYLOR.

SARAH CHARLTON, died on Dec. 22nd, 1912, in her 92nd year.

My dear mother was for many years an honourable member of the church meeting for worship in Grove Chapel, Drayton Gardens. She was a great sufferer, but would often say, "What are my sufferings compared with the sufferings of Christ?" She was very happy at times, but Satan was permitted to harass her. The Lord was so good He never took her reason from her. She often prayed for a thankful heart for His goodness and mercy in bringing her down so gently. I have found her very quiet sometimes, moving her poor head as though she was in a very comfortable frame of mind; then she would shout out, "Bless Him, praise Him, lift Him up; bless His dear name; I want no other name but Jesus." On the 17th and 18th she was in a very dark state of mind, and felt she was going wrong after all. What with that and the suffering of her poor body, it seemed more than she could bear; but she said the Lord had promised her strength equal to her day, adding, "And so He has, and none to spare." She would repeat lines of different hymns:

“ I feel this mud-wall'd cottage shake,  
And long to see it fall ; ”

and

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

On the 21st in the morning, I said, “ Mother, do you know me ? ” She whispered, “ Yes.” I said, “ Is Jesus precious to you ? ” She just nodded her dear head, and whispered, “ Yes ”—her last word. She continued until 2.15, when she drew a gentle sigh, and was absent from the body, and present with the Lord—words she often repeated. J. R.

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IN MEMORIAM.—It is not my intention to write a full account of my late beloved sister, ELIZABETH PERRY, but just to relate, as far as I can remember, how her covenant-keeping God helped her all through her long life, and blessed her, while He used her for the help and edification of some of His own dear children.

My sister was brought up by our honoured parents strictly under the sound of the truth, which appears to have found an entrance, causing her to cleave to it in after years. In her younger days she had a desire to be of some use in the world, and undertook to take charge of the young children of military and naval officers stationed in India who, with their wives, were leaving their little ones in England. Having herself a cultured mind and being a good linguist, Miss Perry was able to train them in secular education ; and, what is more important, she sought to bring them up in the fear of the Lord. But she has often remarked how few out of a large number have confessed Him from their hearts : some have, however, and to the Lord alone be all the glory. She was not without many cares at this time as her connection increased, having also the children of relatives and other children under her supervision.

All this responsibility was no doubt the means that the Lord took to drive her again and again to a throne of grace. Though she was many years my senior, and therefore did not at that time converse with me on spiritual matters otherwise than in the way of correction and guidance, I remember her great distress, and that, too, of her second sister (who soon after died in the Lord) concerning sins they had committed

against a holy God. It is now clear to me that the Lord was at that time surely drawing them both from the world; although my eldest sister was by her profession brought much in contact with worldly people. Yet the God of all grace kept her to the sound of the gospel, and she would walk miles with my dear father to hear the Word of God preached faithfully. It was during this period of her life, when one of her little charges was seriously ill, that the Lord communed with her spirit through the whole of one night, and blessed her indeed. In looking back to this time in her later years, she spoke in a lively manner to this effect: "It was like this—*He spoke to me, and I answered Him*; and it went on all night. Many scriptures kept coming into my mind; I cannot say now what they were." The sweetness of it never departed from her memory. She was indeed knit to the Lord, and could affirm that her sins were pardoned and put away for ever.

Much of Miss Perry's leisure time was devoted to writing in Brail to a dear friend who lost her sight when very young, with whom she felt a kindred spirit. For thirty years they thus corresponded, writing on the best subjects, Miss Perry copying out sermons and discourses by old divines; and there is no doubt that a mutual blessing rested on this work and labour of love. It was continued to within a few years of her death, when her memory became deficient.

In the year 1889, after continuing to nurture and teach many children, Miss Perry was advised by our elder brothers to retire from her labours; and at the death of my own dear husband she made her home with me, where she remained until the Lord took her to Himself.

About six years ago she had a very serious illness; indeed for many days she was not expected to live. She signified at times that her mind was in perfect peace. But notwithstanding her great age, through mercy she regained health and strength once more; and a gracious calmness followed, which evidently remained with her to the end of her life. Again she was enabled to testify of the Lord's first appearing to her, and of His mercy having followed her. She would often say how indulgent the Lord had been to her all through her life, and why was she singled out to learn of Him, when others did not care to hear His name? She was still just as eager to go wherever the gospel was preached. Indeed during the last five or six years nothing gave her any pleasure but

to hear the good news of a crucified, but now risen and ascended, Lord, who ever liveth to listen to the prayers of His loved and ransomed children. Only a few days before she entered her eternal rest, she expressed her peaceful state, saying, "*I know whom I have believed,*"—then she looked to me to finish the verse,—"*and am persuaded that He is able to keep that which I have committed unto Him against that day;*" when a sweet smile lighted up her face, and she added, "*I have been asking the Lord to take me to Himself.*" And He granted her request a few hours later, on Feb. 11th, 1913. She was in the 83rd year of her age. Her remains are interred in Forest Hill Cemetery. K. V.

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ELIZABETH PORTER, departed this life, April 12th, 1913, aged 61 years.

Our dear mother was for many years a regular and good hearer at the Strict Baptist chapel, Southery, Norfolk. But she could not see her way clear to become a member until June, 1900, when she, with another sister, was baptised by Mr. Hills. She was one that feared God above many. I have heard her talk of the time when, at 17 years of age, she spent a whole night in prayer. She was one that felt her sinnership and lost state before a holy and heart-searching God. She often used to say, "I feel such a sinful wretch." Her daughters would say, "Why, mother, how would you live?" she would reply, "As holy as my Lord, if I could." She with her beloved husband (whose obituary appeared in the G. S., Oct. No., 1904) had many trials, as the Lord's hand appeared to be against them in providence; but He blessed them with much of His grace. I have seen tears of sorrow and tears of joy fall from her eyes. Her rule was to take all to the throne of grace; and the Lord gave her some very remarkable answers to her prayers. In one of her troubles she was weeping, when her little grandson, only five years old, went to see her. He heard her say, "I feel so miserable and cast down;" and the little fellow replied, "Grandma, the Lord will take you up." The Lord so applied these words to her heart that she forgot all about her trouble. She was one never to fill her fellow creature's ear with her temporal troubles. She was a firm believer in the words of the hymn:

"Were half the breath thus vainly spent,  
To heaven in supplication sent,



Your cheerful song would oftener be,  
 'Hear what the Lord has done for me.'

Many times she has told me how the Lord has appeared on her behalf.

After the death of her beloved partner, she gave up business, and took a cottage for herself and youngest daughter for a short time. Her daughter marrying, she, not liking to live alone, went as housekeeper to a Mr. Creak at Ely. There the devil was often trying to make her believe she was not one of the elect. Her Ely friends told me they have lost in her one of their best and brightest Christians. Her delight was to talk of her Lord and Master, who was everything to her. When visiting the sick and afflicted, she would speak of what her Lord had to endure, and then of the blessed reward which awaits the child of God. It may truly be said of her that her treasure was in heaven, and her heart was there also. One particular time she often spoke of was in hearing Mr. A. White in Oakham chapel. Her cup was filled and overflowed; her soul was fed with bread from heaven. Like Elijah, she went in the strength of that meat which she received at the Lord's hand by His servant.

But to come to her last days which were very painful to us. The Lord's hand being very heavy upon her, she could not talk with us, and worse than that, did not know any of us. But we know by her life she was a godly woman, and could only do that which she knew to be right in the sight of God. She was often a mark for the devil and his agents. Trouble from one in the family she lived with was one means of her end; but the gentleman said a more honest and faithful woman never walked this earth. It pleased the Lord to afflict her mind; then to take to Himself. She was removed first to her youngest daughter's home, where everything that could be done by a loving son-in-law was done for her for a month. Then it became needful to take her to the Norwich Asylum, where on April 12th, 1913, she passed from time to eternity in her sleep. Her remains were brought to Southery by her children, and interred in the same cemetery with her beloved husband. Truly,

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

J. KERRIDGE.

## NOTICES OF DEATHS.

DAVID SEABY, Elsworth, Cambs, who entered into rest, Nov. 15th, 1908, aged 66, after eighteen months' affliction. He and his wife were brought out of the Church of England soon after their marriage. He was a very tried man, often fearing the end, but he had the promise, "At evening time it shall be light." His companions were his Bible and hymn books and his monthly book the "Gospel Standard." The hymns which were so blessed to him were the 3rd in Gadsby's, 153, 702, part 3, and 1017 in Denham's. He was taken ill on the Friday, and before his end it was blessed to be with him; he had such a blessed sight of where he was going to, even that

"Blissful shore,  
To bless and sing for evermore."

He saw the pearly gates open for him to enter in, so that he could lie passive in God's hands, and felt it sweet to be on the Rock Christ Jesus. His prayer had been for the Lord to remember him and have mercy on him. He could say, "Praise the Lord; bless the Lord, O my soul," his face lighting up again. His last words were, "I shall get to heaven. I shall sing and praise the Lord, I am going forward; I am going home." We can say, "He's gone in endless bliss to dwell."  
H. W.

ELIZA SEABY, wife of the above, passed away, March the 9th, 1913, aged 66. She was a great sufferer, had been afflicted 15 or 16 years with asthma. She was brought to feel herself a sinner when about 22 years of age, and went from place to place with her husband, with longing desires after that peace which passeth all understanding. She, with her husband, was baptised about the year 1877. She was brought very low in her mind at times, but also she had some very blessed times. The last few years were years of affliction, and sorrow, and trial. She asked the Lord why it was so, and it was shown to her that the path of affliction was paved with love. Yet she often wondered how the end would be. Just a week before she died she wanted "Rock of ages, cleft for me," sung, trying to sing herself, saying it was so beautiful. She passed away very peacefully. After she was gone the words came,

"Why do we mourn departed friends,  
Or shake at death's alarm?"  
H. W.

JONATHAN CHEESEMAN fell asleep on Feb. 11th, 1913, aged 84, at Tonbridge. He was deacon for many years at Tonbridge, Zion Strict Baptist Chapel. He had suffered much for some years, and was very dark within at times, and wondered if he was deceived; but the God of heaven appeared to him again, and he could say, "The eternal God is my Refuge, and underneath are the everlasting Arms." When tried very much in providence the Lord told him He would supply all his needs; and to the praise and glory of God he never lacked anything, but all his needs were supplied according to His riches in glory by Jesus Christ. The xivth of John was a sweet portion to him. His end was peace. A few more particulars may follow.  
er bē RUSSELL.

On March 1st, 1913, ELIZABETH LAKER, of Henfield, aged 67. Our dear mother was, we believe, a mourner in Zion, and was led to desire a knowledge of her union with Christ. Her favourite hymn was 771, Gadsby's. Her end was somewhat sudden; she lay unconscious for three days, and being in that state, I was led to cry to the Lord for a sweet assurance of her safety, which I feel was given just as her spirit took its flight. I could then bless Him for taking her, and feel she is "absent from the body, present with the Lord."

E. P.

LEAH COTTINGTON, died May 26th, 1913, aged 65. She was a member of the church at the Dicker. I believe she was brought into a concern about her soul when quite young. She was the eldest daughter of David and Ellen Medhurst, of Mayfield. I have heard her say that she used to walk with her father to Rotherfield to hear the late Thomas Russell. I believe she had a love to him for the truths which he preached. She was a woman of a few words, a lover of peace and of God's people, and to meet with them in His house of prayer when able was her delight. She used to say the Lord's people were her people. She had been in failing health for the last year. She was at chapel on May 18th, and on the following Wednesday she was taken with a stroke which deprived her of the use of speech; so she could not talk to us in her dying hours. But I feel I can say of her she walked out her profession, and she passed peacefully away. As we sat by her bedside the words came sweetly to my mind, "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them" (Rev. xiv. 13).

C. C.

July 2nd, 1913, RUTH TAYLOR, aged 87 years, of Melksham, Wilts. Mrs. Taylor attended the Baptist chapel in Union Street, for very many years, being brought up under the sound of the truth there; but through age and affliction she had been kept at home for about 20 years, but we sorrow not as those that have no hope.

C. H. F.

July 31st, 1913, ISAAC BIRD, aged 69 years. A member for many years at the Strict Baptist chapel, Enford. A quiet man, of few words, whose everyday life gave testimony to the power of grace within. The Lord was pleased to appear for him in a gracious manner a short time before his death (he had been passing through various conflicts), and so blessed him that his fears of death were taken away, and he was quite ready to die. "The memory of the just is blessed."

C. H. F.

On Aug. 17th, 1913, MERCY JOHNSON, of Clifton House, Ten-terden, passed suddenly away to her eternal rest, in her 87th year. A short account will follow.

R. W.

# THE GOSPEL STANDARD.

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NOVEMBER, 1913.

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

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## THE SPIRITUAL MERCHANT.

A SERMON PREACHED AT THE TABERNACLE, MOORFIELDS, LONDON,  
ON WEDNESDAY, OCT. 29TH, 1777. BY SAMUEL MEDLEY.

(Continued from page 437.)

"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."—PROV. iii. 14.

IV. LET us now consider *the port he trades to*. Herein he essentially differs from all other merchants on earth; for while they trade to earth and upon earth, he trades to heaven, the port and world of eternal glory. What the apostle says of the believer's conversation is true of his trade, it is "in heaven" (Phil. iii. 20). Now this heavenly and glorious port may be thus considered:

1. As a *distant* port, far beyond the sight, knowledge, and thought of carnal men. And in this sense it seems to be alluded to by the prophet. Isa. xxxiii. 17: "Thine eyes . . . shall behold the land that is very far off." But though a distant port, yet he is often near to it and, as it were, within sight of it, in the outgoings of his soul. Indeed the spiritual merchant is himself bound to it, and notwithstanding its distance, he most certainly and safely shall arrive at last. Whilst on the voyage, he often receives very great, gracious, and precious consignments from it of pardon, peace, comfort, joy, strength, and assurance, &c.

2. As a *rich* port, where there is everything which he can stand in need of. To which the apostle alludes, when he says in Phil. iv. 19: "But my God shall supply all your need according to His riches in glory by Christ Jesus." It is from this port that he receives out of the fulness and from the unsearchable riches of the Lord Jesus, and grace for grace. All his true riches and treasure are fetched from thence; and so great are the riches of it that they can never be exhausted.

The riches of Golconda and the mines of Mexico and Peru will and must one day fail. But the riches of this port to which the spiritual merchant trades, never will, never can fail. The port is as rich as ever, there is no coming empty away from it; notwithstanding all that has been drawn from it, there is no diminution of its riches. They are sure to get fortunes, yea, eternal ones, who do through grace trade to this port; for it is said to and of all such spiritual merchants, they shall be "enriched in every thing" (1 Cor. i. 5; 2 Cor. ix. 11).

3. The port to which he trades is a *safe* port, where both his interest and his property are secure; nothing is or can be lost, embezzled, or taken away from him. Such are the honour, truth, and justice he is always sure to find, never was there, or can there be, any deceit or fraud. The spiritual merchant not only may, but does, also venture his all here. He need not fear overtrading himself at this port, or that what he ventures is or can be unsafe; or that needful, suitable, just, and equitable returns shall not be made him; for it is said, Pro. xxix. 25: "Whoso putteth his trust in the Lord shall be safe." But O, how extensive this safety! Such are safe for time and safe for eternity; all is as safely secured as it is kindly and wisely ordered for the people of God. O that the consideration of the safety of our concerns with a gracious, faithful, and covenant-keeping God, may be a means of our being daily more and more concerned for the increase and enlargement of our spiritual trade and merchandise!

4. The port he trades to is a *free* port; there are no taxes, no fines, no port charges, no customs to be paid. In order to carry on this heavenly trade, all is open and free; nay, there is no trade so much so. It is free for all who are made willing to engage in it; in the receiving and enjoying the benefits and profits of it they cannot make more free than welcome. There is never any embargo laid on, there is no shutting of the port; but the trade is always open and always free to every nation, kindred, tongue, and people under heaven. O comforting consideration this! that it is a free port, all that trade to it are freely loved, freely justified, freely sanctified, freely supplied, and shall be freely and everlastingly saved. O that we may be by grace more free, and more diligent in our trading to this free port!

5. The port he trades to is a *royal* port, and the residence

of King Jesus. All the blessings and privileges of it are truly royal: this spiritual trade is carried on with the King Himself. From this King what thousands of royal favours and blessings are conferred and bestowed upon the children of God! They are all spiritual merchants, and trade to this truly royal port, and are known, beloved, blessed, preserved, and honoured by the King Himself. They are all nearly related to, peculiarly interested in, this King; they are honoured with the company of the King, and enjoy holy fellowship and freedom with Him. They receive all their instruction, skill, and success in their heavenly trade from the King: for He it is who guides, guards, blesses, and saves them; and who will at last receive them to Himself. And their eyes shall see the King in His eternal glory and beauty, and be for ever with Him, near Him, and like unto Him.

6. The port he trades to is a *heavenly* port, where, contrary to the custom of most merchants on earth, he will (when his trade is ended) go and settle and dwell for ever. For the end, the happy, blissful end of all his trade, will come to this; viz., "So shall we ever be with the Lord" (1 Thess. iv. 17). In short, this is what he has in view in the whole of his spiritual merchandise; viz., to gain the haven, the blissful, wished-for haven of perfect felicity and everlasting repose. Or as the late pious Mr. Fanch beautifully expresses it,

" Now safe arrives the heavenly mariner :  
The battering storm, the hurricane of life,  
All dies away in one eternal calm :  
With joy divine, full glowing in his breast,  
He gains the port of everlasting rest."

V. I am to show *what trials, difficulties, and losses he is liable to in his trade*. Here I would observe that he is not liable to a bankruptcy, misery, and ruin, which are so much dreaded, and the very thought of which often makes so many earthly merchants tremble; yet, notwithstanding this, the spiritual merchant has his trials, difficulties, and losses, a few particular instances of which I shall just mention.

1. He meets with trials and difficulties from *storms and tempests*. Such are all seasons of affliction, temptation, persecution, and outward distress, which assail him while here below; and these storms and tempests are sometimes very long and very violent; yet shall he through mighty and glorious grace bear up under, and weather them all. And

though these in themselves are trials indeed, yet shall they all work together for good, yea, for the best, to the spiritual merchant. We often read in Scripture of the people of God being in these storms and tempests, and we always also read of their being, by a gracious, faithful, and covenant-keeping God, brought safely and well through them all; for thus it is written, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all;" and again it is said of them when arrived safe in port, "These are they which came out of great tribulation" (Ps. xxxiv. 19; Rev. vii. 14).

2. He is *liable to trials, and sometimes to great losses, from bad servants*. Earthly merchants often suffer much from this quarter; so the spiritual merchant has at least two very bad and very wicked servants, from whom he often suffers in the best things. They are a sinful body and a wicked heart;\* the sloth of the one and the pride of the other are intolerable. And add to this, they are both of them as vilely dishonest as they are abominably proud and slothful; so that the spiritual merchant is sure to suffer from them, and to be sensibly injured by them in his peace, duty, and comfort. And bad as this is, there is a worse circumstance attends; and that is, that he cannot get rid of, or discharge, these bad servants: add to this they claim a very near relation to him, though servants, so that he cannot turn them out as he would. And, what is worse than all the rest, these bad servants often play a wicked part, and act the master, or rather the tyrant, over him, get for a season the better of him, overcome, insult, and abuse him to his face. O how much have many truly spiritual merchants suffered from these two bad servants, a sinful body and a wicked heart! Read Paul's experience in Romans vii., respecting what he felt and suffered from these two bad servants, and then seriously ask your own soul if you do not find something like it. Indeed, if you are a spiritual merchant, you need to look well about you, considering what you are exposed to, and are daily liable to suffer, from two such bad servants as these.

3. He is *liable to great losses from thieves and robbers; and*

\* Distinctions of this kind are confusing and very apt to lead astray from a just and proportionate view of man. Body and soul make a person, and the person sins: "The soul that sinneth, it shall die" (Eze. xviii. 4). Thus: "Him ye have taken and by *wicked hands* have crucified" (Acts ii. 23). "*With the heart* man believeth unto righteousness; and *with the mouth* confession is made unto salvation" (Rom. x. 10).—F.D.

they are principally these two; viz.: 1. a present, evil world; and 2. Satan. And O how often do they rob and have they robbed, poor believer, the spiritual merchant of his peace and comfort! They are ever watching their opportunity to be either slyly pilfering or downright plundering him. David in the 119th Psalm knew something of this, for he says in the 61st verse, "The bands of the wicked have robbed me." See Dan. xi. 14. He who has never sensibly suffered from these thieves and robbers, it is to be feared, knows little or nothing of being a truly spiritual merchant. If the world and Satan never rob thee to thy sorrow, shame, and grief before the Lord, it is justly to be feared it is because they think thou hast nothing to be robbed of but thy precious soul, and that they have in possession already. Well, let the spiritual merchant watch and pray; and he may rejoice that, though they are permitted to rob him, they shall not destroy him. O blessed be God for this!

4. He is *liable to sad impositions*, and often to very considerable injury, from false and pretended merchants; that is, from the many formal and hypocritical professors who sometimes even swarm around him. Hypocrites often wound sincere souls to the very heart; and the more so, if such truly gracious persons have had any former confidence in, and connexion with, them, hoping and believing they had been real subjects of the grace of God. When such characters are detected and discovered, it is hardly possible but that some of God's real saints will find themselves to have been imposed upon and deceived by them. Real spiritual merchants in our day had need to be much upon their guard in this respect; and especially young ones, as they are mostly liable to fall a prey to, and be deceived and imposed upon by, such false and pretended merchants. Judas and Simon Magus seem to have been such.

5. He is *liable to injury and damage from wars and piracies*; that is, from the contentions and sad, sinful strife which is but too, too often to be found among God's professing people. And these things have often been the occasion of much sorrow and disquiet to his soul. Sad it is to say, but most true, that in this respect it has often come to pass that spiritual merchants have robbed one another; or, if you will admit the expression, they have in these sad instances been privateering one against the other. All God's own people



who get engaged in carnal strife and contention, are sure to be sufferers. The spiritual merchants of the church of Christ at Corinth were great sufferers in this respect, as appears from the apostle's reproofing them in the third chapter of his first Epistle. It is a great mercy in carrying on our spiritual trade, to be enabled to avoid and steer clear of such enemies as these. But, alas! they are so numerous that very few indeed, if any, totally escape them.

6. He sometimes suffers a good deal (but in the end he shall be no loser) *from calumny and falsehood*. Earthly merchants sometimes suffer from these by wicked men who attempt to hurt their credit by blackening their character, and so, if possible, put a stop to business. Such enemies the spiritual merchants meet with. Violent, cruel, and merciless persecutors will say all manner of evil of them falsely, for the name and sake of their dear and adorable Lord Jesus. Yea, some have lost all they have had in the world, and life itself also; yet in the end have happily experienced that they have been no real losers, but gainers. For their dear Lord has blessed all who are persecuted for righteousness' sake; for He has said, "Theirs is the kingdom of heaven;" and if so, it must and shall be well with them at last.

VI. Consider the manner in which his trade is carried on. Here I would observe respecting the manner, that it is carried on, I. By books; II. By letters; III. By good bills; IV. By running cash.

I. By *books*. 1. The *Bible*. There is no doing without this Book, for it contains the whole art, mystery, and rules of his heavenly trade. His instruction, encouragement, and comfort in going on in it, are all derived from hence. Of such usefulness and importance is it to all true spiritual merchants that it informs them, "Whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). Yea, this Book of books is able to make them "wise unto salvation through faith" (2 Tim. iii. 15). And without attending to it and consulting it, no profitable trade can possibly be carried on.

2. His *memory*, which is his day book. A truly sanctified and a naturally retentive memory is to a spiritual merchant a very valuable blessing, and considered as one of his books, it is a very useful one indeed to him; not a day passes but he

finds he has need to make use of it, either to refer to transactions past, or to record something new. The apostle Paul in his Epistles frequently reminds the people of God of the usefulness and importance of this book, 1 Cor. xv. 2 ; iv. 17 ; 1 Tim. iv. 6. So 2 Pet. i. 12, 13, 15. There are many daily occurrences both in respect of providence and grace, which are, or ought to be, plainly, faithfully, and carefully recorded there. But though the necessity and benefit of this book is so great, yet, alas ! how often are our poor memories like an ill-kept, or at least like an over-crowded day-book, blurred and blotted ! How many things are found therein, that have no business there, and which indeed often do real hurt, while scarce room is to be found for the things of the greatest importance to this heavenly trade ! This often fills us with confusion. O Lord, grant grace that this book may be better kept !

3. His *judgment*, which is his journal. Herein the articles and circumstances of his trade are, or should be, more distinctly and particularly entered than in his day book. A sanctified judgment is a happy, useful, and comfortable journal to a sanctified memory. Memory without judgment is only confusion ; judgment without memory is a contradiction. We shall find this book frequently spoken of and referred to in Scripture as of very great importance and use to the dear children of God. See Psa. cxix. 66 ; Prov. xiii. 23 ; 1 Cor. i. 10 ; Phil. i. 9. If the book of a sound, sanctified judgment is neglected by thee, as it is by many professors in this day, depend upon it thy spiritual concerns will unavoidably be in a state of confusion. If thy judgment is not established, and in some happy manner scripturally regulated, both thy conscience and thy conduct also will betray thee. O, it is a good thing that the heart and judgment be established with grace ! There is as much connexion between a believer's judgment and his conscience as between a merchant's journal and his ledger. O think of this, I pray you.

4. His *affections*, which are his cash book ; and here he has the joy and pleasure of looking over his spiritual stock, his incomes, his returns, his profits ; and he happily finds that he has much in hand, but more in hope ; and that herein he shall not be disappointed or deceived. The apostle Paul seems to allude plainly and immediately to this, when he says, Col. iii. 2, " Set your affections on things above, not on things

on the earth." This is also, I apprehend, much of what the apostle means in Rom. viii., where he says, "To be spiritually minded is life and peace;" and our dear Lord Himself seems to me plainly and undeniably to refer to this when He says, "Where your treasure is, there will your heart (or affections) be also" (Matt. vi. 21). Happy and comfortable indeed when the affections are thus spiritually affected and employed! We need not be afraid of loving, valuing, or prizing our heavenly riches and profits too much. O may our souls in this manner be more and more daily and delightfully employed.

5. His *conscience*, which is his ledger, where his spiritual accounts are settled, and how the matter stands between God and his soul clearly and fairly drawn out, and posted ready for a final and closing balance. It would be happy and well indeed for God's people to keep their consciences as careful, honest merchants do their ledgers, clean and free from errors and mistakes. A pacified, purified, well kept conscience must needs be a good conscience. A neglected ledger argues a dangerous situation of outward circumstances; and a neglected conscience argues, and proves too, a very dismal, dangerous situation of soul. It is said of unregenerate men, Tit. i. 15, "Their mind and conscience is defiled;" and in another place that "their conscience is seared with a hot iron." The apostle Paul, who was truly a spiritual merchant, knew what such a ledger was, and through grace he was enabled to keep it well towards God and man also. Rom. ix. 1: "My conscience also bearing me witness in the Holy Ghost." And in Acts xxiv. 16, he says, "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men." And in 2 Cor. i. 12 there is a sweet proof how well his conscience was kept, for he says of himself and other ministers of Christ, that their rejoicing was this, the testimony of their consciences, "that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God," they had had their conversation in the world, and towards them in particular. When a merchant's outward affairs are in a flourishing condition, he loves to look into and examine his ledger; and so when the souls of God's people are in a spiritually flourishing condition, they love to look into and examine their consciences, and find pleasure and comfort in so doing. O, of how much importance will this

be at the final close and balance before the bar of God! May the good Lord in infinite mercy grant that we may each know what this book is, and that it is well kept. There cannot possibly be any spiritual thriving without it.

II. By *letters*. For there is no carrying on this heavenly trade without. The necessity and usefulness of them in worldly business needs no proof: they are not less needful or useful in spiritual business. "But what are these letters?" say you. I answer *prayer*; and, professor, if thy soul is in a thriving, flourishing condition, thou wilt find much happy and comfortable experience to consist in this. A merchant cannot be without correspondents. If he has not any correspondence, he has not any trade; so a Christian cannot trade without prayer. If you are truly a spiritual merchant, you are honoured and privileged with this happy correspondence. God often hears from you by prayer, and you also hear from Him in the methods of His providence, and in the sweet, rich, and comfortable supplies of His grace. O what a sweet and blessed correspondence is this! may the Lord keep it up in our souls. Sweetly sings Dr. Watts:

"Till Thou hast brought me to Thy home,  
Where doubts and fears can never come,  
Thy countenance let me often see,  
And often Thou shalt hear from me."

III. By *good bills*. It is a great matter in this day for a merchant to hold good bills; by holding bad ones, many have broken and come to nothing. Now the good bills by which the spiritual merchant carries on his holy and heavenly trade are the promises of God. And truly good ones they are; they are God's promissory notes to His dear children, and they are of infinite service to the spiritual merchant. Were it not for these good bills, and the faithful, and rich and free bank of the glorious, undiminished fulness of Christ, he must have been a bankrupt long ago: nay, had it not been for these, he had never been set up in this heavenly trade. O how much is it for the comfort and happiness of the dear children of God, to see and know that all these good bills, these exceeding great and precious promises of God, are regularly drawn, plainly signed, divinely sealed, properly endorsed, and will never be refused, but always duly honoured. Abraham of old carried on much of his trade in this way; for being strong in faith, he "staggered not at the promise of God through unbelief."

O that we were more like him! Lord, increase our faith, that we may deal much in and with Thy promises.

IV. By *running cash*. By which I mean the present, sensible comforts with which their God and heavenly Father is pleased to favour and indulge them. This depends altogether upon His holy, wise, sovereign, and good pleasure; for He affords them what He sees and knows will be best for them. The spiritual merchant shall have a sufficient supply of running cash, or sensible comfort, to support him and bear his expenses while here below, and more is not needful; but he shall be sure at last to possess, and through a blessed happy eternity to enjoy, all his stock of glory above. Here he shall find that as his day his strength shall be; that divine grace is, and ever will be, sufficient for him; that all things shall work together for his good; that God will guide him by His counsel, and afterwards receive him to glory; that his dear Jesus will never leave him, nor forsake him. And from these and such-like sweet and gracious words he draws the running cash of his sensible comforts while here. O let us be thankful for every pound, for every penny, yea, for every mite of this; for it most assuredly is much more than we deserve.

(*To be continued.*)

## MERCIES IN PROVIDENCE AND GRACE.

RECORDED BY MRS. ROW, OF TONBRIDGE.

(*Continued from page 448.*)

FAMILY afflictions led to our leaving Hastings for Tonbridge; but many things prevented our being able to remove. I was one day very pressed down, and could not see how debts could be paid and extra expenses incurred, when the words came, "Thou shalt not go out by haste, nor go by flight; for the Lord shall go before thee, and the God of Israel shall be thy rereward." This was a good word to me, and kept me waiting to see how it would be brought about. An uncle of my husband's died, and left us a small legacy, sufficient for present wants and for the expenses of removal. On the last evening, as I passed the spot where I had the promise, my soul was melted down with the thought of its entire fulfilment by the Lord. In June, 1864, we moved to Tonbridge, and my husband became more engaged in the ministry. Thus

the Lord raised up means for our support from that source ; and there was not the same daily exercise about it as before.

Now I must mention the circumstances relative to the dear child who has for more than fourteen years been under our care. Amongst the hearers of my dear husband at Tonbridge was one to whom the word was made life and power, whose husband did not oppose her very much, but had no wish to attend either church or chapel himself. After some years he failed in business, mainly through his intemperate habits ; and she returned to her mother, having three children. In two or three years he obtained employment at Tunbridge Wells, and his wife and children removed there ; and now began a terrible life of persecution and distress for her, so that she was almost distracted. Her health, always delicate, gave way, and for some time it seemed doubtful if she would survive the birth of the child who afterwards came under our care. About six months after, they removed to London. We often had very distressing letters from her, and sometimes she would come down from Saturday to Monday, to sit down with us at the Lord's table. After being in London a year or more, her health gave way. The constant excitement and distress from her husband's sad life told upon her ; and in her letters she would speak as if she felt her time here would be short.

One night I was awaked with the words, "Sick, and ye visited Me not." I lay pondering them over, wondering to whom they referred, and could not make them out at all ; but again they came with a sense of reproof for my neglect, and then I thought, "Surely it cannot be Mrs. S—— ; I could not possibly visit her in the north of London." But the more I tried to put it from me as quite out of my power, the deeper my conviction became that I ought to obey the voice of conscience. When I told my husband what had passed he seemed to think it could not mean I should visit Mrs. S——, being a perfect stranger in London, and the journey expensive. However, there was no rest in my spirit, until I had written to Mrs. M., to know if she could go with me. By return I had a very willing offer to do so ; and my husband by this time agreed with me that it would be right for me to go, and bring one of the children back. I said, "If little Hannah should be staying with her aunt, would you like me to bring the baby ?" "Oh, no," he replied, "it's Hannah I want." I found our friend very weak and much altered in

appearance. As I expected, Hannah was staying with her aunt ; but her mother said, " I suppose it would not do to ask you to take my baby." I told her what Mr. R. had said, and added, " I feel I must take her." We soon put together a few garments for the child, and left the house little expecting I should not again see her dear mother. When I reached home I put the child into my husband's arms ; and in a moment this word fell on his heart with sweetness and power, " Take this child, and nurse it for Me." This completely made way for her, and many times afterwards he reverted to the way in which the Lord made him willing to receive her ; but we had no idea what this would lead to. Not long after, I had a few lines saying Mrs. S—— was very ill and the child Hannah dangerously so ; and in about a fortnight, little Hannah died at her aunt's. It was a shock to the poor mother, and in a few weeks she too departed this life, and I quite believe entered into rest through the merits of the dear Redeemer.\* Our little one had been very delicate from her birth. She could not stand without splints, and when the doctor had heard my tale, he looked very grave, and said, " Well, Mrs. Row, you have undertaken a serious charge." He then told me how to treat her ; and through most of her childhood, she needed special attention and care. My youngest girl, Grace, was much attached to the little one, which greatly relieved me until she left home to teach. After a time Grace returned home very sadly in health, and I often sank very low at the prospect of another great trial. But the Lord was graciously pleased at times to give me special help ; at one time from these lines :

" My fearful heart He reads,  
Secures from hurts and harms ;  
And underneath, His mercy spreads  
His everlasting arms."

At another time, when trying to pour out my sorrows before the Lord, these words dropped with sweet power, " For He careth for you." This was a precious help indeed, and I was strengthened by it to hope the Lord would bless the means used for Grace's recovery ; which He did in great measure.

In October, 1886, my dear husband was obliged from age and increasing weakness to give up his public ministry. For some time previous I had attended him to different places ;

\* A Letter from Mrs. S—— is given on page 510.

and it was very evident his preaching days were nearly ended. In Sept., 1889, he was quite suddenly deprived of speech. He motioned he wished to get to bed, and I sent for the doctor. He was kept so perfectly quiet in mind, so peaceful in countenance, it was a pleasure to be with him. He would sometimes direct me to some portion of the Word by writing on a slate (his hearing being then good); and as I read on, his inward rejoicing was plainly seen. The Lord put a new song into his mouth, even praise to His holy name. This affliction was made a blessing to us both, and the sweet savour was long retained. He had generally been kept in a tried, low place, never much indulged by special times of rejoicing; but now for a few days it was one continued stream of praise and thanksgiving, although he was scarcely able to utter a sentence. Indeed, the anointing he then received never entirely left him; and when his speech was more fully returned, his family and friends could but notice the sweet, bedewing power resting on his words. His life moved on in a more quiet and even decline for three years, till he passed away on November 11th, 1892. In the little Memoir, "Even to Old Age," will be found the details of his last illness; so that I need not repeat them here.

At that time there appeared to be no means of income which would enable me to keep on my little home, and provide for my dear daughter and Bessie, who was then at school. One morning, being weighted with anxious care, these words dropped with much power and sweetness, "*Let thy widows trust in Me.*" Immediately the response welled up in my soul, "I will trust, and not be afraid." This brought such peace and comfort as I cannot explain. Only those who have felt the blessedness can realise it; but it seemed from that moment as if I had entered into closer relationship with the dear Lord than I had before known. The precious word "*trust,*" seemed to stand out with such fulness and beauty as I had never seen in it before. It brought with it such a committal of soul, body, and circumstances into the Lord's care and keeping that I was freed from every anxious thought.

I recollect some few weeks after, a dear, kind relative pointing out the necessity of making some arrangements for the future; when I replied, "Do not be anxious about me, watch me along. At present I feel a desire to be still, and wait for His word to go before me." It was very wonderful



how, after this, ways were opened to supply our need. Friends were raised up, some that I have never seen; and many singular providences transpired as the rent days drew near. One I must mention. After the little Memoir of my dear husband had been circulated, I received a kind note from a gentleman at Manchester, saying he had read the little account with pleasure and he hoped profit, and enclosing £5 toward the cost of publication. This was a timely help and answer to my prayer; for my rent was almost due. Another precious help the Lord gave me was from Josh. i. 5: "As I was with Moses, so will I be with thee. I will not fail thee, nor forsake thee." This came at a time when I was low in mind and body, and at once revived both. And it has many, many times since been revived to my comfort and refreshment. "Bless the Lord, oh my soul, and forget not all His benefits." His spiritual and temporal leadings have been so blended all through my life that I cannot well divide them. This I must say: outward trials and afflictions have been generally the means to bring forward spiritual communion and blessing; and many sweet helps and promises have been given in times of providential straits, which have been often pleaded since, as words on which the Lord has caused me to hope.

*(To be continued.)*

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### THE GLORY OF CHRIST IN DYING.

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"Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him."—JOHN xiii. 31, 32.

THE awful circumstance of the text is, as all are aware, the going out of Judas, the betrayer of the Lord Jesus, from the supper and the company that he had thus far been indulged to have. Satan had now in an especial manner entered into him, and he was driven to betray his Master. The paschal supper being ended, away he went, and did what we read he had "sought opportunity" to do (Lu. xxii. 6). Did ever any of us fear apostacy? did we ever fear we might be found betrayers or deniers of the Lord Jesus? If so, can we answer this question,—when did we seek opportunity to do it? Methinks we should say, "The thought of seeking to do it is shocking to us, terrifies us. We should rather die. The

desire of our souls is to be found in Him, to come over to His side, to go forth unto Him without the camp, bearing His reproach." If it is so, let us take courage, and listen not to the tempter who tells us that, being very weak and ignorant, we may be found on the wrong side. When this wicked man Judas had gone out to do his hellish work, then the Lord Jesus utters these important words: "Now is the Son of man glorified"—"the time has come." To use the words of the xviith chapter, "The hour is come. . . . I have finished the work which Thou gavest Me to do;" that is, He was just on the eve of a blessed accomplishment of that immense work of redemption for which He was sent.

The glory of God is bearable to our view only in Christ. Sinners otherwise must, whenever that glory falls on them, be consumed. "Who among us shall dwell with everlasting burnings?" (Isa. xxxiii. 14). The Lord forbid His glory should fall on us out of Christ. The glory of God in Christ is that that hath been designed from eternity. He has made His Son the "Firstborn of every creature" (Col. i. 15): and from all eternity intended He should be "the Head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 22, 23). In Him every divine attribute shines; but it so shines as that, not destroying, it glads the eyes of all saints who see it, and fills them with bliss. Therefore well may the Lord Jesus say to His disciples, "Blessed are the eyes which see the things that ye see" (Lu. x. 23); and again, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. xiii. 16, 17). This glory is to be set out in the salvation and eternal felicity of the church. But this salvation could only be accomplished in one way. We know, some of us, and believe with all our hearts that pardon by the blood of Christ is the only possible way. It is not an alternative plan, there being others, but the only way. "Without shedding of blood is no remission" (Heb. ix. 22). Therefore when God will show Himself good to sinners, He does it in the Person of His beloved Son, and under certain considerations; and these are to be found in this my text: "Now is the Son of man glorified."

Christ has reference to His approaching death in these words. On the face of it it may not appear that the death of Christ was the glorifying of Him ; but in truth it was so. He is our great High Priest, and He " glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son, to-day have I begotten Thee. As He saith also in another place, Thou art a Priest for ever after the order of Melchisedec " (Heb. v. 5, 6). Now the high priest was not glorified simply when he had done his priestly work, particularly on the day of atonement, but in doing it. " For every high priest taken from among men is ordained for men in things pertaining to God ; " and the work of a priest is, as pertaining to God, a glorious work, a work in which the priest is glorified. Now Christ had to do some particular things as High Priest. He was essentially as a Priest a Mediator ; He was between God and man, ordained for men, but with distinct and immediate reference to God—" in things pertaining to God." His business was that way, His work lay in that direction. He had to deal with infinite justice, to satisfy it ; He had to reconcile all the perfections of Deity with the happiness of sinners whom He was to redeem ; He had to cast up a highway for them to return to God. Says Peter, " For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls " (1 Pet. ii. 25). He had to put away sin. That was in the way, that was a bar, a hindrance ; and it must ever keep those on whom it lies away from God, and is the reason of their punishment. Now Christ *in doing* these things was glorified. " Now," He said, " this betrayer has gone forth, the hour is come for Me to be glorified in accomplishing the work given Me to do."

So we have before us, in the first place, to show *how Christ was glorified in His death*. How was He glorified, in what way ? Even by God His Father, in His death.

i. He was glorified in this, that *His Father had appointed Him to die, commanded Him to lay down His life*. None took it from Him, but He laid it down of Himself. He tells us He had received commandment of His Father so to do (Jno. x. 17, 18). It was a great thing that the Son of God, God's Equal, being also the Son of man, united to His brethren therefore and thereby, and having their sins imputed to Him, should have received a commandment from His

Father to come under the law, that He might "redeem them that were under the law" (Gal. iv. 4, 5). And what the eye of God saw in that infinitely valuable death, that vicarious, meritorious death of His only beloved Son, our hearts are not sufficient to grasp. Very little of this glorifying of Christ can we enter into, very little of the weight of that glory can we bear in our present state:—that He who knew no sin, was without it, did it not, yet should be made sin so really and truly that it was right His Father should punish Him for it. And what His Father saw in His *willingness* to die, and obedience unto death, we can bear to see but little of. The vail may be just lifted, that we may look a little into it. The Holy Ghost can make us understand that the eye of the Father looked with infinite delight on His Son's voluntary suffering, who said, "Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God" (Heb. x. 7); and that will was that He should yield Himself a sacrifice. And mark this, the voluntary nature of the sacrifice of Christ was a necessity. Had it been an involuntary death, dying because He could not help it, or because men took His life away, there could have been no efficacy, no vicarious efficacy in it; for whatever is done unwillingly is imperfect obedience, and therefore not acceptable to the law. But Christ's whole obedience to the law was voluntary; as He says, "I delight to do Thy will, O My God; yea, Thy law is within My heart" (Ps. xl. 8). And the eye of God must have looked with infinite delight on Him who voluntarily yielded Himself, who opened His heart and bared His breast to the curse of the law and the sword of infinite justice. His Father called Him to this, said unto Him, "Thou art a Priest for ever after the order of Melchisedec." Melchisedec had no predecessor in his priesthood and no successor; he stands alone in the Scriptures. And after that order, with none before and none after Him, Christ stands in that office, and says, "Lo, I come to do Thy will, O God."

Well, if the Father looks with such pleasure on His Son's death as that that approving look is a glorifying of Him, what have our eyes seen in it, and our hearts conceived respecting it? Happy the man who sees more glory in the death of Christ than in all the works of God in creation and providence put together! Those are very great, and God is glorious in them; but they fall into insignificance compared with the

death of our blessed Lord Jesus, "who gave Himself a Ransom for all, to be testified in due time" (1 Tim. ii. 6). Nor is it a mean occupation or a low desire, to be aiming after, seeking to have, views of this death. Peter tells us the prophets of old "enquired and searched diligently" what the Spirit of Christ signified, "when it testified beforehand the sufferings of Christ, and the glory that should follow," and that these things "the angels desire to look into" (1 Pet. i. 10—12). But no angel can look into the death of Christ as a redeemed sinner can. An angel may admire the wisdom, goodness, and love of God in that death; but a quickened sinner can look at it not only as a display of God's wisdom and goodness, but as it fits him, meets his necessities, answers for him. He sees that without it hell's door must for ever be closed upon him; and with it he has both a title to, and meetness for heaven. And Christ is glorious in that—that He was willing to render, to offer Himself a sacrifice to His Father.

ii. In the next place, He was glorified in this—that in dying He did *harmonise the attributes of Deity* in all their perfection for ever, *with the holiness and happiness of sinners*. If we have any gracious understanding of the holy character of God and then also some experience of our own character as sinners, we understand there is a bar between our very being and the Almighty. And we understand also that unless that bar can be honourably removed in exact accordance with all the claims of Deity, we can never be either holy or happy; that it does not consist with the nature of God, whose justice is so glorious, to acquit the guilty without a sacrifice. And here is Christ in His death, who does accomplish this that otherwise is impossible. He put away sin, magnified the law, and made it honourable (Isa. xlii. 21). So His dying is a great act, whereby God is glorified and glorifies Christ. God glorified Christ in that He accepted Him in all this, accepted His work, that there should be no bar left between infinite justice and the sinner. And is not this the reason of all our effectual, fervent prayers? the reason why God looks so smilingly on us, and sets before a sinner confessing his sins an open door which no man can shut? Every sensible sinner may venture; and if he ventures, he will not be cast out. "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). To any who feel drawn I say, follow the

drawing. Do you feel impelled to go? Go. Do you feel, if you perish, it shall be in trying to find God's face, to seek His mercy? Go on. For God who set forth Christ "to be a Propitiation through faith in His blood" (Rom. iii. 25), will be sure to grant all the coming sinner wants—that pardon, that acceptance, and adoption into His family that he is led to seek.

iii. "Now is the Son of man glorified." He was glorified, in the third place, in this—that *He destroyed death and "him that had the power of death, that is, the devil"* (Heb. ii. 14). All opposers, all accusers are cast down; and although to a sinner's sense he has many foes to meet, and many accusers, yet this we must say,—there is not an enemy in God's esteem. The way is cast up, death and hell were destroyed by Christ. He swallowed up death, swallowed up the hell His people deserved; and therefore now for them there is no foe, no accuser. "Now is the Son of man glorified." It is a wonderful thing to believe that in His darkest hour, in His sorest conflict, when His Father hid His face from Him, when the curse was poured upon Him, that then He was glorious in the eyes of His Father as doing the work He gave Him to do, as saving the church whose sins He was bearing, as destroying death; so that for ever there should be a perfection worn by the church. Thus when Christ said, "It is finished," it was a great word; there remained on His soul no more sin, no more curse, no more frown for Him. And though difficult to express, I believe that at that moment the sunshine of His Father's face filled His soul with unspeakable, infinite happiness and delight. There were no more waves to roll over Him, but He was happy in the smiles of His Father. This should be understood by every one to whom redemption is brought by the Spirit,—how that all was finished at that moment when the dear Redeemer cried with a loud voice, "It is finished;" with a *loud* voice to indicate there was no decay in Him.

Now what is this death to us? If we are taught by the Spirit, it is the *very gate of life*, the door of access, the plea we make, the argument we use, that which will help us, which the Father will recognise, which will bring peace to the mind, comfort in distress, and strength to bear affliction. It will show the way to bliss, and make us desire, even though young in years, to wing our way there. Though we

may wish to live all the days of our appointed time, yet there is such an attraction in holiness, in liberty from sin, to a new-born soul that he can wish the time to come when he shall be

"Far from this world of grief and sin,  
With God eternally shut in."

I have felt to need patience to live my appointed time; for the thought of death has been the sweetest that ever moved my breast.

"And God is glorified in Him." One more word. *The Lord was buried.* "He made His grave with the wicked, and with the rich in His death" (Isa. liii. 9); but He saw no corruption. The burial of Christ was as necessary as His death. That He saw no corruption in the grave was contrary to the natural order of death and burial, and was therefore a glorifying of Him by His Father. It was also the fulfilment of the promise made to Him, Ps. xvi. 10, 11. Then He was raised by the glory of the Father (Rom. vi. 4). His resurrection was that divine attestation of the Father to the sufficiency of His Son's sacrifice, and was necessary. Let men say what they will about the resurrection of Christ, let them deny it, or attempt to establish it on *natural* grounds, it is enough for the child of God to believe what the Scripture says in that summary of doctrine Paul gives: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv. 3, 4). There stood justice, holiness, purity, and everything that had opposed a sinner, and was properly against a sinner, at the mouth of the grave that held the Lord; and all with one mighty voice cried, "*Come forth.*" And the Saviour came forth no more to die. "For in that He died, He died unto sin once; but in that He liveth, He liveth unto God" (Rom. vi. 10). Now if by precious faith we see Him rising from the tomb, we shall see our way to heaven; and if we see Him entering heaven, we shall see our own nature in heaven, and one day have the assurance by the Spirit in our consciences that we in His time shall be with Him. "Where I am, there shall also My servant be" (Jno. xii. 26).

And now He is risen is the time for Him to be glorified in heaven; for Him, the Conqueror, to take His seat, and sit with the Father in His throne. He who was a Suppliant on

earth shall speak with authority in heaven, and say, "I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory" (Jno. xvii. 24). And there He is glorified by the Father—doing what? *Interceding*; and as interceding He is "able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). Is not this beautiful? Does it not attract one who by his sense of sin feels often he must be dumb? Does it not effectually open a sinner's mouth when he sees One speaking on the ground of His own infinite merit and able to save him to the uttermost? If we feel ashamed to speak for ourselves, let us go and ask the Intercessor to speak for us, and He will do it. He ever liveth to make intercession for all that come to God by Him; and God is glorified in His intercession. Christ says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. . . . And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth" (Jno. xiv. 13—16).

Now, briefly, is Christ not *glorified in the eyes of all His admiring children*? Is it much—seeing the Father so delights in Him and so glorifies Him—is it much that we should admire Him and delight in Him? that He should be to us the Chiefest among ten thousand and the altogether Lovely? Take for a moment this essential of Christ's Person—the union of His divine Person with our nature. This we shall admire through eternity, if we enter heaven. The wisdom, the love, the power of God can never reach a higher expression or manifestation than in this—the constitution of the Person of Christ. We may look at many a providence, many an affliction, and say, "It is wonderful; what hath God wrought?" But our highest attainment in faith will be to look at, to cleave to, and have sensible union with Him who is almighty God and very Man. How wonderful is Christ's Person! May we love Him and cleave to Him, and may He be glorious in our eyes! "It is a light thing," said the Lord, "that Thou shouldest be My Servant to raise up the tribes of Jacob;" but He has given His Son to be His Salvation to the ends of the earth (Isa. xlix. 6). Therefore may this be a point with us—to observe whether we have



been brought to an acquaintance with the Person of Christ, whether He is glorious in our eyes; and when we seek mercy, whether we do so in that appointed way, by that only Man whom God has set forth to be a Propitiation. The question of the Lord Jesus to one whose eyes were opened was, "Dost thou believe on the Son of God?" and we may put the same to ourselves: "Do we believe on that glorious Person whom God exhibits in His Word, whose death was so amazingly wonderful. If so, Christ is glorified in our hearts, and there is none like Him. David was informed there was but one sword, that of Goliath, and he said, "There is none like that; give it me" (1 Sam. xxi. 9). So when we are feeling, "O that this sin were put away!" then if we see Him we say, "There is none like Him," and as enabled by the Spirit, close with Him, and find Him our Friend for ever. We shall find ourselves overcome, and He will be admired in our believing on Him. So will our whole trust be placed on Him.

"Now is the Son of man glorified" in *forgiving sins*, in *justifying the ungodly* by giving them His righteousness, by being the *Foundation*, the only Ground on which they can stand. Now is He glorified in His love in laying down His life for them, and so being their life; for they eat His flesh, and drink His blood, and have everlasting life. And they know it sometimes to their great joy, they are assured of it; as Christ says, "Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day" (Jno. vi. 54). "And God is glorified in Him." The whole of Deity is glorified in the Person and by the work of our Lord Jesus Christ. And so may we understand by faith this important word, and find our whole souls wrapped up in Him who is the Chiefest among ten thousand, the altogether Lovely.

J. K. P.

Our sins do not lie so hard and heavy upon us as they should; our hearts do seldom feel the weight of sin pressing us down; many sins lie light on us. But our afflictions which, comparatively, are but light, lie too heavy upon us, and press us down even to the dust.—*Bunyan*.

Our main work while we are here, and without the vail, is to be striving to get more and more into Christ by faith.—*Traill*.

“COMPLETE IN HIM.”

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AMAZING mercy! can it be  
 That grace can visit one like me?  
 Adopt me, guilty as I am  
 With my first-father Adam's shame,  
 And place me at Jehovah's feet,  
 All righteous, holy, and complete?

But whence shall holiness arise,  
 To fit me for His holy skies?  
 And whence shall righteousness be found,  
 Worthy to be with glory crown'd?  
 Or whence from imperfection spring  
 Aught but a vile, imperfect thing?

Not science, not the mystic's dream,  
 Not reason's pen can trace the scheme;  
 And say how God, so pure and just,  
 Can welcome home created dust,  
 Can re-instate me in His love,  
 And let me share His bliss above!

The prophets testify of One,  
 Jesus, the Father's only Son,  
 Who took our nature,—in it paid  
 Each requisition Justice made;  
 And as a Substitute laid down  
 His precious life to save my own.

His righteousness, although divine,  
 By imputation now is mine;  
 His merits, infinitely high,  
 Can law and Justice satisfy;  
 Nor condemnation can remain,  
 Nor cancell'd debts appear again.

But I am debtor still to Him  
 Who lived and suffer'd to redeem;  
 Yes, debtor both to love and grace—  
 Yes, debtor to devote my days  
 To His sweet service and His cause,  
 And honour all His righteous laws.

ANN HENNAI.

## SELF-DENIAL.

A MORNING READING BY JAMES BOURNE.

FEB. 16th, 1841.—Matt. x. 38: "He that taketh not his cross, and followeth after Me, is not worthy of Me." This cross we must expect, and shall find to the end of our days in all that we have to do. The flesh seeks for many things in all directions, and we find a love to them. But God calls to many things the flesh finds painful; and the sin is not in having the pain, but in giving way to our feelings under it. We shall have this cross all our days in our persons, or our characters, or circumstances, and it will always be painful; but by this we are called on daily and hourly to deny ourselves and crucify our lusts. And by so doing we shall get to have an experimental knowledge of the two natures; the one ever seeking for something contrary to God, and the other denying it, and crying out against it, and prevailing. For Christ carried this cross for us. Our sins brought the cross on Him; but as He raised Himself from death by His own eternal power and Godhead, so He will give us the victory out of His fulness. "And he that taketh not his cross, and followeth after Me, is not worthy of Me."

This cross lies in all things which lie counter to us in our road. We shall be despised and set aside by those whom we most desire; we shall be accounted deceivers, though true; and there is no cross heavier to carry than reproach. But under all these, though the flesh rebels, the new creature will remember that our sin has procured this, and only seek to see the wisdom of God in these dispensations. And we are at length made to see that by them God builds more and more that wall of separation between us and the world, and keeps us from things that would have been our destruction. Therefore may the Lord keep us ever from looking for comfort to created things, and enable us to take up this cross, which will always be grievous to the end of our days. May He make us content to fall into His hands, and accept of that comfort which He may see fit to bestow; and especially that He may work in us that sweet patience under it which is a grace of the Spirit, and not suffer us to turn aside to help ourselves in any way. May we carry our burden to Him, and wait His delivering hand. For "he that findeth his life shall lose it," Christ says. That is, if we are left to avoid the cross, to com-

ply with the spirit of the world in any respect, it will surely bring on spiritual death. I have done many things in my life which were painful for me to do, and yet I did do them by the power of God. "Remember Lot's wife" (Lu. xvii. 32). A half profession will do us no good. God will bring us out of the world and the spirit of it, and He will have the management of all our affairs, if we are His.

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### CRUMBS FROM THE MASTER'S TABLE.

TAKEN FROM OWEN ON HEBREWS IV. 2.

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Obs. VII. The great mystery of useful and profitable believing consists in the mixing or incorporating of truth and faith in the souls or minds of believers. •

This being a truth of much importance, I shall a little insist on the explanation and improvement of it, and that in the ensuing observations:—

1. There is a great respect, relation and union, between the faculties of the soul and their proper objects, as they act themselves. Thus truth, as truth, is the proper object of the understanding. Hence, as it can assent unto nothing but under the notion and apprehension of truth, so what is so indeed, being duly proposed unto it, it embraceth and cleaveth unto necessarily and unavoidably. For truth and the understanding are, as it were, of the same nature, and being orderly brought together do absolutely incorporate. Truth being received into the understanding doth no way affect it nor alter it, but only strengthen, improve, enlarge, direct, and confirm it, in its proper actings. . . .

2. The truth of the gospel, of the promise now under especial consideration, is peculiar, divine, supernatural; and therefore for the receiving of it God requireth in us, and bestoweth upon us, a peculiar, divine, supernatural habit, by which our minds may be enabled to receive it. This is *faith*, which is "not of ourselves, it is the gift of God." As the mind acts naturally by its reason to receive truths that are natural and suited to its capacity, so it acts spiritually and supernaturally by faith to receive truths spiritual and supernatural. Herewith are these truths to be mixed and incorporated. Believing doth not consist in a mere assent to the truth of the things proposed to be believed, but in such a

reception of them as gives them a real *subsistence* and *inbeing* in the soul by faith. . . .

[5.] The expression of faith by *eating and drinking*, which is frequent in Scripture, as before intimated, gives further light into the spiritual incorporation that we inquire after. Thus the word is said to be "food," "strong meat," and "milk," suited to the respective ages and constitutions of believers. And the Lord Christ, the principal subject of the word of the gospel, says of Himself that He is "the Bread that came down from heaven," that "His flesh is meat indeed, and His blood drink indeed." Faith is the eating of this food, this milk, this meat, this flesh. . . . Wherefore, the word being prepared as spiritual food for the soul, faith receives it, and by a spiritual eating and digestion of it, turns it into an increase and strengthening of the vital principles of spiritual obedience. And then doth the word profit them that hear it.

Hence is the word of Christ said to  *dwell* or  *inhabit* in us: Col. iii. 16, "Let the word of Christ dwell in you richly in all wisdom." This  *inhabitation* of the word, whereby it makes its residence and abode in the souls of men, is from this spiritual incorporation or mixing with faith. Without this it may have various effects upon the mind and conscience, but it comes to no abiding habitation. . . . With some it makes a transient impression upon the affections; so that they hear it and admit of its dispensation with joy and some present satisfaction, Matt. xiii. 20. But it is but like the stroke of a skilful hand upon the strings of a musical instrument, that makes a pleasant sound for the present, which insensibly sinks and decays until a new stroke be given; it hath no abode or residence in itself or the strings. No more hath the word that strikes on the affections only, and, causing a various motion and sound in joy, or sorrow, or delight, vanisheth and departeth. With some it lays hold on their consciences, and presseth them unto a reformation of their conversation, or course in this world, until they do many things gladly, Mark vi. 20; but this is by an efficacious impression from without. The word doth not abide, inhabit, or dwell in any, but where it hath a subsistence given unto it in the soul by its incorporation with faith, in the manner described.

This, then, is savingly and profitably to believe. And thus is it with very few of the many that make profession so to do.

It is but in one sort of ground where the seed incorporates so with the earth as to take root and to bring forth fruit. Many pretend to believe, few believe indeed, few mix the word preached with faith; which should give us all a godly jealousy over our hearts in this matter, that we be not deceived.

(2.) It is therefore worth our inquiry how, or by what means, faith is assisted and strengthened in this work of mixing the word with itself that it may be useful and profitable unto them that hear it. For although it is in and of the nature of faith thus to do, yet of itself it doth but begin this work, or lay the foundation of it; there are certain ways and means whereby it is carried on and increased. And among these,—

[1.] Constant *meditation*, wherein itself is exercised, and its acts multiplied. Constant fixing the mind by spiritual meditation on its proper object, is a principal means whereby faith mixeth it with itself. This is to behold steadfastly the glory of God in Jesus Christ, expressed in the gospel as in a glass, 2 Cor. iii. 18; for the meditation of faith is an *intuition* into the things that are believed, which works the *assimilation* mentioned, or our being “changed into the same image,” which is but another expression of the incorporation insisted on. As when a man hath an idea or projection of anything in his mind that he will produce or effect, he casteth the image framed in his mind upon his work, that it shall exactly answer it in all things; so, on the other side, when a man doth diligently contemplate on that which is without him, it begets an idea of it in his mind, or casts it into the same image. And this meditation which faith worketh by, for to complete the mixture or composition intended, is to be fixed, intuitive, constant, looking into the nature of the things believed. James tells us that he who is a mere hearer of the word is like a man considering his natural face in a glass, who goeth away, and immediately “forgetteth what manner of man he was” (i. 23, 24). It is so with a man that takes but a slight view of himself; so is it with men that use a slight and perfunctory consideration of the word. But saith he, “He that diligently bows down, and inquires into the law of liberty,” or the word (that is, by the meditation and inquiry mentioned), “that man is blessed in all his ways.” So doth that word signify, 1 Pet. i. 12, where alone again it is used in this

moral sense of diligent inquiry, it signifying properly "to bow down." This is that which we aim at. The soul by faith meditating on the word of promise, and the subject-matter of Christ and His righteousness, Christ is thereby formed in it, Gal. iv. 19, and the word itself is inseparably mixed with faith, so as to subsist with it in the soul, and to produce therein its proper effects. This is to be "spiritually minded," and, Col. iii. 2, to "mind the things that are above," as those which yield the best relish and savour to the soul; which being constant will assert a mixture, incorporation, and mutual conformity between the mind and the object of it.

[2.] Faith sets *love* at work upon the objects proposed to be believed. There is in the gospel, and the promises of it, not only the *truth* to be considered which we are to believe and assent unto, but also the *goodness*, excellency, desirableness, and suitableness unto our condition, of the things themselves which are comprised in them. Under this consideration of them they are proper objects for love to fix on, and to be exercised about. And "faith worketh by love," not only in acts and duties of mercy, righteousness, and charity towards men, but also in adhesion unto and delight in the things of God which are revealed to be lovely. Faith makes the soul in love with spiritual things. Love engages all other affections into their proper exercise about them, and fills the mind continually with thoughtfulness about them and desires after them; and this mightily helps on the spiritual mixture of faith and the word. It is known that love is greatly effectual to work an assimilation between the mind and its proper object. It will introduce its idea into the mind, which will never depart from it. So will carnal love, or the impetuous working of men's lusts by that affection. Hence Peter tells us that some men have "eyes full of an adulteress" (2 Ep. ii. 14). Their lust hath so wrought by their imagination as to introduce a constant idea of the object into their minds, as if there were an image of a thing in their eye, which continually represented itself unto them as seen, whatever they looked on: therefore are they constantly unquiet, and "cannot cease to sin." There is such a mixture of lust and its object in their minds, that they continually commit lewdness in themselves. Spiritual love, set on work by faith, will produce the like effect. It will bring in that idea of the beloved object into the mind, until the eye be full of it, and the soul

is continually conversant with it. Our apostle, expressing his great love unto Christ, above himself and all the world, as a fruit of his faith in Him, Phil. iii. 8, 9, professeth that this was that which he aimed at, namely, that he "might know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (verse 10). The resurrection, with the sufferings and death of Christ which preceded it, he knew before and believed: but he aims at more, he would have a further inward experience of "the power of His resurrection;" that is, he would so mix it with faith working by love to Christ, as that it might produce in him its proper effects, in an increase of his spiritual life, and the quickening of him unto all holiness and obedience. He would also be yet further acquainted with "the fellowship of His sufferings," or obtain communion with Him in them; that the sufferings of Christ subsisting in his spirit by faith, might cause sin to suffer in him, and crucify the world unto him, and him unto the world. By all which he aimed to be made completely "conformable unto His death;" that is, that whole Christ, with His life, sufferings and death, might so abide in him that his whole soul might be cast into His image and likeness. I shall add no more concerning this truth, but only that it is best manifested, declared, and confirmed, in the minds and consciences of them who know what it is really to believe and to walk with God thereon.

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## THE POWER OF RELIGION

UPON THE MIND IN SICKNESS AND DEATH.

BY RICHARD BURNHAM. AN EXTRACT.

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WILLIAM COWPER, bishop of Galloway, was born in Edinburgh; and at eight years old was sent by his father to Dunbar school, where he continued four years, making a most laudable progress in grammar learning, and where it pleased God to begin to reveal Himself to him. When he was in the school, he used to lift up his heart in prayer to God for knowledge and understanding; and always as he went to church, he sent the following ejaculation to heaven: "Lord, bow mine ear that I may hear Thy word."

At about the sixteenth year of his age, his parents proposed



to him several courses of life; but he chose to seek for employment in England, and accordingly went thither. And the Lord provided him a place at Hoddesdon, eighteen miles from London, just when he had spent all the money he had brought with him out of Scotland. At Hoddesdon he was entertained by one Mr. Guthrie, a Scotchman, to assist him in teaching a school. There he stayed three quarters of a year; and from thence he removed to an employment under Mr. Hugh Broughton, with whom he continued a year and a half, daily applying himself to the study of divinity.

At about twenty years of age he was required to give a proof of his gifts privately, which he did before Mr. Robert Pont, Mr. Robert Rollock, and others. He was after this called to Stirling; and from thence he was called, and he accordingly removed, to the bishopric of Galloway; a dignity which he obtained without his privity or seeking; and to which he was so little inclined that eighteen weeks passed bewixt the king's presentation and his acceptance of it. In that high station he was very careful to advance the gospel, and adorn his dignity.

Of his success in his ministry at Stirling he hath left the following memorial: "It would have done a Christian's heart good to have seen those glorious and joyful assemblies; to have heard the zealous cryings to God among that people, with sighs and tears, melting hearts, and weeping eyes." And concerning himself he writes: "My witness is in heaven, that the love of Jesus and His people made continual preaching my pleasure, and I had no such joy as in doing His work." Yet while he lived at Stirling he was almost continually exercised with inward temptations and spiritual combats; but the issue of them, through God's mercy, was joy unspeakable, as himself testifies.

"Once," says he, "in the greatest extremity of horror and anguish of spirit, when I had utterly given over, and looked for nothing but confusion, suddenly there did shine, in the very twinkling of an eye, the bright and lightsome countenance of God proclaiming peace, and confirming it with invincible reasons. O what a change in a moment! The silly soul that was even now at the brink of the pit, looking for nothing but to be swallowed up, was instantly raised up to heaven to have fellowship with God in Christ Jesus: and from this day forward my soul was never troubled with such

extremity of terrors. This confirmation was given to me on a Saturday in the morning. Then I found the power of religion, and the certainty of the word ; then was I touched with a lively sense of a Divinity, and of the power of a God-head, in mercy reconciled with man, and with me in Christ, so as I trust my soul shall never forget. Glory, glory, glory be to the joyful Deliverer of my soul out of all adversities for ever."

The following are some of his last meditations :—

"My soul is always in my hand, ready to be offered to my God. Where or what kind of death God hath prepared for me I know not ; but sure I am there can no evil death befall him that lives in Christ, nor sudden death to a Christian pilgrim who, with Job, waits every hour for his change. Yea, many a time have I sought it with tears, not out of impatience, distrust, or perturbation, but because I am weary of sin, and fearful to fall into it.

"Now, my soul, be glad ; for at all parts of this prison the Lord hath set His pioneers to loose thee. Head and heart are failing, and the stomach was weakened long ago. Arise, make ready, shake off thy fetters, mount up from the body, and go thy way.

"Death is somewhat dreary, and the streams of that Jordan between us and our Canaan run furiously ; but they stand still when the Ark comes. Let your anchor be cast within the veil, and fastened on the Rock Jesus. Let the end of the threefold cord be buckled to the heart ; so shall ye go through."

He exchanged this life for a better, A.D. 1619.

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## LETTERS TO ONE SINKING IN DESPAIR,

WHO WAS RESTORED AFTER MANY YEARS.

BY THE LATE G. HAZLERIGG.

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[It is no uncommon thing for persons who have walked for a considerable time in a great degree of assurance of an interest in Christ, to lose a good deal of that assurance, and take a lower place. Much of natural character may be present in a bold assurance. It may also depend very greatly upon present feelings and enjoyments, but all of nature gives way in the fiery trial. Then a child of God may pass into a state

of great despondency, and be ready to give up all the past, as not really of God. We are creatures of extremes.

“ Presumption tempts us every day,  
Despair assaults by night.”

This, I believe was, in an exceptional degree, the case with the one to whom the following letters were written. She certainly sank into very deep despair. As the letters indicate, the writer of them always retained a conviction that the Lord had in former days begun a good work in her soul, and made known His mercy to her. Hence I could not write to her as one in whom the work was then only beginning, but as one fallen from a state of strong profession and assured confidence in the Lord, and who had, under strong temptation, cast away the confidence once properly hers. The letters seem, according to the receiver's own account, to have been made useful to her soul. They appear to have through divine power accompanying them, supported her when sinking. They were not written with any idea of publication. There is nothing of studied composition about them. They are simply letters written to a friend in great distress. The reason for publishing, therefore, is only this—what has helped one child of God in a season of trial and despair may help others under similar circumstances. With this hope they are printed, and the Lord's blessing asked upon them, that they may be made useful to His poor and needy, tried and tempted people.

G. HAZLERIGG.]

#### LETTER I.

Dear Miss H.,—I have seen your letter to your sister dated Jan. 10th. There is one sentence at the end that I intend to reprove you for, “O that the Lord were as pitiful toward me!” Why, what is man's pity to the Lord's? Ours a drop and His a sea; ours a shadow, His a substance. Man's pity compared with, and laid lower than His! I must reprove you for this. Why, when even Ahab humbled himself, the Lord said, “Seest thou how Ahab humbleth himself?” (1 Kings xxi. 29). When Nineveh repented, the Lord showed mercy. Jonah was a saint, and one would have thought might have learned pity for the miserable, in the belly of hell. But Jonah could pity a gourd and pity himself; but Jesus could pity both Jonah and Nineveh. Nineveh repenting, and Jonah so pitiless to Nineveh! O, you wrong the Lord Jesus.

“ His heart is made of tenderness,  
His bowels melt with love.”

This morning for a time I could not see how it was possible for me to be saved. I seemed a mass of misery; but at length the Lord came in, and turned the shadow of death into the morning. You will say, “ This is very well, but He does not deal so with me, ‘ I cry and shout, but He shutteth out my prayer.’ ” You have not to preach in the evening; I, D. v., have. The Lord will take His own time. Pities, but *waits* in true pity to be really gracious. A mercy to me before the Lord’s time would not be a real mercy.

“ Our Joseph turns aside to weep,  
But cannot long refrain.”

It seems long to us, but is only a moment to eternity. When the Lord’s friend Lazarus was sick, the Lord loved him, and therefore abode two days where he was, and let Lazarus die. Was this love? was this pity? Yes, of the highest kind. For thus He showed His power and His glory in raising him again. Thus the sickness was not unto death, the tarrying not without pity, but all for the glory of God.

“ Tarry His leisure then,  
And you shall surely see  
Not only that He shed His blood,  
But shed it, soul, for thee.”

Yours in a shadow of pity, G. HAZLERIGG.

P.S.—I send you the substance of a saying of Luther. He said he would “ believe nothing but the grace of God—that Jesus Christ came into the world to save sinners, and receiveth all sinners who come unto Him.” I have had a help from what is said of Paul: “ And received all that came in unto him ” (Acts xxviii. 30). Shall we make out the Lord Jesus less come-at-able than Paul? I sometimes say there are things I dare not do. I dare say all sorts of bad things about myself, as I know it is all too true; but I dare not say God’s eternal love is not able to reach me, that Christ’s blood is not sufficient to wash me, and that the Holy Spirit of God is not able to experimentally apply the love of God and grace of Christ to my soul. I dare not in any way limit the Holy One of Israel; and truly I do not want to. There are more ways than one of speaking, like Israel did, against God. We may attempt to measure not only His power but His love, mercy, and grace by our line. I say I dare not do things. I

must add, when in my right mind. In my fits of desperation I have said within that my case was beyond the reach of remedy. G. H.

Jan. 13th, 1894.

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### TO A FRIEND IN SUFFERING.

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My dear Friend,—I was truly sorry to hear of the affliction that has befallen you, which I learnt on Wednesday on my return from Oakham, but only heard the particulars this evening. I have felt my mind moved to write you a few lines, not only to sympathise with you in your affliction, but also to express my affection for you, and my sincere pleasure that the blessed Lord has been with you to bless your soul with some melting sense of His mercy and love. My dear friend, if you can view it by the eye of living faith, you will see your present state of pain and bodily suffering a million times preferable to all that the worldling can covet. The things which are seen are temporal, but the things which are not seen are eternal. It is incalculably better to be afflicted and have Jesus in the affliction, than have all the honours, pleasures, and riches that Satan can offer or the world bestow. But we do not voluntarily choose afflictions. The Lord takes care to choose them for us, and they are just such as are suitable to our condition and circumstances. You would not have chosen a broken leg and arm, but doubtless it was good for you to have them broken, or they would not have been so. It might have been your neck; and then how distressing would that have been to your wife and family and friends.

Now, though we feel for you, we can in a measure rejoice that the Lord has blessed your soul in this affliction; and this unspeakable mercy has knitted our hearts more to you than before. There is no curse in this affliction, no vindictive punishment. It is rather the voice of a kind Father, gently whispering to you, "My son, give Me thine heart." You are withdrawn from your wife, family, and friends, and thrown among strangers. All this may be that the Lord may have more of your thoughts and affections. There is a sweet hymn of Hart's in Gadsby's selection, 707, which I hope you may sweetly experience.

My dear friend, it will be your wisdom and mercy to be

often committing your way unto the Lord. You know how much I insist upon secret prayer and supplication. And it will be your wisdom, too, to read much of the Word of God during the time you are thus laid aside. Read Proverbs ii. and iii., and see the promise made to those who seek wisdom. You will find the Psalms sweet reading, and the Gospel of John, especially chapters xiv., xv., xvi., xvii. To read, meditate, pray over, and ask the Lord to bless what you read to your soul, you will find sweet and profitable. I am not setting my friend a task to perform, a duty to be done in an Arminian, Pharisaical way, but pointing out a sweet path in which we both, I trust, have walked. Avoid unnecessary conversation with carnal people; they will make your soul lean and barren. They will want to amuse you, as they call it; but *sin* is all the amusement they know; and the guilt of that on your conscience will be far worse than the pain of a broken limb. Tell them you need quiet. The company of the blessed Trinity will comfort you in solitude, and leave a sweet savour behind, which the company of the wicked will only mar and rob you of.

You will probably find a season of impatience after the season of patience that you have been favoured with. Satan may be allowed to try your mind, and cast a doubt over the Lord's manifested mercy. It will be your mercy if you can hold fast your confidence in spite of unbelief and Satan. Remember it hath great recompense of reward (Heb. x. 35), and is not to be cast away at the devil's bidding.

The Lord make your bed in your sickness, and sweetly overshadow your soul with His love that passeth knowledge.

Yours affectionately in the bonds of the gospel,

J. C. PHILPOT.

To Mr. William Scott, Stamford, June 17th, 1842.

[Mr. Scott was a useful and valued member of the church at Stamford, and conducted the services at the chapel on each alternate Sunday when Mr. Philpot was preaching at Oakham; on which occasion he usually read a sermon. He was also the Superintendent of the Sunday School, and kept all the accounts in connection with carrying on the cause of truth. It was in a carriage accident when driving with a friend, near Grantham, on business, that his collar bone and one of his arms were broken; and it was this affliction which caused the above affectionate and sympathetic letter to be

written by his pastor. Mr. Scott removed to Reading with his wife and daughter in 1869, and died there on February 5th, 1884, on the anniversary of his 76th birthday.]

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### OVERCOMING FAITH.

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My dear A.,—Blessed is that soul that can say, "Christ only I seek." Blessed is that soul that can call on God's name in sincerity and truth. God will appear for such; He puts the tears of such into His bottle. He hears the cry of the needy, He regards the prayer of the destitute, and pleads the cause of them that have no helper. "There is no difference"—no, no difference—God's ear is as open to your prayer and my prayer as it was to Elijah's, Abram's, and Peter's. "For the same Lord over all is rich unto *all* them that call upon Him" (Rom. x. 12). "*There is no difference,*"—remember that, fight the powers of darkness with it.

"Why should I, then, poison cherish?  
Why despair of cure and perish?  
Look, my soul, tho' stung to death."

I can seal this with my dying gasps—that God's faithfulness to His promise to answer prayer is beyond any doubt at all. He will do it, but in His own way and time. But we must especially mark the character of the people He will hear; the poor, the needy, the helpless, the hopeless, the destitute, the cast down, and the contrite. Are *we* found among such? Then our cries are God's cause and consideration; they won't fall to the ground, except as the grain of wheat is to die, and then rise again to standing corn. I learned this of no man; it is no borrowed fancy, no coinage from the mint of God's saints; but it is a solid, sober experience, the effects of fiery lessons, of the terrors of an absolute God, and the overwhelming goodness, love, and mercy of a reconciled God in Christ. Nothing but the manifested goodness of the Lord has kept my head above water during the last three years. I must have utterly sunk but for it. See what I have gone through—floods and waves upon waves. I have "seen the end of the Lord; that the Lord is very pitiful and of tender mercy" (Jas. v. 11). I can say from my very inmost heart,

"His loving kindness, O how great!"

Satan and unbelief never speak well of the Lord. They

always magnify His cross dispensations, represent Him as a God all justice, and no mercy. They never hold up His manifold blessings, His thoughts of peace towards His people. I can experimentally prove that the end of God's ways is better than the beginning. And what is more, the end is peace and praise. "This is my Friend, and this is my Beloved, O daughters of Jerusalem!" I want to commend Him to you; I want to speak of Him as I prove Him. I cannot, I have no ability. May He win your affections, and hold your soul fast.

We were talking about prayer. Say you, "I do not feel the spirit of prayer, I feel no utterance?" Is there "a willing mind," a desire to call on Him? Then that is accepted, for it is written, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. viii. 12). Prayer is God's gift; there is no merit in it beyond the Spirit's power and Christ's intercession. The Lord knows we have nothing of our own. If thou hast a will, it is because Christ draws thee. There is in the mercy of God's grace that that is nowhere else to be found; that that gives even affliction a bliss, and reconciles man to his lot. Grace will go through fire and water, overcome everything and outlive everything. Nothing can quench it. One grain is as much immortal as a giant in grace. If this comes to you with any savour and refreshing, *it is the Lord* who sends by whom He will and how He will. No merit to the means, poor mortals of dust, without the power to act or will, a sinner saved by grace.

I am quite the invalid to-day, writing on the sofa.

Yours very affectionately,

Tonbridge, 1873.

G. S.

### GOSPEL HOPE.

DEAR Miss C. G.,—I was very glad to see your packet of letters, and especially your account. These are the deep exercises sanctified by the Spirit of God that bring about a clear work. I had for some time observed you seemed at a loss, and great darkness covered your mind. The Lord suffers His people to fall into these decays, that we may ever remember we are but dust. He then discovers the danger and misery of



these conditions; and this teaches us to cry as you have described. Silence and quietness in these places are sad signs; we have a heavy charge against such as cry not when God binds. I would exceedingly press you to be watchful of that life which the Lord has given you, and remember that every word from the lips of this heavenly Friend has eternal life in it, and places His people in a different condition. No *hatred of God* here: "No more a servant, but a son," &c. Search continually into this heavenly privilege. "As a father pitieth his children, so the Lord pitieth them that fear Him." This pity is excited in all our temptations, *guilt*, and miseries, but we can scarcely believe this. If we watch, we shall certainly find no returning in the power of the Spirit but in this way, through the Son of God. Therefore I say, as soon as you feel a sensible decay, *remember the Joint-heir with you* is the Resurrection and the Life. Do not imagine He hates you because He sees you in your sins; but rather look at the xvi.th of Ezekiel, and see how He there serves His people. They are loathsome and filthy, it is true, by nature, and are always getting these spots upon their garments; but He, not we, *He* washes and cleanses us, and says, "When thou wast in this condition, I said unto thee, 'Live.'" Where is God's hatred? Only look to the Lord Jesus, and you with me shall find that sweet liberty of which you have had so nice a taste. Only do not think this is all, but remember that as you have thus received Him into your heart and best affections, continue to walk in Him, and dread backsliding. I know of nothing sweeter than the Lord's speaking to us in the Word, unsealing it, and making us to feel our interest in it in every line. I have known what this means, nor am I at times without this mercy now.

I am sure you have done right in telling me; it has so encouraged me, and filled me with godly fear. I know the devil will insist upon it that everything profitable to the church must be hidden, and tells us that we mention such things through pride, and I know not what. I am sure the work is of God; and if pride steps in, that is our sin.

Fittleworth, Aug. 10th, 1840.

JAMES BOURNE.

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Many prayers have their answer delayed till a time of need comes.—*Traill*.

## Obituary.

On Oct. the 14th, 1911, ELLEN SMITH, aged 65 years.

My late dear wife was the youngest daughter of George and Jemima Figg, of Redford, in Sussex, and was brought up to attend the Church of England. She lost her father at the age of twelve years; and at the age of fifteen, in the order of providence, went to London to live in the family of Mr. Robert Ferris, a deacon at Rehoboth Chapel, Riding House Lane, and attended the ministry of the late Mr. Wigmore. Here she stayed two years, and filled various situations for the next ten years. We were married, and she came to reside at Nottingham in Aug., 1872; and we both met with the people over whom the late Mr. Coughtrey was soon after appointed pastor.

She was at that time, I believe, quite satisfied as to her state before God, believing that as she had lived a consistent, moral life, observed the Sabbath, and read her Bible, she was right for eternity. But in 1875, soon after our second child was born, she was brought very low both in mind and body. In writing to my late dear mother she said, "I do not know why I should feel as I do; I have never done anything very bad, that no one knows anything about." In reply, my mother tried to set before her our state by nature, and quoted the words: "The heart is deceitful above all things, and desperately wicked; who can know it?" Then, to use her own words in after years, "The Lord showed me my own heart, and I felt cut off from all hope, and almost in despair for some months." A professor of religion who had been very friendly read and prayed with her several times, and tried to comfort her, exhorting her to believe. He said, "Say, 'I will believe, I do believe that Jesus died for me.'" But her answer was, "I do not feel it." The first gleam of hope she received was in hearing the late Mr. De Fraine, of Lutterworth, from the words in Isaiah, "As one whom his mother comforteth, so will I comfort you," &c. But she soon returned to her old place; till one morning, as she was mourning over her sad state as a sinner before God, these words dropped with divine power into her soul, "*God is love*;" and she felt He loved her. All her guilt and fear were gone, and she felt the witness in her heart, and soon recovered her bodily health.

Her path from this time was one of ups and downs, trials, afflictions, and deliverances both inward and outward. But her soul was fed and watered under the ministry of Mr. Coughtrey, and she was enabled to come before the church, and to say with the psalmist, "Come and hear, all ye that fear God, and I will tell you what He hath done for my soul." She was received and baptised by him, and was enabled by God's grace to live consistently before the church and the world.

In Dec., 1910, she had a slight stroke of paralysis, which affected her speech. Having had a long illness before, she was very reluctant to take the advice of her medical adviser, and go to bed; and she said afterwards she felt very rebellious. But after she was made as comfortable as we could, she was left alone for a little while; and the Lord drew near, and showed her all the way He had led her from her childhood, how He had watched over her, and protected her when alone in London and to the present; and so blessed her that everything was made right. On the first Sabbath morning when I was leaving her, she said, "Give my love to the friends, and tell them,

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

With the Lord's blessing on the means, after a few weeks she was raised up, but was never quite strong again. She seemed for the most part kept very staid and quiet in her mind. The last week of her life she was able to be at the prayer meeting and the preaching service. Meeting with a few Christian friends at tea on the Thursday afternoon, she seemed very happy in rehearsing some of the Lord's goodness to her. She seemed as usual on Friday, and retired to rest about 11. My business necessitating me to rise early, I arose between three and four. She was then in her usual health; but on my daughter's going into her room about eight o'clock, it was found she had passed away in her sleep, apparently without a struggle.

T. J. SMITH.

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On March 9th, 1913, P. LAPPAGE, of Copford, Essex, aged 80.

She was a member at Mark's Tey Baptist Chapel for many years, and lived and died in the faith. Unfortunately, for years she was very deaf, so that one could not converse with

her. But her friends inform me she was called by grace when a girl. Her mother drove her in a cart to hear a preaching service held at a distant house; but she did not like to enter, wishing to sit in the cart till the service was over. But her mother insisted upon her going inside, and the Lord directed the word with power into her heart. She passed through many years of widowhood and hardships; but the Lord graciously supported her, and she was much favoured with His felt presence. She lived about two miles distant from the chapel, but was generally one of the first there, and no weather kept her away until the last few months of her life. She leaves one son and one daughter, but for years she lived by herself in a cottage, and was visited at times by the gentry and others. But the mystery to them was, how she could be so happy in such humble circumstances, as she was often singing hymns and quoting passages of Scripture, even when asleep. Spiritual things were her meat and drink, till she passed peacefully away, to be for ever with the Lord.

During her absence from the chapel through infirmity, she wrote the enclosed letter to me:

“My dear Brother in Christ Jesus our Lord, and all the dear Brothers and Sisters at Mark’s Tey, which I do love for God’s dear name’s sake,—It is now 52 years since I first went, and God is the same to me, although I am weak and ill, and a great sinner. I hope Jesus stands between us. I was murmuring recently over my state, and the word came to me, ‘Martha, 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.’ And I said, ‘Lord, what is that good part?’ and the word came to me in a moment, ‘Christ in you the Hope of glory.’ And I said, ‘Dear Lord, my love and hope are fixed on Thee.’ Then I shall have the glory, and so will all that love His dear name. Our afflictions don’t alter His love to us. I do wish I could love Him more. I pray that you may stand firm in God’s Word, whether men will hear or not. God will bless His own Word. He has blessed it to me, and did when you spoke from Ps. lxxix. 1, 2: ‘Save me, O God, for the waters are come in unto my soul,’ &c.

“Give my love to my dear friends. Wishing you all God’s blessings,  
“Yours in Christ Jesus,

“The Vineyard, Copford.

“MRS. LAPPAGE.”

M. W.

On April 18th, 1913, ELIZABETH GOODWIN, of Clapham Hill Farm, near Whitstable.

She was born at Brabourne near Ashford, Kent, on March 19th, 1830. When but a child she had serious thoughts respecting her state before God—at her mother's funeral when only 5 years of age. She said a ray of light seemed to come conspicuously in front of her, and she thought that this came from God. It was laid with weight upon her mind, and caused her many times to consider eternal matters, and how it would be with her when she came to die. In course of time she obtained a situation at Dover, and while there went to hear a Church of England minister of the name of Marsden. At times she felt encouraged to hope in the mercy of God while hearing him ; but after being some time there, she had a dream which caused still further exercise of mind. In her dream it was represented that a pure white flower lay at her feet ; she picked it up, and held it in her hand. After a short time she blew upon it, when it immediately became covered with dark spots, and the Lord seemed to say to her, " That is just like your heart ; " and she was very much tried respecting her sins. She decided to go and see the clergyman, and tell him her distress. This she did, but he did not give her any satisfactory answer. Thus she felt it was of no use going to the church again, and gave up doing so. Soon after this she was married, and her husband's father, who was a God-fearing man, held meetings occasionally in his farm house at Clapham Hill ; but they could not prevail upon her to attend. She said, " I will not believe in the doctrine of election and predestination." But ultimately she did go, and sat on the stairs to hear the preaching and prayers, and was helped in those things she heard. After a time her husband proposed that they should go and hear Mr. Rowden, of Zoar Chapel, Canterbury ; and under his ministry both she and her husband were encouraged. The Lord blessed their souls, and they were constrained to tell the minister about it. They eventually sought membership, and were both baptised on May 26th, and received into the church, June 2nd, 1878. The following are extracts of letters :—

Feb. 18th, 1897, to her daughter Amy : " Now my dear girl you will see by the goodness of God that I am raised up again to send these few lines. Glad to say I am feeling better, though very weak ; but still I would not have been

without this affliction, as I feel it has been the means of bringing the dear Lord and me nearer together. I felt when I went to bed the Lord was with me, for I had such a blessed time. He seemed to take me up into heaven, and I was made to feel how safe and secure I was in the everlasting covenant made before all worlds, that I was fenced and walled in by the everlasting love of Christ. Oh Amy, if I had died then, I feel it would have been like going home in a chariot of LOVE. I cannot describe my feelings better than in the lines of the hymn :

“ ‘The opening heavens around me shine,  
With beams of sacred bliss ;  
While Jesus shows His heart is mine,  
And whispers I am His.’

Oh what love to one so unworthy ! When Agnes came up, I could not help telling her that I had been up in heaven ; and since that time I do not seem to want to know anything about the world. I have plenty, and abound in providence and grace. I feel now at this present time that my Father holds my hand, and that I am walking in His footsteps, and I hope He will make me to walk softly all my days. With very best love,

“ Your affectionate Mother, E. GOODWIN.

“ Clapham Hill Farm, near Whitstable, Feb., 1902.

“ My dear Sister,—I daresay you thought you were quite forgotten, but I have been hindered from writing through illness, but bless the Lord in not forsaking me. He has once more visited my soul with these words while reading a portion this morning : ‘ Few and evil have the days of the years of my life been ; ’ which completely broke me down, and I had to pass the Book over to Norman to finish. I felt such a poor, burdened sinner I was glad to fall on my knees in a secret place, and say to the Lord, ‘ Remove this load of sin ;

“ ‘ Vile, I to the Fountain fly,  
Wash me, Saviour, or I die.’

Oh, I felt if ever I needed my Jesus, it was at the present time ! This was on the Sunday night. On the Monday night I went to bed, but not to sleep ; for the Angel of the ever blessed covenant seemed to hover around me, and grant me that sweet peace that passeth all understanding. Yes, I seemed to lie in my heavenly Father's arms like a little child, with my will completely swallowed up in His. I felt all was

well both for time and eternity. Oh sweet peace, and all through the peace-speaking blood of a precious Christ! Oh my sister, if you and I are favoured when we come to die as I was then, we shall enter heaven and spend a never-ending eternity in praising Him. There will be no more sin to mar our happiness. How often something comes between us and our God! When I read the text again, 'Few and evil have the days of the years of my life been,' I felt how many evil days have I procured to myself through my departures and backslidings from the Lord, and yet how often He has been pleased to bring me again to His dear feet with weeping and supplication for the pardon of my sins; when He has once more put a new song in my mouth. So I have said, 'Hitherto hath the Lord helped me.' Bless His name, it will indeed be through free and sovereign grace that we are landed in that happy place. With our kind love,

"Your affectionate Sister, E. GOODWIN.

"Clapham Hill Farm, March 17th, 1908.

"My dear Friend,—I hope you still find the Lord Jesus Christ precious to your never-dying soul. I feel at times there is nothing worth living for. Death so often clogs our way, and I have to mourn the want of the quickening power of God to speed me on my way heavenward. I find so much within that resembles the slumbering virgins; but blessed be God for a hope that I have known that Anointing which teacheth of all things, abases self, and exalts a precious Christ; for no flesh can stand in His presence. The Lord tells us that He will see us again, and that our hearts shall rejoice. I heard dear Mr. Prince say on one occasion that if ever you felt the love of God in your heart, you will feel it again; and if you do not feel before you come to die, you will have it then; for we have to do with an unchanging God. That is our mercy.

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

If spared till Thursday, I shall be 77; and I must say, 'Goodness and mercy have followed me all the days of my life.' "Yours affectionately, E. GOODWIN."

I regret there is no more left on record of our dear, departed friend. I had known her for some years as a member at Canterbury, but since I have been pastor here, have come more in contact with her. She gave many bright manifesta-

tions that she was a partaker of divine grace and mercy, unfolded to her soul by the Holy Spirit. The glorious perfections of Jesus Christ she loved to speak about, and testified of her unworthiness to receive such intimations of His mercy to her soul. It was no imagination, but a sweet and blessed experience of a revealed Christ to her immortal soul. We have lost a dear friend and sister in the Lord, one who helped the cause as far as laid in her power, and was always anxious and prayerful for the welfare of the house of God. The last time she was able to come, she remarked that everything I had said that morning was dovetailed in, and she had been comforted. It would be a mercy if there were more with such a living, vital, and blessed knowledge of the everlasting gospel of our Lord Jesus Christ as our dear friend possessed. She fell asleep in Jesus on April 18th, 1913, aged 82. I buried her at Whitstable on April 24th. She leaves behind her a dear husband, two sons, and two daughters to mourn her loss.

B. H. MULVEY.

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OUR dear mother, JANE ESSEN, formerly of Long Buckby and latterly of Northampton, passed away on April 21st, 1913, aged 75 years, after a lingering illness of nearly 16 months.

She was first brought to feel her lost state as a sinner during the affliction of her father, who suffered from asthma. Frequently, his cough was so bad that it was feared that he would be taken off in one of the attacks. This led my mother to ask herself the question, "Am I prepared, should I be called to die?" She was then in soul trouble for some length of time; but eventually it pleased the Lord to give her a hope in His mercy, and to set her at liberty. At this time she was with the Congregationalists, but was soon to come out from among them. Baptism was laid on her mind, and she could not rest until she had passed through that ordinance. Accordingly she was baptised by the late Mr. Player, of Coventry, on Sept. 3rd, 1871, and admitted as a member of the little Strict Baptist Cause at Long Buckby. Her husband was afterwards deacon of the same Cause, until a short time before his death, at the age of 58.

My mother was left a widow for nearly twenty years, during which time she had abundant proof of the Lord's goodness and faithfulness. She felt this bereavement in a double sense, for there had been a spiritual union also. On one



occasion especially they rejoiced together. My mother was on a bed of affliction, and one day, very low in spirit, whilst reading hymn 993, the words were made very precious to her soul,

“ O Zion, afflicted with wave upon wave,” &c.

When she came to the fourth verse,

“ Forget thee I will not, I cannot ; thy name  
Engraved on My heart does for ever remain ;  
The palms of My hands while I look on, I see  
The wounds I received when suffering for thee,”

she was completely melted, and overcome with joy. My father happened to enter her room at the time, and on discovering the cause of her tears, was enabled to rejoice with her.

Her last illness came upon her soon after Christmas, 1912 ; and as the doctor despaired of her life, her children were summoned to her bedside. She, however, felt the time had not yet come, having had the words laid upon her mind with some force and sweetness :

“ Thou shalt see My glory soon,  
When the work of grace is done.”

Twice after this the doctor told those around her to prepare for the end, but her life lingered on for some months. She was a great sufferer, especially at intervals, and got but little sleep. She often said, like Job, her nights were wearisome to her, and wished it would please the Lord to call her before another morning dawned. Still she desired to wait His time, and would remark, “ I am one day nearer home.” Bunyan’s “ Vision of Heaven ” was greatly blessed to her during this last illness ; so much so that she begged her family to read it, relating at the same time the sweet foretastes she had had whilst doing so, thus increasing her longing to enter

“ That holy, happy place,  
Where sin no more defiles ;  
Where God unveils His blissful face,  
And looks, and loves, and smiles.”

About three weeks before her death, the following words dropped forcibly into her soul : “ The time of thy departure is nigh at hand.” Each day she became weaker and more helpless, and it was soon apparent that the end was fast approaching. She suffered much, and could talk but little, but by signs was at times enabled to testify of the Lord’s presence. To one of her daughters who was obliged to leave

her about a week prior to her death, she said, "I know you must go, but do not fret.—The Lord will plead my cause.—I hope I shall die leaning on His breast." She bade each one to shed "tears of joy" when the end came, adding, "Think not of my poor body as it is lowered into the grave, but of the hope I have beyond.—No more suffering, no more sorrow, but perfect peace and rest."

Thus she was enabled to speak of death; the sting had been taken away in her case indeed. Sunday, April 20th, was her last day on earth; she passed peacefully away about 1.30 a.m. on April 21st.

In a little box by her bedside were found several slips of paper, on which she had written precious portions of Scripture and hymns, which had evidently been sweet to her when alone; amongst which were, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. ii. 9). "In the world ye shall have tribulation; in Me, peace." "Cast thy burden upon the Lord, and He shall sustain thee." The last judgment also seemed much on her mind, for she wrote that down twice, and doubly marked it in her Bible, Matt. xxv. from 31. My dear mother was of a very retiring disposition and no great talker, but when occasion demanded, was very definite and absolute with regard to the things of God. Truly it may be said of her, "The memory of the just is blessed." F. W.

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"Though He slay me, yet will I trust in Him" (Job xiii. 15). That is, "I will not let Him go." This is the language of the church in the deepest distress. In ourselves we are certainly lost; how the Lord will deal with us we know not. We see not our signs or tokens any more. All evidences of God's grace in us, of His love to us, are out of sight; yet we will lay ourselves down at His feet, and pray, and attend the pleasure of His grace. And this sometimes proves an anchor to a tossed soul, which, though it brings not peace, yet saves from despair. Here faith rests till more light breaks forth. It will not hide like Adam, nor fly like Jonah, nor say desponding, as a king of Israel did, "Why should I wait any longer?" nor fly to diversions for relief, as the world do; but will lie at the Lord's feet, and wait the issue.—*Berridge*.

## NOTICES OF DEATHS.

Died on May 11th, 1913, ELIZABETH HEAP, widow of James Heap, in her 71st year. She was at the latter end of her life a real Dorcas to many of the Lord's poor; also her liberality reached many of His servants. The Lord not only blessed her moderately with means, but gave her wisdom to use them as only a steward over the goods entrusted to her. And as she sowed in liberality, she received the reward, viz., "The liberal soul shall be made fat;" as she was much favoured up to the last, and we believe that at eventide it was light. May the Lord build up the church at Goodshawfold with like precious stones—so prays

W. HOLT.

On May 29th, 1913, at Rotherfield, EMILY HOAD, aged 62, for many years a member at Heathfield. There is a short account of her call by grace in a letter printed in the Sept. No. of the "G.S." in 1872. She endured to the end, an honourable member of the church.

W. W. WEST.

SARAH EELES, passed peacefully away on July 20th, 1913, aged 74. For many years she was a member at the Abbey chapel, Abingdon; but in the providence of God she was removed to Birmingham, and afterwards to Oxford, when she was led to unite with the friends worshipping at Albert Street. She was one that loved the gates of Zion and the Lord's own sent servants, and was very regular in attending the means of grace until about three years before her death, when through affliction she became unable, but always manifested a spirit of love towards the friends. "Precious in the sight of the Lord is the death of His saints."

J. H.

FREDERICK FULLER, of Aylesbury Lodge, Bedford, entered into rest, July 31st, 1913, aged 71. He was called by grace early in life. Afterwards he was called to preach the gospel, and laboured in the ministry of the word about forty-seven years. For the last twenty years he lived at Bedford, preaching frequently at Zion, and occasionally in the towns and villages in the neighbourhood. He was well established in the truth, and loved the doctrines of grace. He was graciously sustained through his long illness, bearing pain and suffering with patience. Many hymns were repeated by him, which expressed his feelings and desires at the time; among them:

"When I can read my title clear."

"My God, the covenant of Thy love."

The last few weeks his wish was often expressed in these words, "Come, Lord Jesus, come quickly."

F. L. PARISH.

On Aug. 18th, 1913, NAOMI FULLER, aged 72, a hearer at Ebenezer, Heathfield.

W. W. WEST.

Died on Aug. 22nd, 1913, JOHN HIGGS, aged 73. He was a member of the church at Lutterworth, and a deacon; a man of few words, but of a meek and quiet spirit, and a gracious walk. He will be much missed, chiefly by the friends at Wigston, where he lived latterly.

J. K. P.

# THE GOSPEL STANDARD.

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DECEMBER, 1913.

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

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## THE SPIRITUAL MERCHANT.

A SERMON PREACHED AT THE TABERNACLE, MOORFIELDS, LONDON,  
ON WEDNESDAY, OCT. 29TH, 1777. BY SAMUEL MEDLEY.

(Concluded from page 484.)

“For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.”—Prov. iii. 14.

VII. I come now to shew what are the *profits and gains* of his trade, and prove (as the text says) that “the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.”

The profits of this heavenly trade and merchandise are truly great; nay, it is not too much to say of them that they are inconceivably, and therefore inexpressibly, great; for “eye hath not seen, nor ear heard, neither have entered into the heart of man” to conceive what God has promised to and prepared for all them that love Him (1 Cor. ii. 9). And indeed this holy and heavenly profit is more than hinted at in several passages of the Word of God; viz. Job xxviii. 15, 19: “It cannot be gotten for gold, neither shall silver be weighed for the price thereof. . . . The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.” Prov. viii. 11, 19; xvi. 16. And,

i. “The merchandise of it is *better than the merchandise of silver* ;” which I think will appear in the following particulars; viz.,

(1.) The merchandise of silver is *uncertain*, both in the merchandise itself, and in all the profits, pleasures, and enjoyments of it; for how often are the words of Solomon verified in them, where he says, “For riches do certainly make unto themselves wings, and fly away as an eagle towards heaven.” Uncertain indeed! But the heavenly merchandise is *sure*, and therefore better; sure as the love,

wisdom, power, truth, and faithfulness of a covenant God can make it. Sure in the profits, the pleasures, and the eternal enjoyment of them in glory. Blessed trade indeed, wherein the parties engaged are sure to be gainers, yea everlasting gainers. Most true is that observation that has frequently been made, viz., that though many have lost for Christ, none ever lost by Him. Thus, then, the merchandise of it is better than the merchandise of silver. It is sure and certain.

(2.) The merchandise of silver is *unsatisfying*: thus says the Word of God, Ecc. v. 10: "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase; this is also vanity." But the heavenly merchandise is *soul-satisfying*, and is therefore better than the merchandise of silver. In the true spiritual merchant that word is fulfilled, which says, Psa. lxxiii. 5: "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips." And that passage also, Jer. xxxi. 14, "And My people shall be satisfied with My goodness, saith the Lord." Solomon says, Prov. xiv. 14, "A good man shall be satisfied from himself." That is (as I apprehend) from the grace and love of God to, and in, his soul; for by the "good man" Solomon, no doubt, means the truly gracious man; and such can in no other sense be satisfied from themselves, but as in Christ, and as partakers of His unsearchable riches. Lord, grant us to be the happy partakers of these soul-satisfying riches.

(3.) The merchandise of silver is *short*, and will soon have an end. For thus God speaks to all poor worldlings, who are panting after the dust of the earth, and who are loading themselves with the thick clay thereof: James iv. 13, 14, "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Short indeed! Thus the rich man in the parable was dreadfully alarmed with this awful and tremendous message, "Thou fool, this night thy soul shall be required of thee." O how short was his time! Ah, worldlings, you can have at least but a short, a very short time of it. But now the heavenly merchandise is *as long as eternity*, the spiritual mer-

chant trades for an eternity; and an eternity he shall have to enjoy the profits of his happy, blessed, and prosperous trade. O then surely in this instance also the merchandise of it is better than the merchandise of silver.

(4.) The merchandise of silver is often really *hurtful* to him who is possessed of it; the wise man seems plainly to advert to this, where he says, Ecc. v. 13, "There is a sore evil that I have seen under the sun, namely, riches kept for the owners thereof to their hurt." The riches and profits of this world often prove a great, dreadful, and destructive snare to many poor souls. Hear what Paul says, 1 Tim. vi. 9, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Can any thing be more hurtful than this! But now the heavenly merchandise is *beneficial*. And of this also Solomon informs us, Prov. xxii. 4, "By humility and the fear of the Lord, are riches, and honour, and life." Nay, so very beneficial is this trade that our dear Lord has assured every spiritual merchant that he shall receive an hundredfold in this life, and in the world to come life everlasting (Matt. xix. 29). Successful trade indeed! Good Lord, grant we were all truly and ready engaged and employed in it.

(5.) The merchandise of silver can afford *no true peace and comfort at death*. When death comes, all is over with him who has only traded for this world; neither the trade nor gains of this world can then give ease or relief. What is the hope of the poor worldling, when God taketh away his soul? Neither gold nor silver will stand in any stead; for, as Solomon says, "Riches profit not in the day of wrath." So the psalmist, Psa. xlix. 16, 17, "Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him." Also Ecc. v. 15: "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand." But the heavenly merchandise affords *the greatest and sweetest peace and comfort at death*; so as to cause the soul to triumph over death, and all the gloomy horrors of the grave. Yea, it is then a believer has often the sweetest moments on this side eternity, and can sing with Dr. Watts,

“ Go now and boast of all your store,  
 And tell how bright you shine :  
 Your heaps of glitt'ring dust are yours,  
 And my Redeemer's mine.”

And elsewhere,

“ Let others stretch their arms like seas,  
 And grasp in all the shore ;  
 Grant me the visits of Thy face,  
 And I desire no more.”

(6.) The merchandise of silver can *never assure a man of heaven and eternal glory*. What will a man be profited in the next, if he gain this whole world, and lose his own soul? It may justly be said to such, “ What will ye do in the day of visitation—to whom will ye seek for help, and where will you leave your glory?” But the heavenly merchandise is *an assured earnest, and a sweet and blessed foretaste of glory*. Yea, to such it is said, Rom. ii. 7: “ But unto them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.” Surely then the profits of this spiritual merchandise appear to be better than the merchandise of silver.

ii. “ And the *gain thereof* than fine gold.” The truth of which, I think, plainly and fully appears in the following particulars, viz.,

(1.) By this his spiritual merchandise he gains *true peace in his conscience*; and surely this is better than fine gold, than much fine gold, yea, than all the fine gold on the earth. For the finest of the fine gold on earth never contained in it, and therefore never could convey, any true peace to the conscience. But the peace which the spiritual merchant gains is called emphatically “ the peace of God:” yea, it is said to pass all understanding, and to keep the hearts and minds of the people of God, Phil. iv. 7. The peace of conscience, which he gains, is also said to rule in his heart; and well it may, for it is a heavenly, holy, solid, durable, and soul-saving peace. . . . The apostle Paul, who was a true spiritual merchant, happily experienced the truth and sweetness of this part of the gains of his trade; especially where he says, “ For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.” And elsewhere he says, “ For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my

course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love His appearing " (2 Tim. i. 12 ; iv. 7, 8). O it is sweet living, and happy dying, with this part of our spiritual gain comfortably experienced on the heart ! Such will joyfully and thankfully say, the gain thereof is better than fine gold.

(2.) He gains *true holiness of heart and life* ; and this also is better than fine gold. For often it appears, that those who have most fine gold have not only the least, but indeed are totally destitute, of true holiness of heart and life. But this spiritual merchant is one who is called and enabled to serve the Lord in holiness and righteousness all the days of his life, Luke i. 75. Yea, he is one who is " created in righteousness and true holiness " by the work of God's Holy Spirit upon his soul, Eph. iv. 24. He is one who is called " unto holiness," 1 Thess. iv. 7. He is also described as one who has " fruit unto holiness," Rom. vi. 22. And what is remarkable, he accumulates much of this blessed part of his gain in times of affliction : so says the apostle, Heb. xii. 10, " But He for our profit, that we might be partakers of His holiness ; " which he speaks of as the happy and blessed end of truly sanctified afflictions. This made a good minister say that he learned more of God, Christ, holiness, and heaven in seven days' affliction and illness, than he had done in seven years' preaching. O this is a blessed and precious part of his gain, which he shall enjoy in perfection to all eternity in glory !

(3.) He gains *true fellowship and communion with God* ; and this is better than fine gold. For what the apostle John says is verified in the experience of every spiritual merchant, 1 John i. 3 : " And truly our fellowship is with the Father, and with His Son Jesus Christ." Carnal men know nothing of this, nor does it make any part of their gains. All spiritual merchants are sons of God ; and because they are so, the apostle says, Gal. iv. 6, " God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Now this part of the gain of a spiritual merchant consists in a filial boldness before God, a holy freedom and familiarity with God, a steady, humble, unshaken confidence, and a supreme, happy delight in God. All which is attended with



a sincere and universal aim and endeavour to please God, which is the very life and essence of real and close walking with God; and this extends to, and is in some degree manifest in the whole of his conduct, in all the various stations, relations, and duties of life. This the spiritual merchant will ever esteem a most precious and valuable part of his gain. O that we might all grow rich in this holy fellowship and communion with God!

(4.) He gains *true comfort, joy, and assurance of heaven*. And this is better than all the fine gold on the earth. His comfort is the comfort of God, and comes from the God of all comfort; his joy, of the Holy Ghost; and his assurance is founded in and built upon the free, faithful, and unchangeable love and grace of God, who he knows abideth faithful, and neither will nor can break His promise or deny Himself. And therefore he is emboldened to say that because Jesus lives, he shall live also. There are many earthly merchants who have much gold, and much fine gold, yet have not a single grain of this comfort or assurance, nor can all their fine gold ever procure it for them. . . . O how much better is a believer's gain than all this!

(5.) He gains *a glorious victory and triumph over death and hell*; for even here he is made more than a conqueror, through Him that loved him. And the language and experience of Job and Paul also are his; for by this blessed part of his gain he can join with them in saying, "I know that my Redeemer liveth, and that He shall 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." And, "O death, where is thy sting? O grave, where is thy victory?" when he knows that God, as the psalmist says, has redeemed and shall redeem his soul from the power of the grave, for He will receive him, Psa. xlix. 15. But this no fine gold can give to a poor, Christless, impenitent sinner, though possessed of ever so much of it; for "riches profit not in the day of wrath," and such a day is the day of death to all unregenerate persons. O how have many, who have gained much fine gold in this world, trembled even to despair at the realising view, and near and felt approach, of death, judgment, and eternity; but here, where a wicked man must part with and lose all his gains, here the happy

believer, the spiritual merchant, sweetly possesses and comfortably enjoys all his. O what a precious part of his gain is this! Surely this is better than fine gold.

(6.) He gains a *glorious and joyful resurrection*; for at that awful, but to him auspicious morning, when Christ, who is his Life, shall appear, he shall appear with Him in glory. For that which was sown in corruption shall then be raised in incorruption; what was sown in dishonour shall be raised in glory; what was sown in weakness shall be raised in power; what was sown a natural body shall be raised a spiritual body. O how will his gains begin to shine on that great and glorious day! to which, no doubt, the prophet Malachi alludes, when, speaking in the name of God concerning His saints, he says, "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." But O what a dreadful contrast will then be seen in the wicked, however great or rich! For it is said of such, that they shall hide themselves in dens and in the rocks of the mountains, and say to the mountains and the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" (Rev. vi. 15—17). Surely, then, the gains of the spiritual merchant are in this respect also, as the text says, better than fine gold.

(7.) He gains *eternal life and glory in heaven*; and here he attains to the very summit of his wishes. This is what he has had through grace in his eye in all his spiritual trade and merchandise—this, if I may be allowed so to say, was the fortune and estate he was trading for, and with less than this he never intended to sit down satisfied. With a view to the enjoyment of this it was, that he was by divine grace so diligent, earnest, zealous, careful, painful, laborious, and watchful in his spiritual and heavenly trade. And now when he comes to the enjoyment of this blessed part of his gains, he will never repent of all or any of his holy pains, labour, and diligence. Now shall he find the sweet fulfilment of that happy word—"So shall we ever be with the Lord." "Ah," says the gracious soul, "this is gain enough

indeed." Well, for the comfort of all such who are happily engaged in the heavenly trade, let them reflect upon it. It is said, Rom. ii. 7, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." But not all the fine gold on earth can bring a soul to this. O that the Lord may help poor, Christless, perishing sinners to consider this, and lay it to heart before they perish for ever!

But this brings me to the last particular intended in the discourse, which was, to conclude with a few words of serious address to the real Christian under the character of a merchant. . . .

1. Be diligent and punctual in the duties of your heavenly trade and merchandise. O watch and pray against a slothful, careless spirit: drowsiness will cover a man with rags in more senses than one. Remember, and O attend to the apostle's exhortation: "Not slothful in business, fervent in spirit, serving the Lord." If sloth and negligence get the better of thee, depend upon it thou art suffering some sad loss in thy soul. "Give diligence," says the apostle, "brethren, to make your calling and election sure." And, "The hand of the diligent," says Solomon, "maketh rich." "Whatsoever ye do," then, "do it heartily, as unto the Lord, and not unto men." . . .

2. Look carefully over, and examine frequently into, and post your books. And this is quite consistent with the advice given by the apostle Paul, "Examine yourselves." . . . 1. Search the Scriptures seriously, constantly, and diligently. 2. Daily store your memory as your spiritual day-book with somewhat truly good, and endeavour not to blot it by the indulgence of sinful vanities. . . . "Continue instant in prayer." Let that dear and glorious Lord with whom you trade, hear from you in this way, not merely every day, but many, very many times in the day. Daily ask for a needful supply of running cash, that is, of sensible comforts; but then leave your gracious God to bestow them when and how He sees needful and best for you.

3. Labour to extend and enlarge your heavenly trade and merchandise as much as ever you can. . . . It is not, it never was, nor ever will be, a losing trade. It cannot be overdone by too many engaging in it. Labour therefore, O believer, to extend and enlarge it more and more daily, in a

way of knowledge of, love to, and communion with the Lord Jesus Christ; and to this the people of God are exhorted in His Word by the apostle, Rom. xv. 13: "That ye may abound in hope through the power of the Holy Ghost." 2 Cor. viii. 7; 1 Thess. iv. 1, where the apostle exhorts the people of God that as they had received of Him how they ought to walk and to please God, so they would "abound more and more." So also, Phil. i. 9: "That your love may abound yet more and more." So 1 Thess. iv. 10, "But we beseech you, brethren, that ye increase more and more." O then labour to extend thy spiritual trade, and do not fear having too much of it.

4. Let no trials, losses, or difficulties, which thou mayest meet with, *discourage* thee. Ever remember that whatever thou mayest be called to lose for Christ, yet most assuredly thou shalt be no loser by Christ. Yea, thou art told in the Word of truth that whatsoever thou lovest in this world for Christ, is insured for thee in a better world by Christ, who will assuredly repay thee, and with good interest also. Ye have His own blessed word for it, Matt. xix. 29: "And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Yea, when it has gone farther than all this, when some of the spiritual merchants have been called to lay down their very lives for the Lord Jesus and the gospel's sake; yet even here they have been no losers. And this also He has assured them of in His Word, Mark viii. 35: "But whosoever shall lose his life for My sake and the gospel's, the same shall save it." Go on, fear not to maintain thy heavenly trade; thou most assuredly shalt be an eternal gainer at last.

5. Rejoice in the hope, prospect, and sweet assurance of *enjoying all thy gain at last* in an eternal world, and in an eternal weight of glory: for this thou most assuredly shalt do at last. There is, O believer, a mansion prepared, and a hope laid up for thee in heaven where thou, when thou hast served God and thy generation by His will, shalt certainly arrive. . . .

Now they desire, and then they shall possess and enjoy, the better country, the heavenly. Of this hope and prospect they need not to be ashamed; for the God of their hope is

not ashamed to be called their God, for He has provided for them a city. O happy trade! O sweet, blessed, and eternal gain! O believer, may thy soul be much instructed and established in this blessed trade.

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### MERCIES IN PROVIDENCE AND GRACE.

RECORDED BY MRS. ROW, OF TONBRIDGE.

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*(Concluded from page 488.)*

ON one occasion, when sorely tried, a verse of Hart's raised me to a comfortable and quiet resting-place :

“My soul, thou hast, let what will ail,  
A never failing Friend ;  
When brethren, friends, and helpers fail,  
On Him alone depend.”

At another time I was perplexed about remaining in this house ; as many dear relatives and friends thought it would be better either to get apartments or a cottage, as the rent and taxes ran high. I dreaded the thought of having to remove, after having for more than 30 years enjoyed so many tokens of the Lord's loving care ; and almost every room had some sweet recollections, as well as the little garden in which my dear husband used to cultivate vegetables, etc. I felt my natural affection tended to wish to remain ; and this made me to desire, if the Lord saw good to open a way to leave, that I might be made willing to do so. Just then I met with Ruth Bryan's Diary, and soon found in her a pleasant companionship ; particularly in one portion where she was similarly tried about leaving her old home. Everything outwardly was very dark, and rent day was near. I then left the matter in this way. Should the money be forthcoming, I should take it as a token that I should remain ; if not, I would then give notice to leave. This committal brought a quiet resting, and watching the result. I had not long to wait before the Lord sent the full amount from a most unexpected quarter ; and I felt for the time being quite satisfied it was the right thing to remain. But quarter days soon came again, and generally speaking I was not ready for them until almost the last moment ; but before the collector called, I always had the rent in readiness for him. This went on for nearly three years, and then my son B. felt able to take

the responsibility, and we now and then let our two front rooms.

There were times when the Lord's hand was so clearly seen that it seemed impossible ever to doubt His faithfulness. But alas, to my shame I confess there have been seasons when it appeared He had forgotten to be gracious; and as the barrel of meal went on wasting, and the oil in the cruse appeared dried up, then the enemy to my peace would suggest, "Where is thy God?" It was at one of these minishing times, when everything looked dark and uncertain within and without, I was trying to spread my case before the Lord, when softly and sweetly came the words, "Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame. . . . For 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. 4, 5). This was a precious word to rest upon; too great, too wonderful it seemed for such a worm to grasp at first, but it kept welling up again and again that morning—"The God of the whole earth shall He be called." Then,

"Who could sink with such a prop  
As holds the world and all things up?"

and my soul rejoiced in my Portion. "The Lord is my Portion, saith my soul; therefore will I hope in Him;" and although no outward help had been given, I was happy, all was well. During the afternoon a friend called whom I had not seen for some time. We spent a very pleasant hour together, and when leaving she said, "My father wished me to give you this with his love," and put a sovereign into my hand. This kindness melted my heart in love and gratitude, not only to the giver, but to Him who had inclined his heart to do it, and to give me another token that He was God over all. Blessed for ever and ever be His holy name.

Another sweet word is brought to mind. I had been in a low place for some time previously, things outwardly looking gloomy, and no fresh unfoldings of the operations of God within; my soul flat, dry, and listless. I could only sigh out at times a desire after some little reviving in the bondage of spirit I was under. Opening the Word of God with a hope some portion might help me a little, my eye rested upon the last Psalm, which calls for everything to praise the Lord.

I read a few verses, but my harp was sadly out of tune. I could not praise Him as in days of old, but I wanted renewed strength; and turning to the other side I read, "He relieveth the fatherless and the widow." This arrested my attention, "*He relieveth*"—and my thoughts went back to many circumstances in which He had relieved me; not brought deliverance, but supported me in trial. As the meditation went on, so much sweetness and comfort were brought that all at once I said, "I am relieved;" my depression and fears had fled; and I was enabled to grasp many of the precious promises I had received, and to believe that He that had helped hitherto, would help me all my journey through.

"E'en down to old age, all My people shall prove  
My sovereign, eternal, unchangeable love."

Yes, I could sing, and praise Him now,—He would never fail me nor forsake me. This was a sweet help by the way, and lasted some little time.

Now I must relate another experience. For some little time we had not let our rooms, and I was getting rather behind in my payments; but having received regularly £5 during the summer from a kind friend, I thought when that came, we should be able to clear up all arrears. I watched the post day after day, but my feelings were dashed by a passage in Job: "He sealeth up the hand of every man, that all men may know His work," and I began to fear my friend's hand would not be opened as usual to us. There was still hope that from another source means would be sent. But no; "He sealeth up the hand of *every* man," kept running in my mind. I began to fret and faint, feeling I was come to an end of all the kind providences I had received, and should be made ashamed of the hope I had rejoiced in for so long, that the Lord would supply all my need. Then it seemed to open up to me how much I had depended upon my friends, looking to them, instead of solely depending upon the Lord. This brought much sorrowful thought, and I fell under the rebuke, and confessed my folly, and desired submission to the Lord's will. The lines,

"Good when He gives, supremely good,  
Nor less when He denies,"

were put before me as a lesson to be learned and heartily felt; but O, how I stumbled and mumbled over it! The teaching went on, and at last without reserve I could add the two remaining lines,

“E'en crosses in His gracious hands  
Are blessings in disguise ;”

and so I found it. For it weaned me from looking at the creature, and drew me closer to Him who had said, “Let thy widows trust in Me.” Toward the end of Aug., 1896, I received a note from Major de Thoren, enquiring after apartments. He being quite a stranger, and as I judged from his name, not at all the sort of lodger we should care to have, and having a friend staying, &c., I thought I could truthfully say we were not able to receive him. But before writing I was much exercised to know the mind of the Lord in it; for as He had sealed up the hand of my friends apparently, perhaps this unexpected way was opened by Him. But O, how I feared to take a wrong step! All sorts of evil surmisings were rising in my heart against it, and on the other hand the providential straits we were getting into made it very desirable we should embrace the offer. After trying to commit my way to the Lord, I came to my little room to write. I opened my Bible, hoping to find a directing word there; and my eye fell on Isa. li. 12, and part of 13: “I, even I, am He that comforteth you: who art thou that thou shouldest be afraid of a man that shall die?” &c. It was a word in season, the burden was removed considerably, and I at once wrote saying, if a week later than the date named would do, we could take him. We watched for the reply with a prayerful committing it into the Lord's hand. The result was the Major came at the time I had set, and remained with us for twelve weeks, giving very little trouble and paying weekly. We were soon able to get clear from the account which had run on during the preceding two months. At length he very reluctantly removed near the business premises. At first his intention to leave caused depression; but soon I felt, “The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.” On the day he left my daughter said to me, “Now we are come to the end of our regular income.” “Yes,” I replied, “but there are other ways to help us;” and the very next day I received £5 5s. from Tasmania. After this, according as needs required supplies came in; and at the end of the year I found our income had been more than that of the previous year, notwithstanding the three friends, who had been large helpers, withdrew their usual presents. And my gracious Lord over-



ruled this to teach me to look to Himself for all I really needed.

As I journey on I find continually how much I need constant teaching and keeping in the narrow way; my heart is so deceitful, and my natural understanding often leads me into trouble and vexation. This brings me to see and feel more and more how much I need wisdom to direct my way, and strength to do God's will, and brings on fresh labour and exercise of soul to be right in His sight.

At one time I began to fear the Lord had given me up to do the best I could without His help, that I had acted imprudently with the last cash He had given me, and now I should suffer for it. This brought me to confession before Him, and to beg forgiveness. I did desire to act aright, and if I had erred, would He in mercy forgive? How often this cry went up, "Thou hast been my help; leave me not, neither forsake me, O God of my salvation;" and, "Show me a token for good, that those that hate me may see it and be ashamed, because Thou, Lord, hast holpen me, and comforted me." I called to mind many former trials, and how again and again the Lord had appeared, and how I had extolled His gracious name, and felt I could never again doubt His faithful promise, "I will never fail thee, nor forsake thee." But alas, if He hide His face, and the enemy is permitted to assail the mind, how soon, how very soon we find we are weak and unskilful and apt to slide; and soon we are assailed with the old question, "Where is now thy God?—You see He takes no notice of your case. You have often boasted of Him as the God of the widow, have told many of His wonderful deliverances and words of comfort; but now you are come to an end of them," etc. None but those who have been thus tried can realise what it is to be made ashamed of their hope; but the Lord knows how to turn all this confusion to our good. He brings us to feel our weakness and sinfulness, so that we have no might against the great army which rises up against us. "Then they cried unto the Lord in their trouble, and He saved them out of their distresses. O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" One morning I awoke early, and my heart went up to the Lord for His hand to be again opened according to His gracious promise to supply all my need. Then this word

came, "Seek ye first the kingdom of God," etc., and I cried, "O Lord, give me power to seek; I know all will be well, if I can enjoy Thy presence, Thy peace, and Thy love. O do draw my soul upward to Thee, do make me a true seeker after durable riches and righteousness; but do give me some token that Thou wilt still be the God of the widow," etc. While thus meditating, my daughter brought me a letter from Tasmania, from a friend who had never before sent me a present; and there was an order for £5; £1 for the Aged Pilgrims' F. S., and the remainder for my own use. I could not for a time read the letter; the Lord's goodness in thus appearing for us made tears of gratitude flow down, while all I could say was, "It is enough, it is enough; now I know the Lord has forgiven me." And when I read my friend's letter, and found he had intended sending the present some few weeks before, I felt how wonderful the timing of the deliverance appeared. For it was the Lord's time, and came full of His blessing, and as a proof of His love.

Now my greatest desire is to finish well my race, to be ever keeping the end in view, and as dear old Mr. Crouch often said, "to walk arm in arm with death," feeling it will be my friend—

"An open cage to let me fly,  
And build my happy nest on high."

For some little time the Lord's hand had been closed in providential supply of any large amount; and as a necessary consequence, we were getting a little behind in our payments. It did not lay with any particular weight on my mind, feeling a quiet resting upon the gracious promises which the Lord had from time to time given, I was enabled to carry my wants as they rose, and spread them before the Lord. On Jubilee morning (1897) I received £5 with best wishes from my dear kind friend Mrs. P. It was a very unexpected gift, and came at a very acceptable time to supply afresh the widow's almost diminished store. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! . . . He turneth the wilderness into a standing water, and dry ground into water springs." About a month after, we had corresponded with a lady relative to our rooms, and it appeared likely she would require them as soon as they were vacant; but on writing to say they would be ready on Aug. 9th, the reply was that their

plans were altered, and they were going elsewhere. Having bought a few things required for the rooms, my purse was empty, and no prospect humanly speaking of a fresh supply. But,

“ Say not, my soul, from whence  
Can God relieve thy care ?  
Remember that Omnipotence  
Hath servants everywhere.”

And so we proved it ; for on the next day I received a letter from Manchester, enclosing a cheque for £2 2s. from the same gentleman who some years since sent me £5 after reading my little Memoir of my husband. Bless the Lord, O my soul, “ who remembered us in our low estate ; for His mercy endureth for ever.”

It is some little time since I have penned down daily mercies and exercises ; not that days and weeks have passed without experience of much of the goodness and care of the Lord over us. Oh no ! “ They are new every morning ; great is His faithfulness.” There is a sweet recollection revived which I would wish just to note down. Early one morning in October, when thinking over different matters which were likely to trouble us unless the Lord appeared for our help, these lines fell with power :

“ Depend on Him, thou canst not fail ;  
Make all thy wants and wishes known ;  
Fear not, His merits must prevail ;  
Ask what thou wilt, it shall be done.”

Then came the thought, “ What shall I ask ? ” and the reply, “ What so desirable as Himself ? In having Him, my precious Lord, I have all I can possibly want for time or eternity.” Then love to His Person flowed in sweetly, and the grace of supplication was given ; so that all my wants and wishes were summed up in His being nearer and dearer to my soul. This was a sip of the water of life, which revived my soul,

“ Made mercy sweet, salvation great,  
And all God’s dealings right.”

It was not many days after this, when my funds had shrunk down to a solitary 6s., that a cheque for £10 was sent from Brighton. A dear friend who knew nothing of my need was prompted most unexpectedly to forward it for my use ; and so I have been helped through the year 1897. What can I say to these things but, “ Thou hast dealt well with Thy servant, O Lord, according to Thy word ” ?

March 18th, 1898. It is a long time since I have penned down anything of the Lord's dealings with me, having been for the most part in a dull and lifeless state of soul, although surrounded with much that should call forth gratitude and praise. Yet it has not been a time of entire indifference. Now and then a little reviving has been given, and my heart has been softened with some touch of divine favour, which has drawn my soul nearer to Himself. Returning from the Lord's table last Sunday evening, I was much cast down at my want of every grace in exercise. There had been no feeling of sympathy or love drawn forth to the dear Redeemer in the remembrance of His doleful sufferings; no softness, no contrition felt. Under this depression I retired to rest, and in the morning I was bemoaning my sad case, and my thoughts ran back to times when hearing God's servants, when it had been a feast full of marrow and fatness, and how at the close sometimes these lines were sung with heartfelt rejoicing :

“Once more before we part  
We'll bless the Saviour's name;  
Record His mercies every heart,  
Sing every tongue the same.

“Hoard up His sacred word,” &c.

While thus musing on the past, the Lord dropped a little love into my heart, and at once my soul looked unto Him and was enlightened, and I could sing mentally the same verses. And although my deafness often prevented my hearing as formerly, yet I could thank Him that He did still keep my soul alive. Our dear minister and kind friend Mr. Jones has been led to speak many, many times of my daily exercises, of the warfare which is carried on, the turning again to destruction; then how the Lord revives us again, puts us among His children, teaches us afresh the stability of His covenant love and faithfulness, and says, “Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.”

“Say, poor sinner, lovest thou Me?”

“Lord, it is my chief complaint  
That my love is cold and faint;  
Yet I love Thee, and adore—  
O for grace to love Thee more!”

HER LATTER YEARS.

*Taken partly from the “Gospel Banner,” March, 1907.*

After remaining seven years in the old house at Tonbridge,

in 1899 Mrs. Row was led to remove with one daughter to Croydon, where apartments were found for her. When about to take that step, and staying at Cranbrook, this verse of Newton's was very helpful to her, whilst being sung by her grandchildren one Sunday evening:

" I know not what may soon betide,  
Or how my wants shall be supplied ;  
But Jesus knows, and will provide."

She said, "This was a precious help to me; it gave me strength of body and mind for many days; and as the Lord opened His bountiful hand soon after, we could see how faithfully these lines were fulfilled." However, after a time she received notice to leave her apartments, of which she says, "The enemy was very busy with his suggestions as to the folly of thinking the Lord had gone before and provided a place, and now we had to leave it, &c. I passed a wretched night, trying to commit my trouble into the Lord's care, endeavouring to grasp some of the promises which had in days past been a stronghold in times of distress; but nothing appeared to relieve. Before leaving my room I tried again to lay my case before the Lord, and begged of Him to give me something to stay my sinking soul upon His mighty arm; and blessed for ever be His name, this word came into my very soul: 'Fear not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; I will uphold thee with the right hand of My righteousness' (Isa. xli. 10). This was indeed a word fitly spoken, and brought with it all the strength needed for mind and body." Eventually a small house was provided for her.

In Jan., 1904, Mrs. Row was very ill, and it was thought she would not survive. During that time many of her remarks were taken down; one of which was as follows: "During the first part of my illness it was all peace, and that has remained with me—times of peace, not of evil; *the arrow of love has entered my heart*, and I long to be gone. *A time of peace, not of evil*—that is the 'expected end' of the cries and sighs of sixty years. 'I know My thoughts towards thee,' saith the Lord. I want all who are dear to me to feel times of peace, not of evil. O that they may join me in that happy home! O what a good God He has been! 'Crown Him Lord of all.' Yesterday morning I felt death was very near, everything was brought into a small compass; I felt there was

nothing more to be said or done; the Lord had made all straight. After a time this word came, '*The end is not yet.*' The weight bodily was taken off me from that time. 'He knoweth our frame; He remembereth that we are dust.'" On Monday, Feb. 1st, she said to a friend, "His love brought me to this place. He makes my bed in my sickness. I have often felt fear, and dread of death would come upon me. All is peace. Think of Him—while I am having all my needs supplied, and that He should suffer."

From that time she recovered some of her former strength, but the illness had left visible traces that she would not be as formerly. In the autumn of 1906 it was seen that she was failing, but it was not until early in December that her condition became serious. Her end was somewhat sudden. On the 12th of December her son-in-law, Mr. J. Wilmshurst, visited her, to whom she was able to converse, although very weak. She said very slowly, "'I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.' Ah, many times has He drawn me; and then I have got far away, and then He has come to me again. The Lord has been good to me; *nothing has failed.*" After a time she said, "I am resting upon the blood—the blood, the love, the mercy of Jesus Christ, without a doubt." She then paused, and repeated, "*Without a doubt;*" then added very distinctly, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen." A few minutes later she repeated

"Guide me, O Thou great Jehovah,  
Pilgrim through this barren land."

Then her strength failed, and she could quote no more. This was the last conversation that took place of a spiritual nature, though she remained perfectly conscious until she passed very gently away on Friday morning, December 14th, 1906, in the 83rd year of her age. J. W.

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Where divine faith is given, it is seldom exercised without a conflict in the heart, which loves an earthly refuge and dreads a naked promise; dearly loves a human prop, and always seeks some wooden buttress to support God's iron pillar.—*Berridge.*

## PRAYER FOR COMMUNION.

“Let my Beloved come into His garden, and eat His pleasant fruits.”—Song iv. 16.

THIS is the prayer of the Church ; she asks Christ to come to her. He has spoken of her and to her in this chapter. He has described her as she would not dare to describe herself. Dry, barren, and often withered in her own experience, she needs to be persuaded by the Lord Himself that she is what He says she is. Beware of contradicting Christ, O believer. Not to go further back than verse 12, this is what He says of her : “A garden enclosed is My sister, My spouse ; a spring shut up, a fountain sealed.” A child of God may feel like a wilderness, be as a wilderness without fence, without defence, without protection, apparently not cut off from anything of earth, because of his own wild affections, his own unbelief, and the many things in which he is mixed up with the world, partly of necessity, partly from temptation, from affection, and unbelief. He may think that when he judged himself to be what he did, it was the last word that could be said about the case. Who can contradict him, tell him more than he knows about himself? judge better about his heart—its condition, his unbelief—its violence, his temptations and compliances with them? Who can understand better than he what a barren condition he is in? As ignorance of Christ rules, how little intimacy with Him there is in us! and how little fellowship we ever have, if any! And thus reasoning, we may think who is better able to judge of our state than we are? There is One in heaven who is. Yet we may think He must confirm our judgment of ourselves, inasmuch as His judgment is according to knowledge, and He knows the depth of the heart. We think if He saw as we do, He would so judge. But the Lord seeth not as man seeth (Isa. xi. 3). What He sees in His Church is what He has imparted to her, what in His love He sees her to be. So when He declares she is a garden enclosed, cut off from other pieces of land, not common for any to traffic over or possess, but enclosed, separated, He speaks the truth. And when He says this, it is because He possesses that garden. He says she is “a spring shut up, a fountain sealed.” If we think we may use this word to express our shut up, dry, barren condition, we make a mistake. It means that the Church is shut up to Him, is not common

property ; that the world may not do in and with her what they would. When Satan and the world would ride over our heads, and invade the Church, they attempt the impossible ; she is shut up to the Lord, His particular property. "Jacob is the lot of His inheritance." When He says, "A spring shut up," He means that what affections she has, what life, faith, hope, love, what graces she has, are for Him, and none else. And just as He has enclosed her for His own property, so what He has given her is for His delight. It is much to believe that we should have anything to delight God ; it seems too great, but it is true. Every believer has in his soul what ravishes the heart of Christ. The Church has an eye of faith, and He says it ravishes Him. She has a chain on her neck, and He so delights in it He is ravished with the view of it. If we could pour out the world at His feet and had no faith, we should be an abomination to Him. But if we had not sixpence nor a thread of goodness in our whole life to look on, yet if we had faith to say, "I believe on the Son of God," we should delight Him, and give Him pleasure. "Without faith it is impossible to please Him ;" and we may therefore conclude that with faith we can and do please Him. "A fountain sealed" for Himself ; they shall only let out what comes to Him. Thus He speaks of His people.

In the first clause of the verse we have Christ speaking, "Awake, O north wind, and come, thou south." This is not so much the Church's prayer as His intercession. Ah, trouble comes from the north ; biting winds come from the north ; and keen, nipping frosts, as necessary as the light and heat of the summer sun. Christ knows that winter is as good for His garden as the summer. We may think, "What is this trouble for ? why should I have all these difficulties ?" And we look about for the cause, but only in the wrong place, and do not see why they should come, till God takes the eye, and puts it on ourselves. Then we look in the right place, and say, "O these rank growths ! these weeds ! this luxurious growth of self, see how it trails ! It needs to be cut off." So, because we would have dealt tenderly with self and kept it all, the Lord says, "Awake, O north wind, and kill that growth." The flesh says, "No." O that we could fall under Christ's dealings continually ! He is wise. "Who disputes it ?" says one. We do when we fret. Could we but interpret the rebellion of our minds properly, we should see how



much that sin is in us that Samuel speaks of: "Rebellion is as the sin of witchcraft." Yet we practise an evil as great as witchcraft when we rebel. What is witchcraft? It is an assumption of divine prescience, divine prerogative. What is the sin of rebellion, then? It is to fight against divine wisdom and sovereignty. God sees the end from the beginning. O that we could fear rebellion more!

But He is kind, and therefore He says, "And come, thou south." We like that. It makes things grow, brings up the sap, forms the buds and fruit, and brings it to perfection. Under Christ's shining we thrive, grace grows; faith, hope, and love, patience, humility, reverence, and worship—all graces grow in Christ's presence, under His sweet mercy. "Come, thou south—come, Holy Spirit, in some sweet, soft operations; and blow upon My garden—move these hearts, let them bring forth fruit, let the plants grow, and let the spices flow out."

Then the Church, under this blessed teaching and mercy, prays the prayer of the text: "Let my Beloved come into His garden, and eat His pleasant fruits." Every child of God wants the Lord's presence. Now I would lay down this doctrine—that Christ's presence is known in the Church; that He does visit His people; and that their faith, believing that, is emboldened to *ask His presence*. He is to come into the Church; it is His goodwill to come; and she believing it, and having a nature that cannot be satisfied with anything short of it, prays Him to come: "Let my Beloved come." This prayer shows us there is a presence that is different from the omnipresence of God;—namely, a gracious presence of Jesus Christ with His people. What did Almighty God do in the fulness of time? Why, He took our nature. Of all other condescending acts that the infinite God has ever done or will do, this exceeds them all. Of all the stoops He made, this is the lowest. Of all the acts of His love, this is the greatest. Here we have His presence in our nature. Our nature is in heaven. There is One in heaven, as the saints are made to feel at times, who cares for them. Now in heaven He is very Man. And His presence is promised to His saints. Ere He went to heaven He said, "Lo, I am with you alway, even unto the end of the world."

"Let my Beloved come." This is an all-embracing prayer. It takes in every possible good,—of holiness, of happiness, of

strength, everything. The Holy Spirit will open our understandings to perceive the truth of His Person, and open faith's arms to receive Him. "Little though they are," says Flavel, "they are made large enough to receive the Lord Jesus." We cannot be too weak, too small, to receive Christ, or have a faith that is true, too weak to receive Him. What an amazing thing to have the felt presence of Christ!

When He comes, He comes in particular ways. i. As a *Saviour*. He saves from sin; and this salvation is threefold: 1. From the guilt of it. 2. From the love of it. 3. From the practice of it. ii. He comes as *Lord*. What He wills the soul wills; what He intends His people to have He teaches them to pray for. What a fitting in there is of the divine will and our desires! What a mercy that He should have the heart of a sinner for His throne! "Let Him come." *Will He?*—that is the question. If we have a heart to ask Him, we shall find He has love enough to come to take possession, more love to take it than we have willingness to give it; and yet, perhaps, the times are without number when we can say, have said, "Here's my heart, Lord, take and seal it. Let it be sealed, shut up; close it for ever to all but Thyself. Let it be for ever closed to all but Thee." A child of God is sorry his heart is so gadding. But there is One who can gather the heart up so powerfully that the man would not have a thought or an affection for another in an improper manner. This is one of the most astonishing things in salvation and in the love of the Lord Jesus,—that He is jealous of a sinner's love. He resents it if we manage for ourselves. Do we think He would not notice a bit of our love, if we could take it to Him? It is otherwise; He intends to have it, He values it. He says, "I was jealous for Zion with great jealousy" (Zec. viii. 2).

And He not only comes as *Lord*, but as *Priest*. We shall never do without One between ourselves and God, the *I am that I am*; and Paul has a beautiful word to Timothy: "There is one God, and one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5). There is *one* Mediator, not many. Ah, if we see that Man, we shall run to Him, cleave to Him, and say to Him, "O be the Mediator for me!" I would not like in my right mind to take one step, or breathe one prayer, apart from Him. We may take our promises, vows, and resolutions, and offer them to God, and say, "Lord,

I intend to do otherwise in the future, differently altogether from what I have done in the past; only do Thou come to me." That will be smoke in His nostrils; He will not have it. But if we say, "Lord, I have never done what is right, after the flesh; I have made endless mistakes; my profession is so ragged I cannot bear the sight; it is covered with imperfections and defilements; but I dare pray in the name of the Lord Jesus, and ask Thee to bless me for His sake, and enlarge me in the knowledge of Thy love for His sake;"—then we go properly, and shall be accepted in the Beloved. He is a Priest, and a Priest is a Mediator. I wish the Lord would set that on our hearts. Because in our matters there is just matter of dispute between us and God, there is sin; and because "without shedding of blood there is no remission," see what a necessity a Priest is. He must shed His blood, and He has done so, and made peace with God through the blood of His cross. Then "let my Beloved come into His garden" as Priest. O blessed Lord, do come to us.

And when He comes, He comes as a *Friend*. He speaks kindly, tenderly, and affectionately. Can He? Yes, He is a Man, as well as God. He has all the affections and sympathy of a Man with suffering men, and all the wisdom of God to guide, with the tenderness of a Friend and Brother, to help His poor people. O that He would be intimate with us! I believe we should not gad as we do, have the idols we have, if Christ were intimate with us. Our unacquaintedness with Him is one of the surest keys of all the secrets of our wanderings, and one of the saddest explanations of our idolatry. Let but the King of kings be with us in His intimacy, communications, and loves, and we shall find we are attracted, chained, and held to Him. We may be reproved for our gaddings, on our own reflections; but if with them notwithstanding, we can say, "O come, be intimate with me, melt my heart, touch my soul, bless me with Thy presence," I would say, "Let us go on in that way, it will work well."

In conclusion I may say this. It is a great thing when a sinner can venture to say, "*My Beloved*," to the Lord; it is intimacy on the side of the sinner. When faith is made strong enough to say, "*My Beloved*," we tremble, but rejoice; we fear His Majesty, but rejoice in His kindness and condescension. "Let my Beloved come"—"let me have no other Lord, let me say, 'Other lords beside Thee have had

dominion ; they are extinct, they shall not rise.'” Would we had grace to say as much ! May the Lord come to us. He has a garden, and delights in it. As we take pleasure in ours, watch things grow, and take care to cut off injurious growths, so the Lord watches over and delights in His garden. And when we get a little fellowship with Him, O the sweetness of it ! God does hold fellowship with sinners ; I know He does. There is more than a negative in true religion, more than poverty felt, more than weakness, more than a sense of sin. What is there ? There is God—there is the Father, there is the Son, there is the Holy Ghost, one God. We may say, “I have done this, was guilty here, and guilty there.” But there are times when it is as if He says, “That is no bar ;” when conscience cannot make us miserable, because God will make us happy. What a Comforter the Lord is ! He says, “As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem.”

My brethren, there is true happiness in God ; and He lets it down into the souls of His people at times, so that they are happy in Him. His love is very sweet ; when we get it, we know it is.

“On such love, my soul, still ponder—  
Love so great, so rich, so free.”

It is so free it will not allow our objections. If we say we are not fit, He will not have it. If we fall down and confess our prayerlessness, our feeling hard, dark, and distant, and make that an objection, He will not listen to it. He will listen to the confessions, not to the conclusions. He always disallows the conclusions that unbelief builds on truth. It is true we are sinners hard, unworthy, unfit to approach Him ; and because we are so vile, we think He will not come. Yet O the happiness that is to be had in God ! O the brightness, the greatness, the glory of Christ as seen by sinners ! When He lets out His love, we can be easy in pain, happy in trouble ; we can melt, and nothing can keep us from His footstool or out of His bosom. We should like to part with all the joys of sense at such times, and just go and bathe in heavenly seas of love and glory. “God is love : and he that dwelleth in love, dwelleth in God, and God in him” (1 Jno. iv. 16). May He greatly increase our latter end, that we who have had small beginnings, may be greatly increased. J. K. P.

## THE BIRTH OF CHRIST.

AN heavenly host triumphant bring  
 The news of Jesus' birth,  
 They sing and say the heavenly King  
 Is come to dwell on earth :

Is come to save a guilty race,  
 By opening mercy's door ;  
 Is come to unlock stores of grace,  
 To set up sinners poor.

So God's good-will to man is told,  
 And friendship is begun :  
 What can the Father now withhold,  
 Who freely gave His Son ?

Lift up a song to God most high,  
 For love so free, so dear ;  
 Exalt His praise above the sky,  
 And make His angels hear.

And Thou, most precious Prince of Peace,  
 Accept my homely heart ;  
 Thy name I love, Thy feet I kiss,  
 For pleasant sure Thou art !

A manger I have got for Thee,  
 It is my bosom, Lord ;  
 And if the Lord can dwell with me,  
 It will be richly stored.

BERRIDGE.

## CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM OWEN ON JUSTIFYING FAITH.

THE means of justification on our part is *faith*. That we are *justified by faith*, is so frequently and so expressly affirmed in the Scripture as that it cannot directly and in terms by any be denied. For whereas some begin, by an excess of partiality which controversial engagements and provocations do incline them unto, to affirm that our justification is more frequently ascribed unto other things, graces or duties, than unto faith, it is to be passed by in silence, and not contended about. . . . That which first occurs unto our consideration is faith ; and that which doth concern it may be reduced

unto two heads:—1. Its *nature*. 2. Its *use* in our justification. . . .

[As] for the especial nature of justifying faith, which we inquire into, the things whereby it is evidenced may be reduced unto these four heads:—1. The *causes* of it on the part of God. 2. What is in us *previously* required unto it. 3. The proper *object* of it. 4. Its proper peculiar *acts* and *effects*. . . .

2. Wherefore, our first inquiry is concerning what was proposed in the second place,—namely, . . . what is necessary to be found in us antecedaneously\* unto our believing unto the justification of life? And I say there is supposed in them in whom this faith is wrought, on whom it is bestowed, and whose duty it is to believe therewith, *the work of the law in the conviction of sin*; or, conviction of sin is a necessary antecedent unto justifying faith. . . .

(1.) As to the first, I say, the work of *conviction* in general whereby the soul of man hath a practical understanding of the nature of sin, its guilt, and the punishment due unto it; and is made sensible of his own interest therein, both with respect unto sin original and actual, with his own utter disability to deliver himself out of the state and condition wherein on the account of these things he findeth himself to be,—is that which we affirm to be *antecedaneously necessary* unto justifying faith; that is, in the *adult*, and of whose justification the Word is the external means and instrument. . . . This, I say, is required in the person to be justified, in order of nature antecedaneously unto that faith whereby we are justified; which we shall prove with the ensuing arguments:—For, [1.] Without the due consideration and supposition of it, the true nature of faith can never be understood. For, as we have showed before, justification is God's way of the deliverance of the convinced sinner, or one whose mouth is stopped, and who is guilty before God,—obnoxious to the law, and shut up under sin. A sense, therefore, of this estate, and all that belongs unto it, is required unto believing. Hence Le Blanc, who hath searched with some diligence into these things, commends the definition of faith given by Mestrezat,—that it is “the flight of a penitent sinner unto the mercy of God in Christ.” And there is, indeed, more sense and truth in it than in twenty others that seem more accurate. But without a supposition of the conviction mentioned, there

\* Antecedaneously—preceding in time.—ED.

is no understanding of this definition of faith. For it is that alone which puts the soul upon a flight unto the mercy of God in Christ, to be saved from the wrath to come. Heb. vi. 18, "Fled for refuge."

[2.] The *order, relation, and use* of the law and the gospel do uncontrollably evince the necessity of this conviction previous unto believing. For that which any man hath first to deal withal, with respect unto his eternal condition, both naturally and by God's institution, is the law. This is first presented unto the soul with its *terms* of righteousness and life, and with its *curse* in case of failure. Without this the gospel cannot be understood, nor the grace of it duly valued. For it is the revelation of God's way for the relieving the souls of men from the sentence and curse of the law, Rom. i. 17. That was the nature, that was the use and end of the first promise, and of the whole work of God's grace revealed in all the ensuing promises, or in the whole gospel. Wherefore, the faith which we treat of being evangelical,—that which, in its especial nature and use, not the law but the gospel requireth, that which hath the gospel for its principle, rule, and object,—it is not required of us, cannot be acted by us, but on a supposition of the work and effect of the law in the conviction of sin, by giving the knowledge of it, a sense of its guilt, and the state of the sinner on the account thereof. And that faith which hath not respect hereunto, we absolutely deny to be that faith whereby we are justified, Gal. iii. 22—24; Rom. x. 4.

[3.] This our Saviour Himself directly teacheth in the gospel. For He calls unto Him only those who are weary and heavily laden; affirms that the "whole have no need of the physician, but the sick;" and that He "came not to call the righteous, but sinners to repentance." In all which He intends not those who were really sinners, as all men are,—for He makes a difference between them, . . .—but such as were convinced of sin, burdened with it, and sought after deliverance.

So those unto whom the apostle Peter proposed the promise of the gospel, with the pardon of sin thereby as the object of gospel faith, were "pricked to the heart" upon the conviction of their sin, and cried, "What shall we do?" Acts ii. 37—39. Such, also, was the state of the jailer unto whom the apostle Paul proposed salvation by Christ, as what he was to believe for his deliverance, Acts xvi. 30, 31.

[4.] The state of Adam, and God's dealing with him therein, is the best representation of the order and method of these things. As he was after the Fall, so are we by nature, in the very same state and condition. Really he was utterly lost by sin, and *convinced* he was both of the nature of his sin and of the effects of it, in that act of God by the law on his mind, which is called the "opening of his eyes." For it was nothing but the communication unto his mind by his conscience of a sense of the nature, guilt, effects, and consequents of sin; which the law could then teach him, and could not do so before. This fills him with *shame* and *fear*; against the former whereof he provided by fig-leaves, and against the latter by hiding himself among the trees of the garden. Nor, however they may please themselves with them, are any of the contrivances of men for freedom and safety from sin, either wiser or more likely to have success. In this condition God, by an immediate inquisition into the matter of fact, sharpeneth this conviction by the addition of His own testimony unto its truth, and casteth him actually under the curse of the law, in a juridical denunciation of it. In this lost, forlorn, hopeless condition, God proposeth the promise of redemption by Christ unto him. And this was the object of that faith whereby he was to be justified.

Although these things are not thus eminently and distinctly translated in the minds and consciences of all who are called unto believing by the gospel, yet for the substance of them, and as to the previousness of the conviction of sin unto faith, they are found in all that sincerely believe. These things are known, and, for the substance of them, generally agreed unto. But yet are they such as, being duly considered, will discover the vanity and mistakes of many definitions of faith that are obtruded on us. For any definition or description of it which hath not express, or at least virtual, respect hereunto, is but a deceit, and no way answers the experience of them that truly believe. And such are all those who place it merely in an *assent* unto divine revelation, of what nature soever that assent be, and whatever effects are ascribed unto it. For such an assent there may be, without any respect unto this work of the law. . . .

It is granted that many acts and duties, both internal and external, will ensue on real convictions. Those that are *internal* may be reduced unto three heads:—[1.] *Dispicency*\*

\* *Dispicency*—dislike, displeasure.—Ed.



and sorrow that we have sinned. It is impossible that any one should be really convinced of sin in the way before declared, but that a dislike of sin, and of himself that he hath sinned, shame of it, and sorrow for it, will ensue thereon. And it is a sufficient evidence that he is not really convinced of sin, whatever he profess, or whatever confession he make, whose mind is not so affected, Jer. xxxvi. 24. [2.] *Fear of punishment due to sin.* For conviction respects not only the instructive and preceptive part of the law, whereby the being and nature of sin are discovered, but the sentence and curse of it also, whereby it is judged and condemned, Gen. iv. 13, 14. Wherefore, where fear of the punishment threatened doth not ensue, no person is really convinced of sin; nor hath the law had its proper work towards him, as it is previous unto the administration of the gospel. And whereas by faith we "fly from the wrath to come," where there is not a sense and apprehension of that wrath as due unto us, there is no ground or reason for our believing. [3.] *A desire of deliverance* from that state wherein a convinced sinner finds himself upon his conviction is unavoidable unto him. And it is naturally the first thing that conviction works in the minds of men, and that in various degrees of care, fear, solicitude, and restlessness; which, from experience and the conduct of Scripture light, have been explained by many, unto the great benefit of the church, and sufficiently derided by others. Secondly, these internal acts of the mind will also produce sundry *external* duties, which may be referred unto two heads:—[1.] *Abstinence from known sin* unto the utmost of men's power. For they who begin to find that it is an evil thing and a bitter that they have sinned against God, cannot but endeavour a future abstinence from it. And as this hath respect unto all the former internal acts, as causes of it, so it is a peculiar exurgency of the last of them, or a desire of deliverance from the state wherein such persons are. For this they suppose to be the best expedient for it, or at least that without which it will not be. And herein usually do their spirits act by promises and vows, with renewed sorrow on surprisals into sin, which will befall them in that condition. [2.] *The duties of religious worship*, in prayer and hearing of the word, with diligence in the use of the ordinances of the church, will ensue hereon. For without these they know that no deliverance is to be obtained. *Reformation of*

*life and conversation* in various degrees doth partly consist in these things, and partly follow upon them. And these things are always so, where the convictions of men are real and abiding.

But yet it must be said, that they are neither severally nor jointly, though in the highest degree, either necessary dispositions, preparations, previous congruities in a way of merit, nor conditions of our justification. . . .

I say, therefore, *that the Lord Jesus Christ Himself, as the ordinance of God, in His work of mediation for the recovery and salvation of lost sinners, and as unto that end proposed in the promise of the gospel, is the adequate, proper Object of justifying faith, or of saving faith in its work and duty with respect unto our justification.* The reason why I thus state the object of justifying faith is, because it completely answers all that is ascribed unto it in the Scripture, and all that the nature of it doth require. What belongs unto it as faith in general, is here supposed; and what is peculiar unto it as justifying, is fully expressed.

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## GRACIOUS WORDS TO CAPTIVES.

A MORNING READING BY JAMES BOURNE.

FEB. 8th, 1841.—Jer. xxix. 10: "After seventy years be accomplished at Babylon, I will visit you, and perform My good word toward you in causing you to return to this place." These people are the people of God, and they are in captivity. Either the world entangles them or they are in some error of spirit; so that though they have some light and make some struggles, they cannot get out. And our captivity is to be for long, seventy years, all our lives. As one wave of trouble subsides, another shall come on; but no trouble shall continue always, there shall be continual shiftings of the scene. God will visit us in our trouble. "The rod of the wicked shall not rest upon the lot of the righteous" (Ps. cxxv. 3); for God knows, if it did, we should faint. Therefore when it has produced its effect in humbling our pride and conceit, it shall be removed, and another trouble shall come in its place. I have never yet been in any trouble where the Lord did not deliver me sooner or later. But He says, "I sent them into captivity for their sin." It is for sin always that we are so entangled. We think after we have had deliverance, we shall never know trouble. Not so, because we are always sinners.

And God says, "Seek the peace of the city wherein ye dwell;" that is, in your employment and engagement with the world. Seek that God would bless you in it, and bless those you have to do with, for His name's sake. This is the way He has led me to act; and I have found His blessing and peace in it. And He says, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity" (*vs.* 7, 13, 14). There is often a long hanging about, and being half-hearted; but God will sooner or later make His people to give themselves to seek Him with all their hearts. This is not your work, that you should say you will do so; but He will work this in you Himself, and then you shall find Him. For He calls His people "good figs," though in captivity (*Jer.* xxiv. 5), and will surely set His eyes on them for good. And that first work which they have known He will renew in all its beauty, and add many things besides to it. Every fresh trouble they fall into they shall be delivered out of, and see more of the wisdom and power of God in it than they knew before. So I have found. "They shall be My people," and "shall know I am the Lord;" "and I will build them." The token of this may be small at first; as the foundation stone—who can say that this shall be a palace or a castle? But God has had the whole building from eternity in His eternal mind, and will bring forth all the parts of it in His own good time.

Therefore it is our mercy to see if in our captivities He does not give us some intimation of His kind intentions towards us. For this will greatly encourage our hope, and allay all our desponding fears that the famine and sword will destroy us, and that we shall never see the things we desire. They shall not impede His faithfulness. "I will visit you." "Ye shall seek Me, and find Me." For He will give this heart to seek Him with all the heart, and says, "I will put My laws in their heart, that they shall not depart from Me.—I will cause them to cleave to Me, to seek My face and watch My hand in all things." If the Lord has ever wrought this hope in our hearts, though much despondency may arise, this shall not alter His faithfulness to what He has given. We shall find He has fulfilled all righteousness, and is full of all grace, not for Himself, but for us.

## Obituary.

MARTHA CADDICK, departed this life, Oct. 8th, 1912, aged 36 years.

The words, "I have chosen thee in the furnace of affliction," truly applied to the subject of this account; as after being called out of the world, when about 23 years of age, her path was continuously, more or less, a trying one. She was not at the beginning led into the depths of sin and the depravity of her heart, as she was later on. She saw the people of God a blessed people, and felt such love to them that she could have laid down her body as the ground for them to walk over her. She had a good time at the Coppice, under Mr. Brignell, from the words, "Whosoever shall fall upon this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder;" and also when he spoke from these words, "I that speak unto thee am He." She heard the late Mr. Richard Adams well from these words, "We know that we have passed from death unto life, because we love the brethren;" and also Mr. Feazey at Wolverhampton from the text, "For our gospel came not unto you in word only, but in power, and in much assurance." The Lord gave her such an assurance of her eternal safety that she told a friend she was as sure of going to heaven as though she were already there, and the 351st hymn, Gadsby's, was very sweet to her:

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

This experience was followed by some terrible furnace work. She had a dream about this time, in which it was shown her that she had to go through fire and water, and beyond the water there was a beautiful or wealthy place; which was no doubt an indication of the way the Lord was about to lead her. Satan insinuated that she had not experienced a law work, and that she was nothing but a hypocrite. The temptation gained such strength that despair was written on her countenance, and the enemy endeavoured to hurry her to self-destruction. She actually measured a well outside her home, to see if it would allow her body to pass; and when at a railway station, was aggravated because she was pre-

vented from jumping in front of a train. This lasted for five months. Her case is described by herself as follows:

“ June 22nd, 1909. Have felt impressed for some time to write a little of what I believe the Lord has done for me, to the honour and glory of God, and for the comfort of those that shall be left behind, if the Holy Ghost will bring things to my remembrance. First of all, when the Lord began with me, He did not show me all at once (as I have heard some of the Lord's people relate) what a sinner I was; but I believe my case was similar to Lydia's of old; her heart was opened to receive the things spoken by the apostles, and I believe my heart was the same, so that I loved the people of God, and the house of God, I believe, above everything here below. But after going some time, and hearing the old saints say what they had felt of the law of God, I began to think there was something wrong with me altogether, so that I prayed to be led into trouble rather than be deceived, and the language of my heart was,

“ ‘ I ask'd the Lord that I might grow  
 In faith and love and every grace;  
 Might more of His salvation know,  
 And seek more earnestly His face.’

But oh, how did I prove the language of the other verses! so that after feeling the love of God, everything became gloomy, and I went about like one, not almost, but in despair. If anybody doubts this, I can appeal to the Searcher of hearts, whether it is so or not. I went about in despair for a whole five months, and felt I had been left of God to be a spectacle to others, feeling I had Cain's mark upon my forehead, then Judas's. All the lost characters of the Bible I concluded myself to be. I remember going about in my room, wringing my hands, and crying out in the anguish and bitterness of my soul, ‘ My God, my God, why hast Thou forsaken me?’ This was while the Coppice Chapel was being renovated, and so at the time I went to Gornal Chapel, and O how Mr. Burgess used to cut me up root and branch! I remember going once with a Who can tell but I might hear something to comfort me a little? for I felt like Job, I had not time to swallow down my spittle, such were the arrows of God in my guilty conscience. But O, instead of getting any comfort, I felt sure he had sealed my condemnation, because he took for his text the latter part of a verse in Jude, ‘ Sensual, having not the

Spirit.' He said he had tried to get away from that text, and I thought he looked me through, and could see I was only a hypocrite, so that I came away from that chapel, looking for hell; Satan suggesting that the longer I lived, the worse it would be for me; so that he tempted me to self-destruction in a good many ways, and because he did not accomplish his ends in that way, he tempted me (oh! never shall I forget it to my dying day) that I had committed the unpardonable sin. O, the horror that I passed through none know but God and myself! and sometimes I have been led to bless Him for the trial, and would not have been without it for a good deal. For when delivered, I could truly say that I looked for hell, but He brought me heaven.

“ ‘ Many days have pass'd since then,  
 Many changes I have seen,  
 Yet have been upheld till now, ’

and I can truly say, ‘ None could have held me up but Thou ; ’ and sometimes I hope I have been enabled to bless Him for all the way He has led me.—**MARTHA CADDICK.**”

The Lord delivered her from the fiery temptation at midnight, but without any special word being applied, and she sang praises to God while those around her slept. On the following Sunday she asked her class to read the 107th Psalm, which she felt to be hers; and her scholars noticed her manner in reading. She could indeed say, “ Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.”

In 1910 the Coppice church definitely moved in regard to seeking additions for church fellowship. When she was asked to join, she distinctly refused. When in her first love, about eight years previously, feeling a zeal for God's ordinances, she offered herself as a candidate for believers' baptism, but was told that the church intended looking after other candidates, when everyone could be attended to at the same time. This was rather a rebuff to her, and her ardour cooled down; although she told the Lord that if He would make the way, she would follow Him in the ordinance. It so happened that on Sunday, July 24th, 1910, she opened the Bible on these words, “ Pay that which thou hast vowed: for better is it that thou shouldest not vow, than that thou shouldest vow, and not pay.” And these words also followed, “ Whosoever is ashamed to confess Me before men, of him will I also be

ashamed before My Father, which is in heaven." This caused her to reconsider the matter, and turned her mind round from her previous determination not to go forward. The following Wednesday morning, as she lay in bed, the Lord showed her all the way He had led her, from the time He laid eternal realities upon her mind many years before, when she was troubled in regard to providential matters, and on going into a relative's house, this text which was hanging up fell with weight upon her heart, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." On the strength of what the Lord thus showed her, she stayed behind that same evening, with four more candidates, and gave in her testimony, the late Mr. Richard Adams being present; which was received by the church. She was in a very afflicted condition, but was much strengthened to go through the ordinance on July 31st. The chapel was full, but all fear of man was taken away, and she felt the answer of a good conscience. The next day was a good day to her, and she much enjoyed the service when received into the church by Mr. Richard Adams on August 7th, which was his last public appearance.

Her body was gradually being brought down by consumption, and early in Feb., 1912, she became very ill. She spoke of having these words:

" 'Tis heaven to dwell beneath Thy smile,  
Thy frowns create despair ;"

and then this :

"Soon death will bring these powers repose,  
And bliss or sorrow bring."

March 29th. This verse was given to her :

"Satisfied, not they indeed,  
Till with Christ their living Head  
They in heavenly bliss appear,  
And His likeness fully bear."

June 19th. Became much worse. These lines came to her :

"Lord, if it be Thy blessed will  
Soon to command me home,  
In me Thy great designs fulfil,  
And fit me for the tomb ;"

also these, which reminded her of the late Mr. Richard Adams,

"I feel this mud-wall'd cottage shake,  
And long to see it fall,  
That I my willing flight may take  
To Him who is my All."

On July 14th the doctor examined her, and pronounced her case hopeless. She received the intimation with much submission, as it was really what she expected.

She had a good time under Mr. Seth Pack at the Coppice on July 29th, when he preached from these words: "And he said unto the young men, Tarry ye here with the ass, and I and the lad will go yonder and worship." She afterwards told him of the blessing she received, and how the Lord had cleared up everything she desired before she was called to leave this world. On Aug. 16th she said the language of the poet was the feeling of her heart :

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

She hoped the Lord would bless her, and cut short His work. The following Sunday, Aug. 18th, she was not able to go to chapel, but in the afternoon the Lord gave her such a sense of His mercy that the tears flowed from her eyes, and she said she would not change places with the Queen. The last time but one that she was able to go to the house of God, two of the hymns which were sung she spoke of as being specially suitable for her. One was,

" When Thou, my righteous Judge, shalt come,  
To take Thy ransom'd people home,  
Shall I among them stand ? "

and the other,

" Poor and afflicted, Lord, are Thine,  
Among the great unfit to shine ;  
But though the world may think it strange,  
They would not with the world exchange."

She struggled to chapel as long as ever she could, and the last time it was painful to witness her, as she literally dragged her body along, her legs having swollen to such an extent.

On Monday, Aug. 26th, Mr. Pack being engaged at the Coppice, called to see her, and found her in a bright frame, and they had some good conversation together. When Mr. Field called on the Wednesday following, she was low in body and dark in mind. She told him she was afraid of him, though she loved his ministry. This was the last day she was able to be out of bed. On Friday, 30th, the Lord wonderfully appeared for her. She seemed to be sinking



away, but after a little time she recovered, and said, "Come, Lord Jesus, come quickly."—"I was talking to the Lord, and I heard music; I said, 'Come, Lord Jesus, come quickly.'" It was blessed to be with her, as she seemed entirely lifted above everything of an earthly nature. She also said that just before losing consciousness, she felt like singing,

"All hail the power of Jesus' name."

She said she had been greatly tempted that when she came upon her death-bed, she would not want the Lord's people nor His things; but she had proved the devil to be a liar. "He is a cruel foe," she said; "he has told me that he would have me, but I believe he never will." Spoke of the cutting times under Mr. Burgess, and said ministers have to cut before there can be healing. Referred to a comfortable time under Mr. Painter, who said, when preaching about Samson, "If the Lord meant to destroy us, He would not have shown us these things."

"Would He have taught me to trust in His name,  
And thus far have brought me, to put me to shame?"

She felt at the time as though she had no affliction, and quoted these lines,

"The joys prepared for suffering saints  
Will make amends for all."

She spoke of this verse running through her mind just before entering into a dark affliction: "Rejoice not against me, O mine enemy; though I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." On the following Sunday evening her mouth was wonderfully opened to testify to four of the congregation that came to see her, of the dealings of God with her soul. She told them that when passing through severe trial, her prayer to the Lord was that even if He sent her to hell, He would keep her from hating His people.

She was extremely grateful for what was done for her, so that it was a pleasure to wait upon her. She once asked if the Lord was as good to anybody else as He had been to her. One of the members expressing the impression he had that she would be restored and live a little longer, it caused her some disappointment, and led her to say she was deceived if ever she got better again, but she desired to wait the Lord's time. On Sept. 9th she told another member of having had these lines:

"The soul that on Jesus has lean'd for repose,  
I will not, I will not, desert to his foes ;  
That soul, though all hell should endeavour to shake,  
I'll never, no never, no never, forsake."

On Sept. 11th, spoke of having this verse in the night :

"Thus far we prove the promise good,  
Which Jesus ratified with blood ;  
Still is He gracious, wise, and just,  
And still in Him let Israel trust."

On Sept. 13th she was dark in her mind, and was tempted that there was something in real religion which she did not know. The next day she was exercised as to the Lord's will concerning her, when these words were given to her :

"Soon ye shall enter into rest,  
And see your conquering Lord."

On Sept. 18th she had an attack of sickness, and on the evening of the 19th she felt much worse, and very weak the next day. When conversing with a brother on the Lord's dealings with them as a family, she wonderfully brightened up ; the Lord worked faith in her heart, and with tears flowing from her eyes she said, "I believe it will be well with me." She still lingered on, being kept for the most part quiet, with a solid trust on the Rock of eternal ages. On Oct. 2nd she appeared worse, and remarked, "I am comfortable in the prospect of death, and the nearer it comes the more thankful I am." She was enabled to put her house in order, and gave full directions in regard to her funeral. She had been glad this verse was in the hymn book :

"Rebellious thou hast been,  
And art rebellious still ;  
Yet since in love I took thee in,  
My promise I'll fulfil."

She said it would be a sin to mourn over her, and quoted these lines :

"Yes, I shall soon be dying,  
And, on my Lord relying,  
I hail the happy day."

Friday evening, Oct. 4th, was a memorable time. She was remarkably strengthened, and enabled to speak unfalteringly of her interest in the Lord Jesus Christ. She wondered that the Lord should look upon such a wretch. She said with great feeling, "I should like to cry, 'Victory!' But if I say no more, you can rest satisfied that I am going to be for ever

with my Lord." As those in the room began to weep, she told them they had more need to sing,

"All hail the power of Jesus' name!"

She referred to some words of Daniel Smart, that if anyone in heaven could praise the Lord better than he, they would be welcome, but he should do his best. She also spoke of having been the scorn of man, but it had done her good in driving her closely to the Lord, and said,

"That foe can't boast of much,  
That makes us watch and pray."

Spoke with much assurance; asked for reading, and prayer to the Lord to take her, to cut short His work in righteousness. She said she should praise Him without a veil between, without any clogs to hinder. She quoted the following, "The Lord is good, a Stronghold in the day of trouble: He knoweth them that trust in Him."

"When this poor, lisping, stammering tongue  
Lies silent in the grave,  
Then in a nobler, sweeter song,  
I'll sing Thy power to save."

She expressed her gratitude for the great kindness manifested towards her. The next morning she was strengthened to converse sweetly for a short time with a friend who called, but afterwards she became too weak to talk. On Tuesday, Oct. 8th, it became evident that her time was short, and she waved her hands several times. During the afternoon it seemed she was a little better, but in the evening the attack returned with greater force, and about 9.15 she entered into that rest after which she had panted for many years. Her death-bed was a remarkable display of the power of vital religion; and thus after passing through the fire of temptation and the waters of affliction, the Lord brought her into a wealthy place. May it be our happy lot to be followers of those who, through faith and patience, now inherit the promises.

S. C.

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JOHN HUNT WALE, died on March 20th, 1913, aged 80 years.

His was a path of tribulation from the time he was called by grace until he had finished his course with joy. I have heard him talk of what trials he had in providence, and how at times he was compelled to pour out his prayer unto the

good Lord who had called him by grace, to show him the way, and to inform him by His Word what He would have him do. There were many waymarks which my dear father had raised in honour to God for the way in which He led him. Many times he would tell how the Lord had answered his prayer, when he poured out his petition and pleaded the promises. There was a time when he was greatly exercised about how the Lord would provide for his daily wants while He permitted him to remain here; and he prayed that He would open a door whereby he might use the talents God had given him, to provide bread for himself and those dependent upon him. And the Lord heard his cry, and the door was opened; but when it was opened by the Lord, it came in such a way that my father rather doubted if it was the answer to his prayer. But he lived to see that it was the Lord's doing, and it was marvellous in our eyes. When He opens a door, no man can close it; and it remained open.

The pastor writes:—"Our friend was a humble walker in the fear of God. I have heard him relate some of his exercises. He knew what the stripping chamber was, and the fruits that followed. He had really had to appear bare before God, and seek dress—durable righteousness, which he found. So that he prized the righteousness of Christ put upon him, which adorned his naked soul.

"On one occasion he was sorely tried in providence when his family was small. He was out of work with a sick body, and his cupboard lacked bread; he had got into a low place, and his children had to go one night to bed in hunger. He said, 'I cried unto the Lord, and He answered me out of His holy hill with the words direct from heaven, "*Thy bread shall be given thee.*"' After dark in the evening a strange baker called, and handed in four loaves. He came out of his way to serve them, being impressed the man was in want. Our friend said he had no money, and the baker replied he did not want money for them; and for weeks he would call and serve them with bread without money. I have heard since that the same baker got some good, new customers in going out of his way to feed one of God's children. His goodness does find out a way when His children have need.—W. S. C."

Through the goodness and mercy of the Lord, my father was able to say, "Surely goodness and mercy have followed me all the days of my life." During his last illness he would

say repeatedly that he prayed that his affliction might be a sanctified affliction; for if it was a sanctified affliction, it would work submission to the will of God; but if it was not sanctified, it would bring rebellion and hardness to his heart. But we think if there was ever a sanctified affliction, it was his. Though at times he suffered great pains, he scarcely murmured, but would ask the Lord to give him the needed grace to bear what He had put upon him without complaining. He was able to say, "Thy will, not mine, be done, O Lord." I can safely say his end was peace, and, "Blessed are the dead which die in the Lord." A. W.

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### OUR FREE DISTRIBUTION FUND.

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#### "SOW THY SEED."

THE above Fund has been sustained through another year. What use the Lord has condescended to make of the large number of the "Gospel Standard" sent forth month by month, in single copies and in large and small parcels, is known only to Himself. But His word by Solomon is our reason and authority for having our Fund, "Cast thy bread upon the waters: for thou shalt find it after many days. . . . In the morning sow thy seed, and in the evening withhold not thine hand," &c. (Ecc. xi. 1—6).

The money sent to us this year does not reach the sum we received the previous year. In 1912 the amount was £65 16s. 2d.; this year it is £62 3s., that is £3 13s. 2d. less. We are sorry it is so. Nevertheless we trust true gratitude is in our heart to the God of all our mercies for inclining our well-wishers to give so much. Also we again warmly thank them. And once more appeal to them and others for a liberal support of the Fund, that in this way, among others, we may again sow our seed, and then in some humble measure spread abroad the all-glorious name and fame of the Fairest among the children of men.

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The bliss of glory in heaven is the joy of our Lord, Matt. xxv. 21, 23. All the eternal embracements of divine love they get there, are on the account of the Father's love to the Son.—*Trails*.

## NOTICES OF DEATHS.

THOMAS BUTLER, pastor of Providence chapel, Frittenden, and of the Baptist chapel, Flimwell, died on Oct. 8th, 1913, aged 65, after a long illness. His death will be greatly regretted by his own churches and other churches which he often served. He was a godly man and much esteemed. At his desire I visited him towards the end of September, accompanied by my wife. He said, "All is well; I have had such a glimpse of glory; words will not express what I saw," and then repeated,

"Burden'd and groaning then no more,

My rescued soul shall sing,

As up the shining path I soar,

'Death, thou hast lost thy sting.'" (*Gadsby's*, 469.)

Again he said, "All is settled. I have had such a glimpse of heaven. I know what it is, and I shall be there." And then said, "Give my warm love to Mr. Popham. Ah! I heard him at Maidstone on the forgiveness of sin; tell him I know what it is now." He then said, "I feel to have had no intimation as to whether my work is done; if I am taken, I wish to be buried at Mr. Kemp's chapel, Biddenden, and that he take the service in the chapel, and my friends Mr. Weeks and Mr. Rose at the grave." Also he named the bearers to the grave. After a few words in prayer we parted, not to meet again. I hope more particulars of my old friend may follow.

J. WILMSHURST.

FREDERICK HANKS, died, January 21st, 1913, aged 46. One of whom it can be truly said, he feared the Lord. He had not much to say, but what he did say was to the point. When he was in his teens, he had a very severe illness, and was given up to die, and as he lay apparently dying he had a remarkable experience, and the fear of death was all taken away. When I went to wish him good-bye, he said, "Oh, it is such hard work dying, it takes such a long time, and I do want to be with Jesus." Then as soon as the turn came for the better, he wanted to get better, and was afraid to die. When he got well again, the things of the world seemed to take up his attention so much, and the wish to get married was so strong, that better things seemed to be gone, and he told me once that he believed all he felt during his illness was only a delusion of the devil. But he was kept very upright in his walk, and attended Abbey Row chapel regularly. About five years ago I was brought out to be baptised, and that seemed to be the means used to stir my dear husband up. The Lord put His hand to the work a second time, and convinced him of his sinfulness. Oh what a state he was in, and what he went through in his mind! I was really afraid he would lose his reason. That lasted for some weeks. Then one morning on his way to work, he received these words with power, "Fear thou not." When he came home that night I could tell he had some help, he was altogether a different man. I thought what a happy time we were going to have. He told me at that time, how every-

thing appeared new to him; he had never seen such beauty in the hymns before, and the Bible. Oh what a change! He was intensely fond of reading, but the books he had read before were now put aside, and were never taken any interest in again. The Bible and hymn-book, Mr. Philpot's writings and Mr. Popham's and the "Gospel Standard" now took their place, and he loved them. But as time went on he got very tried in his mind, and was often in dark places. He was kept very tender, and used to grieve very much on account of sin, and was very tried when he saw those whom he believed to be the Lord's people doing those things which he knew were wrong; he said he could not understand it. We could not tell much that was going on in his mind, for he was a man of few words, and had a great fear of presumption. But much to his sorrow something happened which made it impossible for him to attend chapel as much as he would otherwise have done; and what a trial it was to him, only himself and his God knew. How true it is that God's ways are not our ways, nor His thoughts our thoughts! We can look back now, and see that God was preparing him, in His own way, for Himself. The week before he died he appeared in his usual health, and was very bright and comfortable in his mind. But on going to bed on Saturday night he was taken with severe pain, which continued until Sunday dinner-time, in spite of all remedies that were used, when he was taken to Bristol Infirmary to have an operation, which took place on Sunday night. He got through that, but died from exhaustion on Tuesday morning. I cannot tell the state of his mind, as he was too ill to say much; and much to my sorrow I was not with him when he died. But he told me before the operation that he wanted the Lord to appear for him, and then all would be well; and I fully believe He did, for he was so calm; and I believe, with the poet, that the Lord will never let it be said,

"Here's a soul that perish'd suing  
For the boasted Saviour's aid."

C. HANKS.

On May 1st, 1913, ELIZABETH, the beloved wife of Frederick West, of Croydon, entered into rest, aged 74. The affliction the Lord laid upon her was long and painful. Upon learning that an operation was necessary, she fell into great distress of mind. A few hours after this the word, "This sickness is not unto death," came very forcibly to her; and when the moment for the operation (January, 1911) arrived, all fear was suddenly taken away. During the illness which followed the operation, her mind was more or less distressed almost to the end, not being able always to quietly submit to the will of God. The last few days her speech was at times not quite distinct, but the nurse heard her repeat several texts of Scripture; one—distinctly—was, "Whiter than snow." Also during the last day or two she gave the most sweet smiles. She passed away quietly during sleep. We believe she fell asleep in Jesus, and "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14).

F. W.