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THE
GOSPEL STANDARD.

JANUARY, 1906.

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

ADDRESS TO OUR SPIRITUAL READERS.

WITH earnest and affectionate desire we say, "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ." In this, our first New Year's Address, we would fain write with that divine peace in our conscience, that heavenly flame in our soul, that "precious faith" in our heart. And these things we believe have been given in some measure, leading to the subject before us. We well and painfully know that desire for a blessing is not the blessing, good though it is to possess the desire and feel its warm, heavenward motion. But if the Lord, of whose mercies it is that we are not consumed, whose unailing compassions are new every morning, answers the many poor supplications which for weeks past have gone from our heart in view of the Address we are expected to send forth, we shall not be without help, and we venture to hope we shall not write altogether without profit to our readers.

The thought has been much on our mind, in the form of a question, What shall we write about? Shall we make general remarks on current topics? Much might be said in favour of such a course. The decline of religion, of even the *form* of *serious* religion, is truly alarming. The widespread rejection of the Word of God as inspired, has left the general professor who walks in that rejection free to indulge in a flippant treatment of everything divine. Surely in him we see the word of the Lord by Jeremiah fulfilled: "Lo, they have rejected the Word of the Lord, and what wisdom is in them?"* The bold, the noisy infidelity in the form of the denial of the virgin birth of Christ, of His vicarious atonement by sacrifice, of His resurrection, is found in the Anglican church and in the Nonconformist bodies. It is no wonder that the "wise men" who have thus destroyed the foundations, as far as lies in them, "are dismayed and

taken" in their own miserable failures, and that therefore they must join their churches to the world. No wonder that the great and blessed doctrines of grace are unknown, and, if mentioned, denied. No wonder that men given over to strong delusions should believe a lie and teach doctrines of devils.

But while entertaining the thought of such sad and heart-breaking topics for the theme of our Address, we have remembered that we must write for many saints who need edifying in love, as being part of Christ's body;* need, according to their age in Christ, state, and exercise, to be fed with the sincere milk of the Word and strong meat.† In the midst of these thoughts and exercises one subject more than all others has been before our mind, accompanied by one word, viz., John xvii. 22: "And the glory which Thou gavest Me I have given them: that they may be one, even as We are one." On the communicable glory of the Lord Jesus Christ, then, we would make some observations as we may be enabled by the Holy Ghost. We feel our need of that divine Spirit whose office in the covenant is to reveal Christ; whose gracious work in the heart is to form Him there the hope of glory.

It is fitting that at the outset we should say that Christ has a twofold glory: I. The glory of His supreme Deity. II. The glory of His spotless humanity. I. The first is natural, essential to Him, and is incommunicable. He possesses it with the Father and the Holy Ghost. He is the second Person in the adorable Trinity. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."‡ Here are three Persons in one undivided, indivisible Jehovah, "who dwelleth in the light which no man can approach unto; whom no man hath seen, nor can see," in that essential, eternal glory.§ The second Person is the true, proper, eternal Son, subsisting in that most mysterious relationship with the Father, the Holy Ghost proceeding from them both. Thus the glory of Sonship belongs to His highest glory as God. The glory, then, of Christ as He is God is essential, uncommunicated, incommunicable. "I AM THAT I AM." "Before Abraham was I AM." "I and My Father are one."|| It is a mercy to be well set down in the most sacred, most mysterious doctrine of the supreme Deity and essential glory of Christ, His eternal, essential equality with the Father and the Holy Ghost.

* Eph. iv. 16; † 1 Peter ii. 2; Heb. v. 14. ; † John v. 7. § 1 Tim. vi. 16; Job xi. 7-9.
|| Ex. iii. 14; John viii. 58.

For it is His highest glory. The Scriptures bear abundant testimony to it. They declare that He is "over all, God blessed for ever. Amen;" that His "years shall have no end."*

We have said that this glory of Christ is *essential*. It is independent of all manifestation. If He had made no world in which to show His eternal power and Godhead, no eye to look on Him in His manifestations, no heart to feel His goodness, no tongue to praise Him, He would have been what He is—Jehovah, dwelling in eternal self-sufficiency, in unapproachable light. But in infinite condescension God decreed to manifest Himself by works.

i. By the great work of creation. And here the Son, the Word, our Lord Jesus, shines forth in doing a work which belongs to God alone. Creation was His work. "All things were made by Him; and without Him was not anything made that was made." On this mighty work Christ's invisible things are to be clearly seen, being indelibly stamped on it; hence all who look on that and deny these are without excuse. Woe to those who, following "oppositions of science falsely so called," deny the eternal Godhead and power of the Lord Jesus; for He is appointed to judge the quick and the dead. Woe to men of the world when He meets them in their contendings with Him, their darkening of counsel by words without knowledge, and in anger asks, "Where were you when I laid the foundations of the earth? Declare if you have understanding."† On the other hand, blessed are those humble believers who through faith receive the Bible account of the creation and praise their Redeemer in it.‡ Who see that He made their first home, and mourn the sin which drove them out of it.§

ii. Nor is creation the only work of the Lord Jesus. Providence with all its mysteries is His operation.|| All this wonderful work Christ carries on for His own glory, and with a special reference to the good of His redeemed people. This is the Lord who has numbered the very hairs of the heads of His dear children, whose ever-watchful eye attends all their wilderness wanderings. He is Jehovah who spoke to and by Moses in the church in the wilderness, who led His people through the deep as a horse in the wilderness that they should not stumble;¶ who, in dividing to the nations their inheritance, did it according to the number of the children of Israel. He gave the world what His people did not require.**

* Rom. ix. 5; Ps. cii. 27. † John i. 1-3; Rom. i. 20; Job xxxviii. 1-14. ‡ Heb. xi. 3; Ps. cl. § Gen. ii. 8; iii. 23, 24. || Heb. i. 3; Prov. viii. 15; Rev. v. 6; Ps. xviii. ¶ Isa. lxiii. 12, 13. ** Deut. xxxii. 8.

But the eternal power and Godhead, the natural, essential glory of God which these mighty works display, no man can look on or partake of in its naked and eternal brightness. Eternity, omnipresence, omnipotence, omniscience, are God's alone—are incommunicable. "Thou canst not see My face: for there shall no man see Me and live."* Even the ineffable union of His people with Him does not communicate these glorious attributes to them—their creatureship, their dependence will never cease.

II. Let us now turn to His glory which is communicable. This is first communicated to His own spotless humanity, and from Him to His people. "The glory which Thou gavest Me I have given them."

i. The foundation of all the glory of His humanity is its personal union with the Person of the Son, whereby the glory of Sonship is given to Him as man.† It is, therefore, the glory of the God-man Christ to be the only begotten Son of God. "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." "¶No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."‡

But here we must consider the glory of our nature in Christ. How welcome is the sight by faith of an impeccable MAN—the "Man Christ Jesus," "set up from everlasting, from the beginning, or ever the earth was," whose goings forth in love have therefore been from everlasting. This is the great and glorious pattern to which His people are to be conformed. Well may we pause and seek the high privilege and blessing of a sight of the "holy, harmless, undefiled" Son of Man. The Father and the Holy Ghost dwell in Him, as it is said, "Believe Me that I am in the Father and the Father in Me." "Jesus, being full of the Holy Ghost." "God giveth not the Spirit by measure unto Him." And from the source of His Godhead and the indwelling of the Father and the Holy Ghost, spiritual life is in Him naturally. It is His glory to be the Author and Fountain of life, the "last Adam," a "quickenng Spirit," the "Prince of life," living "after the power of an endless life." This divine life never belonged to human nature in the first Adam: it is the "Spirit of His Son," the "grace of our Lord Jesus Christ," and can only come to it through the union of God and man in Christ.

* Lx. xxxiii. 20. † See Dr. Goodwin on "God the Father of Christ," in the "G. S.," Dec., 1905. ‡ John i. 14, 16; iii. 16, 18; 1 Jno. iv. 9.

The truth, the point, the comfort of all the glory of the spotless humanity of Christ, is that in it He stands for His people. This is the glory that is freely given to sinners chosen in Him before the foundation of the world; and thus they are holy and without blame before the Father in love. His spotless purity is imputed to them, purifying them from their inherent corruption, and making them holy. *His Person is vicarious.* Thus while with their best these adopted sons may not approach to, nor stand before God in their own sinful persons, even after regeneration, the Spirit shows them that they are "accepted in the Beloved." As this wonder of God's wisdom and love is seen in the Spirit's unction, it draws and emboldens the trembling sinner, it fills the mouth with arguments in prayer, it saves him from despair. He knows that persons must be accepted before their offerings;* knows that he himself, as sin-tainted, cannot be accepted. It is the glory of the God-man to be ever pleasing to His Father. "This is My beloved Son, in whom I am well pleased." And this testimony from the excellent glory is not because of Christ Himself, but for the sake of His poor, scattered children, whom the Father in the fulness of time will "gather together in one,"† whom He is well pleased with for His sake.

As this eternal relationship of Christ to His Father is His glory, so it is the pattern of the adoption of God's many sons. The first part, then, of the glory which He has given to His saints is this wonderful, merciful, ineffable relationship of sons to God. It is in Him as their Head that the elect are predestinated to the adoption of children.‡ This is the amazing love and condescension of Christ, that He gives to worms of earth, who in their first head, Adam, became vile sinners, a relationship to His Father after the pattern of His own.

But how can this glory come to *sinful* men? The elect who in common with all men are alienated from God by wicked works, and dead in trespasses and sins, how can they rise into this sweet and holy relationship? The question is of vast importance. For men who are taught the ruin of their nature by the Spirit, who know that a corpse could as soon be made alive by galvanism and sweet by flowers as they could change their natural state and relationship before and to God, must die in black despair if an answer is not given which meets their sad and desperate case. Blessed for ever be the Holy Spirit who has

* Gen^{iv}. 4, 5. † Jno. xii. 28—30. Eph. i. 10. ‡ Eph. i. 5. Rom. viii. 29

given a full answer by Paul, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren;" and, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through DEATH He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Thus through the union of the Son of God and man in Him, and His vicarious death, the whole of the death of the children is abolished. This leads us to,

ii. The gift of the Spirit and eternal life. The Spirit falls from Christ to His members. "As for Me, this is My covenant with them, saith the Lord: My Spirit that is upon Thee, and My words that 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." Is not this indwelling of the Spirit the glory of Christ given to His poor people? But who can speak adequately of it? He gives them His Spirit to be in them a quickening breath, and an earnest of future glory. Thus they are "born of the Spirit,"* and are one then with Jesus in life, or spiritual nature. This life is perfect holiness, and so is pleasing in the eyes of infinite purity. It is therefore a perfect life—can never die—eternal. And being the gift of God in the new covenant it is unlosable: it is in the hand of the Son, to whom power is given "over all flesh, that He should give eternal life to as many" as the Father hath given Him. "He that is joined to the Lord is one Spirit." Christ and His saints have human nature in common, filled with the same life, the same Spirit.† This is the given glory, union, conformity; Head and members, one body; Husband and wife, one spirit. What a change! A sinful man whose foundation is in the dust changed to a son of God, conformed to the image of God's own Son. This is the highest glory our poor nature is capable of.

To this most blessed relationship, and how it is accomplished by Christ, the Holy Ghost is sent to bear witness in the hearts of the children.‡ Under the powerful work of the Spirit as a Spirit of judgment and of burning, the utter ruin, the filthy rags, the death of the old nature, are seen and felt; and self-

* John iii. 5. † 1 Jno. v. 1; Isa. lix. 21; Gal. iv. 6; Rom. viii. 16; 1 Cor. vi. 17; xii. 27
Eph. v. 32. ‡ Heb. x. 15.

despair takes the place of presumptuous confidence, self-
 abhorrence works, and many strong cries go to God out of the
 heart. Thus does He beget in the heart and mouth the confes-
 sion, "Behold, I am vile; what shall I answer Thee? I will
 lay my hand upon my mouth." Such a solemn and heavy sense
 does He put on the heart of God's most holy Majesty that He
 effectually stops the sinner's mouth. Then the Spirit of Christ
 takes of His perfection and shows it to faith; and faith begins
 to see that all the perfection God will have a sinner wear and
 rejoice and shine in through eternity is in and from Christ, in
 and by whom he is made as "pure as He is pure." Paul knew
 a man—himself—in Christ. A great wonder appeared in heaven
 to John, a "woman clothed with the sun."* As the revealer of
 Christ, the Spirit gives an infallible knowledge of Him, a soul-
 transforming view of His glory;† and by that knowledge the
 happy soul is raised up to sit together with Christ in "heavenly
 places," or things. "When Christ who is our life shall appear,
 then shall ye also appear with Him in glory."

Having considered the glory Christ gives to His people relating
 to His *Person*—the glory of sonship by their adoption into His
 Father's family, and of the indwelling of His own Spirit
 and life; let us look at some of His *works* as Redeemer, of
 which He possesses all the glory, and see how He reflects this
 upon His people. And in this view of Him we must carry with
 us the truth that as Redeemer the "Father hath highly exalted
 Him, and given Him a name that is above every name."

1. There is the glory of His *everlasting righteousness*. All the
 honour of an absolute conformity to the law which God required
 Christ yielded. "The Lord is well pleased for His righteousness'
 sake; He will magnify the law and make it honourable."
 "Think not that I am come to destroy the law or the prophets:
 I am not come to destroy, but to fulfil." Thus He "is the end
 of the law for righteousness to every one that believeth." Per-
 fect conformity to God's revealed will in the law thus becomes
 the possession of every believer.‡ He is free from the law by
 obeying it in his Head; it has not power to detain him a
 prisoner, for he owes it not a farthing. As the Spirit bears in on
 the conscience this liberty from the curse through Christ, the
 child of God enters into true freedom. It is a wonder of divine
 love and wisdom that a law-breaker should wear the honour and
 glory of a perfect obedience to the law, should really answer the

* 2 Cor. xii. 2; Rev. xii. 1. † 2 Cor. iii. 17, 18. ‡ Rom. viii. 4.

end of the law, and find the curse which he feared and deserved removed from him. This wonder reveals and sets up free grace, and free grace breaks the dominion of sin, which the law could not do.* Here divine justice smiles on the acquitted sinner, who is without blame. "Doth no man condemn thee? Neither do I." O sweet sentence of love and justice! With what delight has faith in some of our hearts looked on a fulfilled law, seeing therein that salvation is not inconsistent with all its jots and tittles. As God's salvation, Christ is glorious in the eyes of His Father, and He clothes His dear children in that salvation.† Full and free justification by Christ is a heart-melting doctrine, as seen in the Spirit's teaching. For ever justified, for ever without spot in the eye of infinite purity; this is the glory, this the title of a sinner to God's commendation, "Thou art all fair, My love; there is no spot in thee." So does the King greatly desire her beauty, for her clothing is of wrought gold. Her God is her glory, and her boast is in Him.

2. Not only His life of perfect obedience to the law is imputed to His people, but His death as a sacrifice. *Redemption by means of death*, eternal redemption obtained through the offering of Himself to God without spot through the eternal Spirit, is given them. "In whom we have redemption through His blood, even the forgiveness of sins."‡ In this glorious way the Redeemer presents to Himself His people holy and unblamable and unreprouvable, covers them with His infinite merit. And so, when His atoning blood is applied, it fills the soul with the peace of God which passeth all understanding, and makes the sinner the delight and joy of God. The black and awful pit in which the defiled creature groaned is forsaken for the mountain of the house of the Lord, which is established on the top of the mountains and exalted above the hills; the Lord of hosts is seen over them; the power of grace in them makes them strong to overcome their foes; the wine of His love makes them shout for joy, and the blood of sprinkling on their consciences makes them as beautiful as the blood-stained corners of the altar where God smelled and saw the blood of appointed sacrifices.§ O the soaring of those who have "lien among the pots," now that they are made "as the wings of a dove covered with silver, and her feathers with yellow gold!" This is Christ's eternal redemption in its glory given to His people, through His imputed death.

* John viii. 36; Rom. vi. 14. † Isa. xlix. 5, 6. ‡ Col. i. 14; 1 Pet. i. 18-20; Heb. ix. 14, 15. § Zech. ix. 11-15.

But let us see further how the Holy Spirit brings the glory of Christ into the hearts of His people; for all vital religion is His immediate work.

He dwells in the saints as the Spirit of power, and therefore they are strong and do exploits;* they resist the devil; they follow the Lamb; they overcome the world; they walk in the light and have no occasion of stumbling. Would that the experience of this power were more *abiding*. But alas! it is only an occasional experience with many of us—perhaps all. And so the glory which really is in us is obscured; and under the sense of its absence the cry is, “Cast me not away from Thy presence, and take not Thy Holy Spirit from me.” Most mercifully does He return in new acts of love and power. He is not weary of loving poor, foolish, erring, elect sinners. No; He comes again, and gives “power to the faint; and to them that have no might He increaseth strength.” Again they repent and turn to their resting-places, doing as the prodigal son did. Power to cast every care and burden on the Lord is from the Spirit; power to prevail with God and with men, worms of the earth receive;† also to wait for the Lord: “My soul *waiteth* for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.” Finally, from the Spirit proceed those precious graces which adorn the saints, and are in constant conflict with the vile works of the flesh, the body of sin and death, which will be our plague as long as we live. How sweet it is to perceive in our hearts “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law;” also godly diligence, “And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.” All this is called, “Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”‡

Here is a glory given to, put upon and within, God's dear children that the world knows nothing of, that does not appeal to any principle in our fallen nature, that therefore no natural man can receive or believe in. It belongs to that kingdom which is not of this world. It is given by Christ; it is Christ Himself imputed and received by faith. “Arise, shine; for thy light

* Dan. xi. 32. † Gen. xxxii. 28; Heb. xi. ‡ Gal. v. 22; Heb. vi. 11, 12; 2 Peter i. 5—8; Phil. i. 11.

is come, and the glory of the Lord is risen upon thee. The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." It is this glory beaming on the quickened soul that makes our poor, depraved, broken nature so vile and weak in our own eyes.* But the same glory raises up the soul; the sight of the glory as "the bow in the cloud in the day of rain" is like the power of Christ's resurrection, by which the fallen and trembling sinner rises to his knees, stands on his feet still trembling, saying, "Let my Lord speak, for Thou hast strengthened me." And when He lays His right hand on him, saying, "Fear not, I am the first and the last: I am He that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death," all is well. Thus God the Son is with and in His people. Through and in Him the Father dwells in them. By and from Him the Holy Ghost is in them.† Thus is the sweet doctrine of the union of the church with God made known and experienced—the indwelling of the Trinity.

But how far from this doctrine, this indwelling, do we feel at times! How far from it do we wander in our ignorance and carnal affections. How little desire do some of us feel working in us, drawing us after it; and yet at times what strong desires. We know more of death than life; of darkness than light; of distance than nearness; of the presence and influence of the world than the indwelling life, power, and glory of Christ. Sometimes we feel shame, pain, and fear, as we perceive something of the dreadful evil of sin; heartfelt confession of original sin wells up from the painful conviction. We perceive that all our thoughts, designs, and acts are tainted at this springhead; how every forbidden thing is chosen, every commanded thing is turned away from. Not, in the first instance, from external temptation, but from *natural inclination*. Blessed be the ever compassionate Lord Jesus, who condescendingly listens to our confessions, and receives the unutterable groanings which His Spirit works in us. He reveals His own spotlessness and gives it to faith to plead, to the soul for a covering. Here is the door of access, of hope for polluted worms in the "valley of Achor." "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

* Isa. vi. 1-5; Ez. i. 28; Dan. x. 8; Rev. i. 17. † John xiv. 23-26.

say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." By this door, "which shall not be shut at all by day," the vilest sinner who comes with his sin and misery is welcome to the presence, dear to the heart, and pleasing to the eye of the God and Father of our Lord Jesus Christ. Here the beggar's petition succeeds. "For the Father Himself loveth you." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Here is the house of defence to sinners in fear of the days of evil, when the iniquity of their heels compasses them about; the hiding-place from wind and storm of affliction and temptation; the strength of the poor and needy in his distress; the shadow of a great rock in the wilderness. How suitable and drawing does the Spirit make the Incarnate Word to wounded souls! Thus does Christ "draw all men" unto Himself; and thus does faith in Him give victory over the world, death, and the devil.* It is truly blessed to feel the shame, guilt, and banishment we have felt and sorrowed in taken away by the blood of atonement, the corruption of our nature exchanged for the spotlessness of Christ's freely imputed. "They looked unto Him and were lightened; and their faces were not ashamed." All the reasonings of a carnal mind, the objections of a guilty conscience, the workings of a legal disposition, the confusion of ignorance, the power of unbelief, cannot keep out those sweet and glorious rays of Christ. The publican's prayer, the prodigal's return, set forth the power of the light of life—of Christ Himself. He makes the abject, the fallen, as David by giving them the spirit of grace and of supplications, and a sight of Him whom they have pierced.† He calls them to His feet and gives them rest, His rest, His peace, His joy, His glory. O how sweet it is to receive of this goodness which the Lord has prepared for His congregation, with which He refreshes it as with a plentiful rain. In this day of refreshing the fear of drought is taken away as the summer sun dries up surface water. The fountain of this confirming rain is Christ. By Him, as by a river, faith abides. The deeper the conviction of sin, of death in our first head Adam, the more precious is Christ, in whose vicarious death faith fastens. The more we feel the shame of our sin, the more amazing is the love that brings such a cover-

* 1 John v. 4, 5. † Zech xii. 8—10.

ing for justification and glory as His righteousness. In the free communications the Spirit makes from Christ's infiniteness, faith eats His flesh and drinks His blood, and cleaves to the promise, "Because I live, ye shall live also." This is the saints' glory.

We must in conclusion make a few observations on the designed effect of this given glory. It is that the disciples to whom it is given may be one, even as the Father and Son are one. The pattern is infinite, infinite in glory; in its fulness inconceivable. And if the Lord had not given it Himself, it would have been presumption in the saints to have assumed to take it, and imagine that so infinite, so glorious, so eternally harmonious a union could have been set for the shaping and accomplishing of their union with Christ and one another. As we have seen, the oneness of the pattern is in nature. "I and My Father are one." "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." After the pattern of this divine oneness the Lord Jesus wills His brethren to be one: "I in them and Thou in Me." "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee."* This indwelling is the root and source of all godliness, faith, and union in the church. Born of the same Spirit, the saints are animated by one life. So, though widely differing in the measure of their knowledge of self and sin, their faith and entrance into the mystery of Christ, their conflicts and comforts, their prayers and answers, the *nature* of these exercises is the same. There is no schism in the body. In the "divine nature"† which the body of Christ possesses lies its strength, beauty, and likeness to Him. It will outlive evil, corruption, affliction, and opposition, and rise in everlasting triumph and glory with its Head. Here, then, in the midst of their discouraging sight and sense of their own baseness, weakness, and nothingness, may the Lord's dear people rest, hope, and look forward to the promised day when their sun shall no more go down. Neither sin, nor Satan, nor trials, nor time annul God's most condescending marriage-union with them,‡ nor rob them of the glory which by decree He gave them in eternity, and puts upon them by the gift of His Spirit in effectual calling and everlasting glory.§

* 1 Cor. vi. 17; Zech. ii. 10, 11. † 2 Peter i. 4. ‡ Isa. lxiii. 4, 5. § Eph. i. 4; Rom. viii. 30.

Finally, should not this divinely given glory, this consequent union, as revealed to our hearts, therefore, as felt, move us to "endeavour to keep the unity of the Spirit in the bond of peace"? The church has but "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Many exhortations the Holy Ghost has given to His people with respect to their mutual conduct and fellowship. And Christ, in the verse following the one we have taken as the basis of our Address, makes the union of His disciples with one another through His dwelling in them, a testimony to the world of His being sent by His Father. "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." For a deep and rich experience of this given glory, this vital union with God and one another, may the Spirit constrain us to seek by fervent prayer and supplication, both for our own individual cases and "for all saints."

"Brethren, pray for us" in our difficult position. May the year on which we now enter be one of spiritual reviving, good, and prosperity, marked by many love visits to our souls by our heavenly Friend; by much of the "unction from the Holy One, that we may know all things;" by much of the grace of usefulness vouchsafed to us, as we send forth our magazine month by month. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

In conclusion, we desire to acknowledge God's goodness to us in the help He has given us during the six months we have had the care and responsibility of editing this important magazine. Not lightly did we take up the work, not lightly have we carried it on. Conscious of our many shortcomings, we would humbly thank Him who has been our help and made us in some measure sufficient for the task. Also with gratitude we acknowledge the many kindnesses we have received from numerous readers; their letters, too many to answer separately, have cheered and encouraged us much.

It will be observed that we have made several alterations in the printing. We have done away with the large type for the sermon. But to compensate for this the whole of the magazine is leaded; by this the matter is spread and therefore clearer, and so easier to read. The second alteration is putting the

notices of deaths on the page immediately following the Obituary. They can in the future be bound with the magazine. Lastly, we have reverted to the original practice of giving a table of contents on the front page of the wrapper. Thus any particular article can be found at once. We venture to think that the above changes will be appreciated.

THE EDITOR.

A NEW YEAR'S MEDITATION.

To Thee through whose preserving care
 We enter on another year ;
 To Thee, our God, we bring our praise :
 Pardon, accept, and guide our ways.

With Thee no reck'ning is of years ;
 Like to Thyself Thy love appears ;
 O how consoling is the thought
 That Thou art God, and changest not !

Own Thy longsuff'ring, Lord, we must ;
 Thou still rememb'rest we are dust ;
 Thy promise, too, stands good to-day,
 " The righteous *shall* hold on his way."

Though slow of heart to understand
 The " needs-be " for Thy chast'ning hand,
 For this we praise Thee ; 'tis the sign
 That Thou art ours, and we are Thine.

Who shall Thy wondrous acts declare,
 Or tell how great Thy mercies are ?
 " Past finding out " Thy ways we find ;
 But this we *know*, that Thou art *kind*.

As " strangers " then, and " pilgrims " here,
 We'd live in future in Thy fear ;
 Let hope and patience, Lord, abound ;
 From Thee alone our fruits are found.

Let Thy good Spirit guide us hence
 Through all the paths of providence ;
 And teach us more to live to Thee,
 And keep in view eternity.

Oft may a precious Jesus shine
 Into our hearts with light divine,
 Himself revealing—Priest and King,
 Whose praises we delight to sing.

O God the Father, God the Son,
 And God the Spirit, Three in One,
 Above all blessings grant us this,
 Of faith and love a rich increase.

Till time with us shall have an end,
 From every evil, Lord, defend ;
 And when to death a prey we fall,
 Be *Thou* our everlasting all.

Croydon.

ALFRED SMITH.

MANIFOLD MERCIES BESTOWED

ON

GEORG F. TAIGEL.

THESE few particulars of my experience I have written not with a desire of self-exaltation, nor do I seek the applause of men in bringing them to light, but I would rather do it in the spirit of the Psalmist: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." I much admire how John speaks in his first Epistle: That "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life," declare we unto you.

PART I. FROM FREEWILL TO FREE GRACE.

Strict up-bringing in Germany. Guilty fears and first hope in Christ at 10 years of age. First promise on leaving home for England, 1854. Drawn by the name Immanuel. Softening of heart on taking a business in D. St., 1860. Contention against the doctrine of election. Earnest seeking after grace. My salvation revealed, 1862. Further light from Huntington's Works. Spiritual decay. Restored by reading Philpot's Sermons, 1863.

I was brought into this present evil world on July 7th, 1835, at a small town in Germany, called Pfullingen, in Würtemberg. My father did not follow his trade after his marriage, but took to farming, as he had land that would produce enough for his family to live on. I was a weak and sickly child, one out of ten; six of whom died in infancy. I went to school until I was

fourteen; and being of an inquisitive turn of mind, I soon got ahead of many of my schoolfellows. My parents were Lutheran Protestants, and had all their children christened, and kept us in strict accordance with their views. Their conversation was mostly about religion, and I soon learnt how men ought to walk according to the law of God. When very young, I was taught by my parents, parson, and schoolmaster, how God rewards those who follow Him. This reward held before my eyes stirred me up at times to warm wishes that I could follow God. At other times a tremendous hell was presented to my imagination, and so touched my natural feelings and terrified me that I could have wished I was one of my father's fowls, that I might escape the punishment; and sometimes I was so driven about I became altogether indifferent. My sisters, being all older than myself, would tell me of the love of the Saviour, how He loved them that were good. I made several attempts to be good, so that I should be loved of Him; but I could not get on in this. At times I would say to myself at night, "I will be good to-morrow;" and then the following night, "I have not been to-day as I ought to have been, but I will be sure it shall not be so to-morrow." At last I got worn out, and would try no more, but went on the same as my companions for some years; in which time I had many convictions, which all went off in the same way as they came on.

When about ten years old, a circumstance took place which led to a deep conviction and my first lively hope in Jesus. I was out with other boys playing with buttons, and had some notion that as I prayed to God He would favour me, and let me win the buttons from my playmates. But in this I was sorely disappointed, for I lost all I had, and was made a laughingstock by them. This so roused up my angry passions that I began inwardly to curse and swear at God, and studied how to get out the most provoking and wicked words against the Holy Ghost, of which I am ashamed to this day. I had no sooner uttered the words, though only inwardly, when a horrible darkness fell upon me, which I cannot well describe, and a voice kept saying, "You have now committed the unpardonable sin, for which there is no forgiveness in this life, nor in the life to come. For 'all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven.'" It was like a heavy cloud settling upon me. I felt I would have done anything not to have committed this unpardon-

able sin. I envied the fowls in my father's yard, envied everybody, and wished I could be anything but myself. When I forgot myself for a few minutes, the darkness soon returned worse than before. I was in this state several days, and could not take pleasure in anything. My home, my parents, my surroundings, all had lost their charm. O what a fearful thing it is to fall into a hopeless state! But God who is rich in mercy remembered me. I took up the authorized Württemberg hymn-book, and one verse in it came with such power that it took all my fears away. The verse as near as can be translated would be this in English,—

“ My Saviour will sinners receive,
 Whom under their burden of sin
 Nor angel nor man can condole ;
 Who nowhere find rest or any outgate ;
 Shut up in distress—the whole world is too strait.
 Who see the staff broken* and heav'n
 Denied them, and perish'd all hope.
 The city of refuge these open shall see,
 For Jesus, my Saviour, will sinners receive.”

The joy and love I felt when faith was given me to believe these words I cannot describe ; it must be felt by living experience. I had no manner of doubt left ; the guilt which bore me down was taken away. O how glad I was that what I feared I had done was not true. I believe there is no greater torment than to be in a hopeless feeling. How sweet it is to have a hope in God's mercy ! How dreadful to be in the place where hope never comes, where this terrible fire is never quenched, and where their worm dieth not. How unspeakable is the kindness of a merciful God to give us a good hope through our Lord Jesus Christ ; to whom be all power, glory, praise, and worship for ever and ever. Amen. How free is His grace to unworthy me, to spare such a vile wretch ; and not only to save me from my deserts, but to fill my heart with His lovingkindness, which endureth for ever. How my heart swells out in making known His goodness ! no tongue can tell, nor pen describe it. He is all goodness, and His goodness and mercy endureth for ever.

When my schooldays were nearly ended, I was prepared for confirmation with my schoolfellows by the town minister, and was duly confirmed in April, 1849. I was told that now I must take the responsibility off my sponsors, and enter into a covenant

* In Germany the judge breaks a staff before pronouncing sentence of death on a criminal.

with God. I repeated all I had to repeat, but did not trouble much as to the meaning of what I said; but such fear was infused into me by the parson and schoolmaster, with my parents, all united to impress on my mind what a solemn step I was taking, that, whenever afterwards I had to partake of the Lord's Supper, following my father, I trembled from head to foot. In the following week I was sent to a distant relation as apprentice in the baking trade. This proved very hard for me, as I had often to work from two or three o'clock in the morning till past eight in the evening, and had very coarse living; but I was bound for two years, and so had to serve my time. I lived according to the fashion of this world, and strove hard to satisfy the lust of the flesh, the lust of the eyes, and the pride of life. When my conscience was uneasy I would start a reformation, which lasted only a short time; then I was carried away again with the stream, and followed after my fleshly desires.

My apprenticeship being ended, I passed the requisite examination to get a pass from the government, which qualified me to seek employment as a baker in a foreign land. I left my father's house first in March, 1851, and made an attempt in Switzerland; but returned in about six weeks. When I reached home I found things very unpleasant, being taunted everywhere, and made up my mind to go to England. My father objected for some time, but at last gave his consent, finding no open door for me nearer home. I left for England in April, 1854. On the road from my father's house, being at times tried as to my future life, I opened a little pocket Testament, when my eyes fell upon these words: "*O thou of little faith, wherefore dost thou doubt?*" I do not know how to describe the power with which they came; I shall never forget it. The pleasing sensation they gave and the sweet feeling they left so astonished me that I could not make myself out, having heard nothing about the word coming with power. I stood still, and looked round; I did not know what to make of it. Afterwards I tried again and again to bring the sweet feeling back by repeating the words over, but it was in vain; it was not the same as when they dropped in freely, like the rain. They have since been brought to my memory with a sweet recollection, when I have looked back over many years, and seen how good and faithful God has been to His word, when on the brink of despair. He has helped me when I have thought it impossible that I could ever escape.

On the next day, at Cologne, an incident occurred which

caused me great anxiety concerning my ticket money. I entrusted it to a young man where I had stayed the night, who had offered to get my ticket; but hour after hour passed away, and I heard nothing of it. I lifted up my voice to God in secret, and begged Him to have mercy on me. At length he returned, saying the delay was owing to his having had to get the money changed; and I was greatly relieved when I found that my fears were not realized. After waiting two days and nights at Rotterdam, I reached London on Sunday, the 7th of April, at 5 a.m. Being quite alone and not able to understand a word of English, I felt much distressed, and stood about the street not knowing what to do. I had a card to a German master-baker at Limehouse; and on showing this, one of the boatmen took me to the house. The same day I went on to a German lodging-house, where riotous living was going on, and it was very uncomfortable. In a few weeks I obtained employment; but my master sold his business, and in November I returned to the lodging-house. I was constantly drawn away from all that was right; the friends I had were slaves to sin and Satan. I sometimes took part with them; at others, was filled with remorse and shame, and felt a longing after a more sober life. I wished something might turn up to get me away from the place, and that it might be the will of God I should never have to go there again; which came to pass at the end of January, 1855. One day the landlord came in and said to me, "A young man is wanted, will you go?" On seeing the master to know if I would do, he told me to get ready at once and go with him to Bermondsey. I was glad to see myself once more away from Whitechapel. I had been with him about a month, when he informed me that the young man in whose place I was had now come out of the hospital, and therefore he would not want me. I felt grieved at this, but it so happened that his foreman fell out with him, and gave notice to leave. I applied for the place, which after a little hesitation he gave me; and I never had to go to the lodging-house again to stay. I remained there three years. For the first two I thought little about God, and fell so low as sometimes to deny Him.

After I had been with my employer about six or eight months, an attachment sprang up between me and one of his nieces who lived with him; and we soon became husband and wife. I was only 21, and we felt the responsibility of our position; but I had the comforts of a home, instead of only my

bedroom or the lodging-house to go to. I stayed on about eighteen months. One day I found a little book concealed in some rubbish, which was in English. I could make out a few words, and it put me at once in mind of the "Pilgrim's Progress," which I had heard read when I was a little boy. This so riveted me to the book, which was the "Holy War," that notwithstanding the difficulties in the way, I was determined to study and read what I could, with the help of a dictionary. This I did night after night when waiting for the dough to rise, while my fellow-workman would take a nap. When I got to the place where Immanuel appeared in the camp, my very heart yearned within me; having a burning desire that I might be favoured to serve and belong to this glorious Prince. The very mention of His name was sweet to me; and so it is now. But when I had to mix with the world, this feeling wore off.

About April, 1858, I obtained a small shop with some assistance from friends. Here we could only with great carefulness pay our way; and after fifteen months I sold it to get something better. At this point, my late employer asked me to manage his shop; but by the terms he arranged, when the price of bread fell, I lost all I had, besides £80 he held as security. Then I had notice to leave. This was a heavy blow; but just then the market rose and things turned in my favour, which in a few months brought back more than I had lost.

Having now to look for something else, I tried hard to buy the business where I was, which was to be sold; but all doors were shut against me. I had a strong impression to go to the Lutheran church, where I should see a master-baker, and went. After service, the man offered me a shop in D. St. at the price he had given for it, saying he knew how I had been served; and the next day I agreed to take it for £250, a part to be paid by instalments. We had now two children, and had not been there long before my wife was taken ill with an abscess. I had to be in the shop during the day, and in the bakehouse part of the night, as well as attend to my wife. About this time I saw the Lord's hand towards me in providence. The business which I had tried so hard to get, broke, through another shop opening close by; and when I heard of it, it came with surprise, and brought a very solemn feeling over me; for I could see that if I had been in that shop I should have lost all I had, and been turned out penniless. The words followed me, "Despisest thou the riches of His goodness and forbearance and longsuffering; not knowing

that the goodness of God leadeth thee to repentance?" This matter was so sanctified to me, and worked such a repentance towards Him, that it begat an earnest desire to serve the living God, who had watched so carefully over me. I now began in earnest to set about such a reformation as I thought would be pleasing in His sight. I went to church regularly and walked consistently. After going on in this way for some time, I began to think rather highly of myself; but with it all, I felt there was something I wanted, which I had not got. I felt the need of this something under all I did; praying or going to church did not and could not satisfy me. I felt an inward darkness. What it was I wanted I could not tell, but was sure I could not say with certainty I was saved. One day, when on my knees trying to pray, I said, "Dear Saviour." It darted into me like a dagger, "How can you say, 'Dear Saviour'? you do not know Him." On closely examining myself I fell under conviction, and prayed, "O Lord, let me not say those words again, unless I can truly say them." In this state of mind I wrote to Dr. S., my German minister in London. He asked me to come and see him; and when I went, he advised me to surrender myself unconditionally to the grace of God, and prayerfully to read the Epistle to the Romans. I tried to do this; but with all my trying I could not get what I wanted. At times my past sinful life was like a high mountain in the way, and I was much distressed, knowing and feeling my lost estate. I prayed continually, but my prayers were very short. I said, "O Lord, do let me know if there is grace for me." Once when very low I was encouraged by this scripture: "The kings of Israel are merciful kings." I was in this state several months, and heard some Wesleyan and some Church of England ministers. I began to doubt these men, and asked myself this question, "How do I know whether these men are right or not?" Now I was driven to the extreme, and I prayed, "O Lord, I know not where I am. I do not know whether these men are right or not. O Lord, do Thou let me know if there is grace for me."

During the year 1861, I was staunch in the doctrine of free-will, contending for it with much zeal. My mother-in-law said to me one day when we were talking about religion: "Ah! George, if you are not one of the elect, you will not be saved." This so roused up a feeling of indignation that I said, "I believe this doctrine is of the devil." I thought, if this doctrine of election is true, there is not the least chance for me to be saved;

God will not look upon such an individual as I am, full of sin and pollution; but I may have a chance by living a consistent life, and so making amends for past misdeeds." In this state I went on until I realized the following deliverance.

I was at home alone one afternoon, exercised with the same thoughts, "How shall I know if there is grace for me?" and I thought I would kneel down and ask the Lord again to let me know if there was grace for me. Before I could get fairly on my knees, a heavenly light shone like lightning into my heart. In a moment all was light, and I could hear these words said to me, "THE WORK IS DONE; YOU ARE SAVED." This was not a light seen with the bodily eye, nor was the voice heard with the outward ear, but the eye and ear of faith saw and heard them so distinctly that not a shadow of doubt was left, but peace and love towards God filled me; and so great was my joy that I began to sing: "Bless the Lord, O my soul, and all that is within me, bless His holy name, who forgiveth all thine iniquities, who healeth all thy diseases, who crowneth thee with loving-kindness and tender mercies." There was in the twinkling of an eye brought to me what I had been seeking after for months. It came most freely and spontaneously, and opened my eyes experimentally to understand scripture after scripture which was brought to confirm it. This particular scripture came, and and hung on my spirit for days: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." The fulness I could see in it was most remarkable. It was true, "Behold, I make all things new." This also came with great light: "If the Son therefore shall make you free, ye shall be free indeed." I could see that none but the Holy Ghost could apply such power, and deliver from such bondage; and that before we know what bondage is, we must be made free. I could not open my mouth against free grace any more; for I had now realized by living experience, that if the grace of God were not free, I should not have the shadow of a hope. Before this I did not know how to condemn the doctrine enough. But when I felt for myself the exceeding goodness of God, O how it stopped my mouth from boasting! I found that instead of having my desert as a sinner, I was filled with lovingkindness and tender mercy, and could say with love and joy, "O Lord, I am not worthy of the least of all Thy mercies." I could see as clear as noonday, and feel it too, that there was nothing in me that could have induced God to show mercy; for if I had been

left to myself, I never should have submitted to the way and order God has appointed to save His people. It caused much questioning in my soul as to the salvation of others, and at times I felt much perplexed ; but coming home from church one Sunday morning, these words came to me : "Thy will be done." This so settled the point with me that I had no further desire to have it otherwise ; but felt such confidence in the wisdom and goodness of God that from that day to this it has been the joy and comfort of my heart, that God has done all things well. I could now leave the whole world in God's hands, to do with everybody and everything as seemed good unto Him, the only wise and true God, who is

"too wise to err, and O,
Too good to be unkind."

It is this sure foundation, which is my only hope. It is according to His promise : "Behold, I lay in Zion a sure foundation, a precious corner-stone." I could see God in Christ Jesus. He grew so amazingly, and filled me with astonishment ; and I could with a sure faith say, "I know the Lord is risen." The Spirit of truth, whom the world cannot receive, took of the things of Christ, and revealed them unto me.

A man like myself, who was brought up to believe that the doctrines of grace are wrong—that it is the person's own fault if he is not saved, he possesses a perfect hatred to be saved by grace. But when I fell exhausted, and felt there was no soundness from the top of my head to the sole of my foot ; and instead of being sent to hell, was taken up and made to realize the salvation of God ; with what unspeakable love did my soul embrace the doctrine of free, unmerited grace, which came like a refreshing shower, freely by the mercy of God. I had at times sweet access to Him in prayer, which made me desire to pray more ; for I had many suitable answers to my prayers. I felt I could say, with Bunyan, that I had as much trouble to fix my heart on earthly things as I have now sometimes to fix it on heavenly things.

While this enjoyment lasted, I began to look about to find preachers who could speak to me of these things. One of the first things I did was to write again to Dr. S., to whom I had been for advice in my trouble. I told him of my happy state of mind, and the comfort I felt from some texts of Scripture, especially this : "By grace ye are saved," &c. His answer convinced me that he was a stranger to my experience. As

near as I can recollect, he wrote thus: "You have chosen a proper verse for your guide and instruction." This fell like cold water upon my heart now warm with the love of God. I kept on going to hear him, but could not get anything; and I heard several ministers; some German, some Wesleyan, and some of the Church of England. At this time, on telling a woman who sometimes came into my shop a little of my exercises, she lent me some of Huntington's works, which proved an inestimable treasure to me. I had never seen the Word of God in the light he put it in; and now, knowing from experience that he was right, I valued no books like his, next the Bible. The "Arminian Skeleton" I read with such relish I could have eaten the book. I never in all my life read anything with such delight. I began to inquire after preachers of Huntington's sort, and the same person told me there would be a good man preaching at St. Mark's Schoolroom, Kennington. I went one week evening; and here for the first time did I hear a minister speak of the feelings which were so sweetly realized by me; for he spoke of the lovingkindness and tenderness of a gracious God, and how it was manifestly felt by those who were made real partakers of it. I could understand and follow him right through his sermon. He said, "There are some of you, no doubt, who know a time when, as it were, the Lord passed by you, and took you up in His arms, and kissed you with the kisses of His lips." Now this man's preaching so fastened on me that I could no longer sit under any I had heard before. His name was Geo. Doudney. He was only a short time in London, in May, 1862. When he had gone, I was persuaded by the same person to hear Mr. W. He was clear in the doctrines of election and predestination, and warm against the doctrine of a millennium, which pleased me much. I was at first so taken with him and some of the people that I asked him to baptize me; which he did, with many others. But I soon found his ministry not to edification; for if the sanctifying power of the Holy Ghost is not with the doctrine, it will lead to this: "I believe I am saved; therefore nothing can hurt me;" which I have since proved to be the most dangerous ground to be on. I am sure of this, wherever the grace of God appears to a man, it will lead him "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world." After those subjects mentioned were exhausted, having heard all Mr. W. had to say, I felt very barren and dry. Being very young in the

way, I did not think the fault was on the minister's side, but blamed myself. A prayerless spirit came over me, temptations came in fast on every side, and on Sundays I could get nothing. I was made to feel the lust of the flesh, the lust of the eyes, and the pride of life; and temptations and opportunities meeting, I did not escape without hurt. I found the law of sin in my members too strong for me; but God who is rich in mercy did not leave me to be tempted above what I was able to bear, but made a way for my escape. I felt, at one time, so distressed while labouring under guilt, that I thought it would be better for me to jump out of the window, and put an end to my existence. Sometimes I went about wringing my hands in the agony of my mind, not knowing what to do, when I remembered the sweetness I once had, and now felt nothing but darkness and bondage.

When temporal things went more smoothly, I became careless and forgot God; but when troubles came, I poured out my heart and soul before Him. I heard Mr. W. about eighteen months, until one day the woman who directed me to him, having a collecting card, asked to go with me to a friend of mine. I agreed; and while there, Mr. Gunner, a gospel minister, came in for some bread, and said, "This is a thing I have not done for the last fifteen years." When he knew where that person came from, he remarked: "By the doctrines preached there, no man will be saved." I asked him who he thought preached the truth. He said, "Mr. Philpot is one of the most spiritual preachers of the day;" which gave me a great longing to see some of his sermons. After more conversation we left; and I began to think how I might procure some. When I got home, I went into my shop, to serve an old lady. She said to me quite voluntarily, "I am reading such a nice little book; it is 'Philpot's Sermons.'" I asked her if she would lend it me when she had done with it. She said, "Yes," and went home. She had not been gone five minutes before she brought the book and left it with me. It contained six sermons, preached at Eden Street chapel. While I was reading the second sermon, it appeared to me as if I was led back again to the road I had lost. The text was, "If Thy presence go not with me, carry us not up hence." The light and life which flowed into my soul in reading this, I shall remember as long as I live. Mr. Philpot spoke of Moses, who had a greater experience than any professor in our days, yet was not satisfied with anything less than the presence

of God. Seeing Moses had these same desires, it strengthened my faith very much, and encouraged me to seek and to knock; and blessed be the name of my covenant-keeping God, He let me find again the light of His countenance, and opened mercy's door to my knocking.

When I look over the whole affair, and see how by my going to hear Mr. W., and finding nothing, he led me to speak to Mr. Gunner; and how he directed me through Mr. Gunner's conversation to look for Philpot's sermons; and then this old lady, whom I had seen scores of times, but never had anything to say to her or she to me, how He sent her into my shop to speak in a voluntary way about those sermons—it is marvellous in my eyes. It is quite like the case of the eunuch, who was sitting in his chariot, when Philip was directed to go to the chariot and speak to him. O how unspeakably great is the watchful care that God has had over me at all times! I have no words to describe His goodness and mercy to one so unworthy.

(To be continued.)

ONLY ONE GUIDE.

(1 JOHN ii. 27.)

DEAR Sir,—I owe you an apology for my delay in replying to your letter; but various circumstances have concurred to prevent my answering it. And now that I have undertaken to send you a few lines in reply, I must fairly confess I hardly know what answer to give.

When we are in trouble and perplexity about divine matters, we often desire the counsel and advice of friends, especially of those whom we think to be established in the ways of truth. But we find after a time that to lean upon them is like leaning upon a broken reed, which only runs into the hand and pierces it. Every part and particle of divine truth we have to learn for ourselves experimentally, in order that we may really know it. This is particularly the case in sitting under the ministry of the Word. Every child of God has to prove for himself the ground on which he stands; and generally speaking, he must be deeply and for a long time tried before he can come to a right judgment. He will have to compare the ministry which he hears with the work of God upon his soul as well as with the Word of truth. He will also have to watch and see what power and savour, unction or dew, rest upon the word which he hears. If his soul

be alive and lively in the things of God, he will soon find what the ministry is ; and though for a time he may think the fault is all in himself, yet when he finds no power or unction under the ministry, and that it rather starves his soul than feeds it, rather draws up and dries the dew upon his soul than communicates it, he gradually learns that whatever that ministry may be in itself, or whatever it may be to others, it is but a dry breast to him.

I do not wish, considering my position, to express any opinion about Mr. — or his ministry. Yet I cannot but think that there is a great deal of truth in what you say, that there is no separation or discrimination in his ministry, and that it is more like head notions than an experimental knowledge of the truth. What the man is in himself I must leave. One thing, however, I do know, which is, that he holds very serious error upon the subject of the eternal Sonship of Christ, and has used, what I may call, some awful expressions about it ; for instance, such as saying that the doctrine of eternal generation was from beneath. Mr. Gunner, under whom you now sit, is a man sound in the truth, and has been taught it experimentally, so that I hope his word may be blessed to your soul.

Yours sincerely for truth's sake,

To Mr. G. F. Taigel.

J. C. PHILPOT.

Stamford, May 25th, 1864.

CHRIST ALL AND IN ALL.

DEAR Sister in the bond of eternal love,—Grace, mercy, and peace be with you, through our Lord Jesus Christ. It can come to us in no other way. No. Take away the Lord Jesus, and we are, every one, for ever undone. Without Him there is no reconciliation with God, and so neither friendship nor sonship. We could only have to do with an absolute God, a God out of Christ ; and out of Christ He is a consuming fire. Not one of us could stand before Him. We could only appear in the first-Adam image, and that God despises. If we have no Christ, we can have no Comforter in the Holy Ghost. "But God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And in this God is glorified. It was for His own glory, as well as the salvation of His church. Both stood in the covenant of life and peace, as we find by reading the 17th of John. But God's glory stands first, for His perfections must

be brought into harmony with the salvation of sinners. And in this God is glorified by His dear Son: "I have glorified Thee on the earth; I have finished the work Thou gavest Me to do." The Holy Ghost glorifies Christ when He shows this finished and glorious work. "He shall glorify Me," says Christ, "for He shall receive of Mine, and shall show it unto you." A faith's view of this glorious work, finished by this glorious Person by His obedience, suffering, and death; and of the Father's glorifying Christ by raising Him from the dead, and setting Him at His own right hand, where He ever lives to make intercession for us, makes us rejoice in hope of the glory of God: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." It is here that we glorify our heavenly Father, and that both in our bodies and in our spirits. For a sinner that is brought here has a tender conscience, and a desire to live in the fear of the Lord, and to do the things that are pleasing to Him. But we find that we have a contrary principle within us, striving for the mastery, so that when we would do good evil is present with us: thus we learn that we are entirely dependent upon God's good Spirit to renew, strengthen, and carry on the work begun. We are thus led that we may set up no strange gods, nor rob our only Lord God and Saviour of His glory.

It is a lesson that God teaches all His elect, that they may know that God's Word gives a true account of them; it stains all their glory, and fits them for and endears the Lord Jesus to them. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."

And now then, Mary, as we have tried looking into our own hearts, and have found them what God's Word tells us they are, let us try looking to Jesus, who is an eternal excellency to many generations. By looking to Him we are transformed "into the same image from glory to glory, even as by the Spirit of the Lord." And by this we are raised from the dunghill, and set among princes, even the princes of His people. Here we have rest and peace; our sins are all gone, and our accusers silenced; we speak of God's power, and tell of His glory.

Yours affectionately, THOS. AND MARY RUDD.

Rennibue, March 5th, 1882.

CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM THE "SAINTS' KNOWLEDGE OF CHRIST'S LOVE,"
BY JOHN BUNYAN.

WE come now more particularly to speak of the knowledge of the love of Christ: we have spoken of the *love* of Christ; and of the *exceeding greatness* of it; and now we come,

THIRD, To speak of the *knowledge* of it; that is to say, we will show,

WHAT KNOWLEDGE OF CHRIST'S LOVE IS ATTAINABLE IN THIS WORLD, under these three heads. As to this, *First*, It may be known as to the nature of it. *Second*, It may be known in many of the degrees of it. *Third*, But the greatest knowledge that we can have of it here, is to know that it passes knowledge.

First, We may know it in the *nature* of it. That is, that it is love *free, divine, heavenly, everlasting, incorruptible*. And this no love is but the love of Christ; all other love is either love corruptible, transient, mixed, or earthly. It is *divine*, for 'tis the love of the holy nature of God. It is *heavenly*, for that it is from above; it is *everlasting*, for that it has no end; it is *immortal*, for that there is not the appearance of corruptibleness in it, or likelihood of decay.

This is general knowledge, and this is common among the saints, at leastwise in the notion of it. Though I confess it is hard in time of temptation practically to hold fast the soul to all these things. But, as I have said already, this love of Christ *must* be such, because love in the root of it, is essential to His nature; as also I have proved now, as is the root, such are the branches; and as is the spring, such are the streams, unless the channels in which these streams do run should be corrupted, and so defile it; but I know no channels through which this love of Christ is conveyed unto us, but those made in His *side*, His *hands*, and His *feet*, &c. Or those gracious promises that dropt like honey from His holy lips, in the days of His love in which He spake them; and seeing His love is conveyed to us as through those channels, and so by the conduit of the holy and blessed Spirit of God to our hearts, it cannot be said that it should hitherto be corrupted. I know the *cisterns*, to wit, our hearts, into which it is conveyed, are unclean, and may take away much, through the damp that they may put upon it, of the native savour and sweetness thereof. I know also that there are those who tread down, and muddy those streams with their

feet ; but yet neither the love, nor the channels in which it runs, should bear the blame of this. And I hope those that are saints indeed will not only be preserved to eternal life, but nourished with this that is incorruptible unto the day of Christ.

I told you before that in the hour of temptation it will be hard for the soul to hold fast to these things ; that is, to the true definition of this love ; for then, or at such seasons, it will not be admitted that the love of Christ is neither transient nor mixed ; but we count that we cannot be loved long, unless something better than yet we see in us be found there, as an inducement to Christ to love, and to continue to love our poor souls. But these the Christian at length gets over ; for he sees, by experience, he hath no such inducement ; also, that Christ loves freely, and not for, or because of such poor, silly, imaginary enticements. Thus therefore the love of Christ may be known, that is, in the nature of it ; it *may*, I say, but not easily. For this knowledge is neither easily got, though got, nor easily retained, though retained. There is nothing that Satan setteth himself more against than the breaking forth of the love of Christ in its own proper *native* lustre. For he knows it destroys his kingdom, which standeth in profaneness, in errors and delusions, the only destruction of which is the knowledge of this love of Christ. What mean those swarms of opinions that are in the world ? what is the reason that some are carried about as clouds with a tempest ? what mean men's waverings, men's changing and interchanging truth for error, and one error for another ? Why, this is the thing, the devil is in it. This work is his, and he makes this a-do, to make a dust ; and a dust to darken the light of the gospel withal. And if he once attaineth to that, then farewell the true knowledge of the love of Christ. . . .

Secondly, As the love of Christ may be known in the *nature* of it, so it may be known in many *degrees* of it. That which is knowable admits of degrees of knowledge ; the love of Christ is knowable. Again, that which is not possible to be known to the utmost, is to be known, we know not how much ; and therefore they that seek to know it should never be contented or satisfied, to what degree of the knowledge of it soever they attain ; but still should be reaching forward, because there is more to be known of it before them. "Brethren," said Paul, "I count not myself to have apprehended (that is to the utmost) ; but *this* one thing *I do*, forgetting those things which are behind, and reach-

ing forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."

I might here discourse of many things, since I am upon this head of reaching after the knowledge of the love of Christ in many of the degrees of it. But I shall content myself with few.

1. He that would know the love of Christ in several degrees of it, must begin at His person, for in Him *dwells* all the treasures of wisdom and knowledge. Nay, more; in Him are hid all the treasures of wisdom and knowledge. In Him, that is, in His Person: for, for the godhead of Christ and our nature to be united in one person is the highest mystery, and the first appearance of the love of Christ by Himself to the world. Here, I say, *lie* hid the treasures of wisdom, and here, to the world, *spring* forth the riches of His love. That the eternal Word, for the salvation of sinners, should come down from heaven and be made flesh, is an act of such condescension, a discovery of such love, that can never to the full be found out. Only here we may see, love in Him was deep, was broad, was long, and high; let us therefore first begin here to learn to know the love of Christ in the high degrees thereof.

(1.) Here, in the first place, we perceive love, in that the *human* nature, the nature of man, not of angels, is taken into union with God. Whoso could consider this as it is possible for it to be considered, would stand amazed till he died with wonder. By this very act of the heavenly wisdom, we have an unconceivable pledge of the love of Christ to man; for in that He hath taken into union with Himself our *nature*, what doth it signify, but that He intendeth to take into union with Himself our persons? For, for this very purpose did He assume our nature. Wherefore we read that in the flesh He took upon Him, in *that* flesh He died for us, the just for the unjust, that He might bring us to God.

(2.) As He was made *flesh*, so, as was said afore, He became a public or common person for us; and hereby is perceived another degree of His love; undertaking to do for His what was not possible they should do for themselves, perfecting of righteousness to the very end of the law, and doing for us, to the reconciling of us unto His Father and Himself.

(3.) Herein also we may attain to another degree of knowledge of His love, by understanding that He has conquered, and so disabled our foes, that they cannot now accomplish their

designed enmity upon us; but that when Satan, death, the grave, and sin have done to His people whatever can by them be done, we shall be still more than conquerors (though on our side be many disadvantages), through Him that has loved us, over them.

(4.) By this also we may yet see more of His love, in that as a forerunner He is gone into heaven to take possession thereof for us; there to make ready, and to prepare for us our summer-houses, our mansions, dwelling-places. As if we were the *lords* and *He* the *servant*! Oh this love!

(5.) Also we may see another degree of His love in this, that *now* in His absence, He has sent the third Person in the Trinity to supply His place as another comforter of us, that we may not think He has forgot us, not be left destitute of a revealer of truth unto us. Yea, He has sent Him to fortify our spirits, and to strengthen us under all adversity, and against our enemies of what account or degree soever.

(6.) In this also we may see yet more of the love of Christ, in that, though He is in heaven and we on earth, nothing can happen to His people to hurt them, but He *feels* it, is *touched* with it, and *counteth* it as done unto Himself: yea, *sympathizes* with them, and is afflicted and grieved in their griefs and their afflictions.

(7.) Another thing by which also yet more of the love of Christ is made manifest, and so may by us be known, is this: He is now, and has been ever since His ascension into glory, laying out Himself as High Priest for us, that by the improving* of His merits before the throne of grace, in way of intercession, He might preserve us from the ruins that our daily infirmities would bring upon us; yea, and make our persons and performances acceptable in His Father's sight.

(8.) We also see yet more of His love by this, that He will have us where Himself is, that we may behold and be partakers of His glory. . . .

Thirdly, But the greatest attainment that as to the understanding of the love of Christ we can arrive to here, is to *know* that it passes *knowledge*: *And to know the love of Christ that passeth knowledge.* This truth discovereth itself,

1. By the text itself; for the Apostle here, in this prayer of his for the Ephesians, doth not only desire that they may know,

* "Improving," not in quality but by extending the benefits, employing to good purpose, turning to profitable account.—ED.

but describeth that thing which he prays they may know, by this term, *It passeth knowledge*. And to know the love of Christ which passeth knowledge. As our reason and carnal imagination will be rudely and unduly tampering with any thing of Christ, so more especially with the love and kindness of Christ: judging and concluding that just such it is, and none other, as may be apprehended by them; yea, and will have a belief that just so and no otherwise are the dimensions of this love; nor can it save beyond our carnal conceptions of it. Saying to the soul as Pharaoh once did to Israel in another case: "Let the Lord be so with you, as I shall" (judge it meet He should) "let you go." We think Christ loves us no more than we do think He can, and so conclude that His love is such as may by us be comprehended, or known to the utmost bounds thereof. But these are false conceptions, and this love of Christ that we think is such is indeed none of the love of Christ, but a false image thereof set before our eyes. I speak not now of weak knowledge, but of foolish and bold conclusions. A man through unbelief may think that Christ has no love for him, and yet Christ may love him with a love that passeth knowledge. But when men in the common course of their profession will be always terminating here, that they know how, and how far Christ can love, and will thence be bold to conclude of their own safety, and of the loss and ruin of all that are not in the same notions, opinions, formalities, or judgments as they; this is the worst and greatest of all. The text, therefore, to rectify those false and erroneous conclusions, says, *It is a love that passeth knowledge*. . . . But to show you some of the advantages that will come to us by knowing that the love of Christ passeth knowledge:

(1.) By knowing of this a child of God has in *reserve* for himself, at a day when all that he otherwise knows may be taken from him through the power of temptation. Sometimes a good man may be so put to it that all he knows comprehensively may be taken from him: to wit, the knowledge of the truth of his faith, or that he has the grace of God in him, or the like; this I say may be taken from him. Now if at this time *he knows the love of Christ that passeth knowledge*, he knows a way in all probability to be recovered again. For if Christ Jesus loves with a love that passeth knowledge: then saith the soul that is thus in the dark, He may love me yet for ought I know, for I know that He loves with a love that passeth knowledge; and

therefore I will not utterly despond. Yea, if Satan should attempt to question whether ever Christ Jesus will look upon me or no, the answer is, if I know the love that passes knowledge, But He may look upon me (O Satan), yea, and love and save me too, for ought I poor sinner know; for He loves with a love that passeth knowledge. If I be fallen into sin that lies hard upon me, and my conscience fears that for this there is no forgiveness, the help for a stay from utter despair is at hand: But there may, say I, for Christ loves with a love that passeth knowledge. If Satan would dissuade me from praying to God, by suggesting as if Christ would not regard the stammering and chattering prayer of mine, the answer is ready, But He may regard for ought I know; for He loves with a love that passeth knowledge. If the tempter doth suggest that thy trials, and troubles, and afflictions, are so many that it is to be thought thou shalt never get beyond them, the answer is near, But for ought we know, Christ may carry me through them all, for He loves with a love that passeth knowledge. Thus, I say, is relief at hand, and a help in reserve for the tempted, let their temptations be what they will. This, therefore, is the weapon that will baffle the devil when all other weapons fail: For ought I know Christ may save me, for He loves with a love that passeth knowledge. Yea, suppose he should drive me to the worst of fears, and that is, to doubt that I neither have nor shall have for ever the grace of God in my soul. The answer is at hand, But I have or may have it, for Christ loves with a love that passeth knowledge. Thus, therefore, you may see that in this prayer of Paul there is a great deal of good. He prays, when he prays that we might know the love of Christ that passeth knowledge, that we may have a help at hand, and relief against all the horrible temptations of the devil. For this is a help at hand, a help that is ready to fall in with us, if there be yet remaining with us but the least grain of right reasoning according to the nature of things. For if it be objected against a man that he is poor, because he has but a groat in his pocket, yet if he has an unknown deal of money in his trunks, how easy it is for him to recover himself from that slander by returning the knowledge of what he has upon the objector. This is the case, and thus it is and will be with them that know the love of Christ that passeth knowledge. Wherefore,

(2.) By this knowledge room is made for a Christian, and

liberty is ministered unto him, to turn himself every way in all spiritual things. This is the Christian's Rehoboth, that well for which the Philistines have no heart to strive, and that which will cause that we be fruitful in the land.

If Christians know not with this knowledge, they walk in the world as if they were *pinioned*; or as if fetters were hanged on their heels. But this enlarges their steps under them; by the knowledge of *this* love they may walk at liberty, and their steps shall not be straitened. This is that which Solomon intends when he saith, "Get wisdom, and get understanding." Then "when thou goest, thy steps shall not be straitened, and when thou runnest thou shalt not stumble." A man that has only from hand to mouth, is oft put to it to know how to use his penny, and comes off also, many times, but with an hungry belly; but he that has not only that but always over and to spare, he is more at liberty, and can live in fulness, and far more like a gentleman. There is a man has a cistern, and that is full of water; there is another also that has his cistern full, and withal, his spring in his yard; but a great drought is upon the land in which they dwell: I would now know which of these two has the most advantage to live in his own mind at liberty, without fear of wanting water? Why, this is the case in hand. There is a Christian that knows Christ in all those degrees of His love that are knowable, but he knoweth Christ nothing in His love that passeth knowledge. There is another Christian, and he knows Christ as the first, but withal, he also knows Him as to His love that passeth knowledge. Pray now tell me, which of these two is likeliest to live most like a Christian, that is, like a spiritual prince, and like him that possesseth all things? which has most advantage to live in godly largeness of heart, and is most at liberty in his mind? which of these two has the greatest advantage to believe, and the greatest engagements laid upon him to love the Lord Jesus? which of these has also most in readiness to resist the wiles of the devil, and to subdue the power and prevalency of corruptions? 'Tis *this* that makes men fathers in Christianity. "I write unto you, fathers, because ye have known; . . . I have written unto you, fathers, because ye have known." Why, have not others known? Not so as the fathers. The fathers have *known* and *known*. They have known the love of Christ in those degrees of love which are *knowable*, and have also known the love of Christ to be such which *passeth knowledge*. In my Father's

house is bread enough and to spare, was that that fetched the prodigal home. And when Moses would speak an endless all to Israel, for the comfort and stay of their souls, he calls their God, "The fountain of Jacob upon a land of corn and wine."

NOTES OF CONVERSATIONS WITH MRS. COBBY,
WHO WAS FOR 34 YEARS A BATHING GUIDE, AND IN THE YEAR
1850 THE PROPRIETOR OF ALL THE BATHING MACHINES AT
HASTINGS.

BY THE LATE MR. SPENCE, OF HERTFORD.

IN the year 1811, when the comet appeared, I thought it would set fire to the earth, and we should all be burnt. This dread was continually on my mind, and I used to look up to the comet every evening; and it appeared to me as if the trail of it became longer and longer, and would soon reach us to burn us up. I felt that I was not fit to die, and became restless and miserable. One night as I was looking out of the window, a breath of air seemed to blow on my face, and a voice sounded within me, saying these words, "Sinner, I will take thee out of the world." I awoke my husband, and told him I believed some of us would soon die, perhaps one of the children, but more likely myself. I was near my confinement at the time, and thought I should die after it, but I was preserved. After this my trouble of mind greatly increased, and continued for four years, during part of which time I tried to get relief by diligent attendance at church; but never heard anything there, or from the clergyman and religious people that visited me, that ever reached my case. I was too great a sinner for them. They would have set me to work *for* life, instead of working *from* life. I used to wander out of a night oftentimes, and shut myself in a bathing machine to get alone, as I thought the Lord would hear me then; but I was dreadfully harassed by the enemy at such times. When I would speak in prayer I was so tempted to speak blasphemously that I was obliged to put my hand upon my mouth, and to refrain from speaking good words lest the evil ones should come out. I thought that a bed was too good for me to lie upon; so I used to fetch trusses of straw into the house and lie upon them. The ladies whom I had been accustomed to bathe were very kind to me, and sent their doctors, and gave me many good books, as they called them; but it was all in vain. The Lord

would not suffer me to be healed in that way. At length it was decided to send me into the country away from my family for a time; and I went accordingly, taking with me one of the books given me, "The Whole Duty of Man." This book I thought was to show me the way of salvation, and I kept it in my bosom, and read it as I went along the road. It said I was to have a great many things and do a great many things, none of which I had or could do; and as I was passing a wood, I threw the book into it. This is what became of "The Whole Duty of Man," and I do not think I could have done anything better with it. I was brought back again to my family, but still could not attend to my household duties, and was generally considered to be crazed. Some thought I had committed some dreadful outward sin, which had brought on my distress of mind. Many told me to pray, but they knew not that I could not pray; though I did indeed desire to pray. I could only say, "Lord, wilt Thou permit me to pray?" The Lord did not leave me entirely without helps during this time. One night I was looking at the stars, and the clouds passing over them, and I said, "Lord, wilt Thou make me in Thy sight as one of the dimmest of those stars?" and a voice seemed to answer me, "Thou dost shine in My eyes brighter than many stars." At another time I was looking at the posts on the beach when there was a heavy sea which carried away the large posts; and I saw the smaller ones bend, but they were not carried away. While I was wondering at this, a voice within me said, "They are driven into a rock, and therefore cannot be removed; and you are founded on the same." The next morning I found that these posts were set in places prepared for them like a rock. These things a little encouraged me; but still I felt that I could not pray, and that there was no hope for me without prayer. I knew the word which says, "I will yet for this be enquired of by the house of Israel, to do it for them." Oh, I would have given a thousand worlds if I had them for one small hope in my soul.

I had a daughter who was in the service of a lady that attended Mr. Fenner's ministry, and took her there. This was while I was in my great trouble; and my daughter wished me to go, for she said Mr. Fenner spoke of the same things I did. Then I went; and the first sermon I heard seemed altogether about me, so that I thought the rest of the people would have gone out, because they must have known it was all meant for me. I said to my daughter afterwards that she ought not to

have told Mr. Fenner all about me, and I wondered who had paid him to preach to me. My daughter told me she had never spoken to Mr. Fenner in her life. I then resolved to keep to myself all that I felt during the week, and went again the next Sunday. Then I heard all that I had done, and my whole heart seemed laid open before me. Mr. Fenner also said, "Perhaps some of you are keeping your own feelings close that none may know them; but the Lord knows them, and how to send a word to suit them." I believed that he was a minister of Christ; for none ever spoke to my case as he did. I am now assured that he is a true minister, for the word that he speaks comes to me with power, and I go to the chapel to hear what the Lord has to say to me. I have continued with Mr. Fenner more than 35 years, and never desired to change; and though I have been often reproached with having left the church, I never feel that I have done so, for surely that is the church where the truth is preached.

At the end of four years I was attending to my household work one morning, and my husband said to me, "I think you are getting better;" but I said, "I am no better within." I was then saying, as I swept the hearth, "Lord, do permit me to pray; do permit me to ask for Thy mercy," when a voice spoke powerfully on my heart, "*I will save thee for Mine own Name's sake.*" "What," I said, "though I cannot pray?" The words were repeated three times. Then I saw that it was for His own Name's sake, and not for my prayers; and I had a most joyful day indeed. This was the first word that I ever felt brought home to me with power, and it delivered me from my distress.

I have had many afflictions in my family, having buried five children, and two of their deaths were sudden. My youngest son was considered the finest man in Hastings, and was killed at the age of 21. I lost two of them in three days. I made idols of my children; then the Lord took some of them away. When the last of the five was buried, I was brought down so low that I believe if the Lord had said, "I will now take your husband and the rest of your children," I should have said, "Thy will be done;" and I have thought it was like the widow's oil which stayed when there were no more empty vessels. So the Lord stayed His hand from that time, and I have lost no children since.

I was servant to the Company who possessed all the bathing-

machines in Hastings for several years, and it became a grief to me to be obliged to bathe people on a Sunday morning so that I could hardly get to chapel. At length the Company let the machines to me, and I bargained that I should use them as I pleased, and immediately left off Sunday bathing. And although the Company opposed me in this matter, and took all they could away from me, yet they never succeeded in it, but afterwards sold me all their machines; and now there are none in Hastings except mine.

My husband got on very badly with his business as a fisherman, and the Lord has been pleased to send us our bread by my business, so that my husband does not oppose me in regard to religion, though he cannot see why I cleave to Mr. Fenner's ministry; for he has no eyes to see the truth. I have always felt desirous to do what I could for the support of the chapel since I have attended there. I began with supplying the sand which used to be put on the floor every week; and I have always found that, whatever I did for that cause, I was not the poorer for it. I love to see others come to hear the truth. Some come in a morning, and are gone somewhere else in the afternoon; but when they come again I feel a desire to pray for them, that the Lord would show them His word; and I would gladly encourage every seeking soul. "The Lord knoweth them that are His," therefore it is impossible that any should be finally drawn away from Him. I used to think I should be torn in pieces many times; but I now see that it could not be, for the "Lord knoweth them that are His."

When I got my first great comfort, it lasted with me nine months; and during that time I never had one doubt of my state. I seemed to lie down to rest at night in the arms of Jesus, and I could say, "Stir not up, nor awake my love till He please." I then said to myself, "I never will doubt of the Lord's mercy to me any more." But after that period I lost all my comfort, and was brought into such darkness that I thought all my hope had been a delusion. My youngest son was very kind to me, and tried to encourage me again to hope. He took me out once to show me the new buildings and fine prospect from the hill, and I said, "All these things are to be burnt up, and I shall be burnt up with them." He said to me, "If the Lord had meant to destroy you, He would not have showed you such things as He has. At one time you would have blamed us as much for casting a doubt on your state as you now do for speaking of your

hope." By slow degrees I was brought back again to light and hope, by looking at the things the Lord had done for me; and He strengthened my faith in His work, so that I could see it stood fast; and He would have me to walk by faith and not by sight. Many times when I have been cast down since, I have been obliged to look back to what the Lord has done, and to say, "Lord, didst Thou not say Thou wouldst save me for Thine own Name's sake?" and I have found sweet revivals in this way. When I go to chapel, I sometimes sit under His shadow with great delight, and His fruit is sweet to my taste; for I find a word come to my heart and refresh me.

In my great trouble the Lord took away all my little property. We lost two fishing-boats, which were both swept away by one wave, and all perished that were on board except my son, who was saved. The boats were worth £160. The Lord will teach His people to trust to Him alone, and I can truly say He has restored to me fourfold. He enabled us to purchase several bathing machines, and afterwards to buy the business of the Company, with all their machines, which cost upwards of £1,700, and is all paid off; also to build the house in which we reside. The business gives employment to nearly all my family. I have great cause indeed to speak of His goodness to me in all ways.

The Lord makes His people to feel the value of their souls; and when this takes place, and they cannot find a hope, their distress comes upon them; but when the Lord appears for them, they can praise Him, and say, as I do, that He has led them the right way; and all their exercises are to teach them to live by faith on the Son of God. Many years ago I occupied a cottage on the beach which the owner offered to sell me for £45; but my husband would not let me buy it, though I had saved up £30. But he took this money, and it was laid out in his fishing-boats, and all lost. I have lived to see that same cottage sold for upwards of £1,300. The world would say I lost a great advantage there, but I can now see that I gained greatly; for if I had obtained property that way I should have thought it was by my own wisdom; but the Lord stripped me of everything, to show us that His hand has brought all that we now possess.

Nothing renders us so like unto God as our love unto Jesus Christ, for He is the principal object of His love: in Him doth His soul rest; in Him is He always well pleased.—*Own.*

GUIDE ME.

GUIDE me, O Thou great Jehovah!
 Pilgrim through this barren land;
 I am weak, but Thou art mighty;
 Hold me with Thy powerful hand;
 Bread of heaven,
 Feed me now and evermore.

Open Thou the crystal fountain,
 Whence the healing streams do flow;
 Let the fiery, cloudy pillar
 Lead me all my journey through;
 Strong Deliverer,
 Be Thou still my strength and shield.

When I tread the verge of Jordan,
 Bid my anxious fears subside;
 Death of deaths, and hell's Destruction,
 Land me safe on Canaan's side;
 Songs of praises
 I will ever give to Thee.

* Musing on my habitation,
 Musing on my heavenly home,
 Fills my soul with holy longing;
 Come, my Jesus, quickly come.
 Vanity in all I see;
 Lord, I long to be with Thee. W.

REVIEW.

ANSWERS TO INQUIRIES in the "Gospel Standard" (1850—1866). By J. C. Philpot. London: Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E.C. Price 3s. 6d., postage 4d. extra.

It is with no thought of *commending* the writings of Mr. Philpot that we notice the republication of his Answers. He still lives in the affectionate memory of many to whom he was the Lord's messenger, speaking to them in the Lord's message; and perhaps now by lapse of time, to very many

* This verse is taken from the "Collection of hymns universally sung in the chapels of the Countess of Huntingdon." Published in 1801.

more he, though dead, yet speaketh by his printed sermons, &c., and his writings in the magazine he so long edited with signal ability, with much grace and wisdom.

Doubtless Mr. Philpot was a great and merciful gift of God to the church. To godly people of every name into whose hands his writings fell in God's good providence, to our own churches in particular, he was a special blessing. He was given to us at a time when we not only needed the powerful, discriminating teaching which his sermons afforded, not only for the particular defence of the great and blessed doctrine of Christ's true and proper Sonship, but also to "set in order many things that were wanting." This we think many of the Answers prove. The Inquiries show that the minds of many readers of the "Gospel Standard" of that day were uninformed, unsettled as to points not purely spiritual. And we think that the general assertion that the Answers show wisdom, discretion, a breadth of view, a grasp of the matters submitted to him, and a tendency to great usefulness, will be undisputed.

As a body it becomes us to be thankful that ever such a teacher and leader as Mr. Philpot was given to us. And though our own times have questions, difficulties, and perplexities peculiar to them, calling for present treatment and settlement; yet on broad lines the churches must be ever finding the same cases, and so needing the same treatment. In this view of matters we are glad to know from our publisher that there is a steady demand for these Answers; we wish the supply afforded by this edition may largely increase the demand. We are aware that many of our readers already possess the work, but when these are accounted for we believe that a large number remain who are without it, among them many of our younger ministers. To all who have it not we say, "Get the book, read it carefully, prayerfully; and we believe you will rise from the perusal instructed, strengthened."

We hail the reproduction of this book, and are pleased to see that it is well printed and got up.

Why is so much said of faith? Because, as Christ's strength is the believer's strength, so faith is that only in a believer that acts on this strength, draws it in, and acts in it. Separate faith from its object, Christ, either in justification or in sanctification, and it becomes an imagination, a vanity, a nothing.—*Traill*.

Obituary.

MR. AND MRS. THOMAS ROSSALL.—Our dear father, Thomas Rossall, was born and died near Blackpool. We, his children, would like to record, for the benefit of the Lord's tempted and tried family, several of the deliverances the Lord wrought for him. He had to cry with Jonah, "Out of the belly of hell cried I, and Thou heardest my voice." Also he proved, "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and His wonders in the deep."

Our father was brought up to attend the Church of England. We have heard him relate how he was invited, when about 18, to sing in a public-house, which he did to entertain the company; but it was of short duration, as the Lord sent the arrow of conviction into his soul while sitting there. Afterwards he would make various excuses to stay away, but at the finish had to tell them he could go with them no more. He now began to read the Word of God for himself; and the more he read, the more he was convinced that the Church of England was wrong, and infant sprinkling wrong. He went from place to place in search of something to heal his troubled conscience, but could get nothing; until he was led to hear the late Mr. J. Fairclough. We copy this from his own pen: "Mr. Fairclough was the first gospel minister that ever I heard. It is now nearly sixty years since I heard him preach a sermon from the words, 'When the poor and needy seek water and there is none,' &c. I then felt my feelings described. He applied the promises to special characters, and I was astonished that I should be one chosen out of the world, while so many were left to perish." Our father followed on to hear these glorious truths proclaimed, and was blessed with a deliverance. We have heard him say he felt totally unfit to stay in this sinful world, and longed for the Lord to take him to Himself. He and two others were baptized in a pit at Normoss, by Mr. Fairclough; the late Mr. Mackenzie, of Preston, preaching the sermon.

Our dear mother had also been brought up to attend the Church of England, but had to leave for conscience' sake. She tried the Wesleyans, but could get no ease for her troubled conscience, and in the providence of God was led to hear the late Mr. T. Walsh, of Preston. He gave out hymn 685:—

"When Noah with his favour'd few," &c.

She had such a view of the covenant ordered in all things and sure, and that the church was shut in by Jehovah from everlasting to everlasting, that she was satisfied as to the doctrine of election. She now began to attend Mr. Fairclough's ministry, and eventually joined the church, being baptized in a well attached to the house where he preached.

For a time, after their marriage, they went to reside at Littleboro', and stood members with the late Mr. Kershaw, at Hope Chapel, Rochdale. They did not stay very long there, but returned to their native place, and took a small farm and market garden. We pass now over a period of eight years, when, they having a family of six children, a son aged five years was taken by death. This was followed by the death of a valuable cow, and the loss of one of my father's eyes, through his attendance on the cattle; which necessitated his confinement to the house. While under this trial he received notice to leave the place; and inasmuch as previous earnings had been taken up in improving the land, this proved a very keen trial. Coupled with this was an application of these words: "What doest thou here, Elijah?" Providentially, they seemed hedged in on every hand; and which way to turn they knew not. About this time, some land was going to be sold by auction, and my father became the purchaser. This found cause for many errands to the throne of grace and mercy, and for proving the Lord to have all providence as well as grace in His hands. Years of toil and trial followed; and to the honour of His holy name, in the close of their years, they were enabled to live without toiling for the bread that perisheth.

We now come to the year 1876, when such a darkness seized my father's mind that he lost all hope, feelingly, for nine months; insomuch that the doctor had to be called in, but he could not find any organic disease. This greatly reduced my father's bodily strength, he being unable to eat, work, or sleep, believing himself to be another Francis Spira. He was left to consider the Lord very hard in having passed so many millions of people, and yet selected him, to make an example of him. Also he was terrified by terrible dreams, such as the erection of a vast building that during its construction fell down; this showing him that he had only been as a scaffolding, and therefore in like manner was coming down. At this time he durst not read his Bible, as all seemed condemnation; therefore asked the Lord to cut him off, as he felt hell could not exceed what he was bearing in his conscience; his rebellion and enmity rising

to such a degree that he would say, if he had the power, he would pull God off His throne. While in this state, his dear old pastor journeyed to see him, to try and comfort him in his great affliction ; but the appointed time had not yet come.

[Extract from his own pen]:—" The second special blessing I enjoyed was in the year 1877, after I had been dragged through hell for nine months. On the 24th of September, about 10 o'clock in the forenoon, as I was walking out of my bedroom, the words came with such power to my soul, 'I am the Lord' (Isa. xlv. 5), that I was lifted out of the horrible pit in a moment. Then my soul was fully occupied in praising Him for days and weeks together. I wished I could have employed ten thousand souls to praise Him with me. It was at this time that I learnt the everlasting love of God to His people. Now had the Lord dealt with me according to my deservings, He never would again have manifested His love to my soul, who am a poor sinner, the vilest of the vile. I enjoyed another little heaven below in the year 1890. I was enabled to triumph in redeeming love and blood these three times ; I mean in a very special manner. I have enjoyed many favours and blessings at other times, but not to the same extent ; but even a crumb is a help by the way, for which I feel thankful. May we continue to drink of the brook by the way."

He always looked back to this great darkness as preparatory to having to stand up in the name of the Lord. In 1886 his dear old friend and pastor entered his eternal rest. According to his wish, as long as health and strength permitted, my father continued to carry on the cause to the best of his ability. His theme was to exalt the Lamb of God and lay the sinner low. He had to pass through another great trial in the year 1893, his eldest daughter suffering from a cancer in the throat. He was indeed bowed down on her account. But the trial was much lessened by the Lord appearing for her, and applying the words with power to her soul, "Be still, and know that I am God." Also,—

" 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."

Her great trial previously had been the thought of leaving her husband and children ; but the Lord so delivered her by the application of these precious portions that she was brought to complete resignation to His mind and will, and said she had

not a voice in the matter. Thus our father was enabled to raise another Ebenezer to His praise.

Our dear mother was a great sufferer with asthma and bronchitis for years before she died, which was a great trial to our father. Her affliction so reduced her bodily strength that it brought on a mental disorder that clouded her evidences for months before the end; and her cry was, "O that I am not deceived! What if my religion does not prove right?" In her quieter moments, she repeated,—

"My hope is built on nothing less
Than Jesus' blood and righteousness."

Also, "The Lord is my rock and my refuge." She entered into rest on February 29th, 1904, in the 75th year of her age.

Our father took to his bed the day before her death. The doctor feared his being told that she was gone; he had so wished to be present. But he had been prepared by the great Physician, and received the tidings quite composedly, and was so lifted above the things of time that for several weeks it was good to be with him. He would request his family to read a portion, or a hymn, or a sermon of Mr. Philpot's, whose sermons he said were worth printing in letters of gold. He was laid aside for seventeen weeks, and from the first had no desire to recover, but longed to depart, to "be with Christ, which is far better." On Mr. Hacking's visiting him, and speaking to him as to his fears of the hour and article of death, my father answered that he had never once been troubled about that since confined to his bed. We had often feared the end, having seen him in seasons of distress; but can we not exclaim in his case, "Who is a God like unto Thee?" as we were eye-witnesses to his being entirely lifted above it. He spoke of the Lord's having spoken to him, as He did to Solomon, twice in an especial manner. Once, when the Lord had withdrawn His special support, he sank in his feelings, and felt rebellious that his dear partner was taken so long before him, and he was left to suffer; as he felt, at times, that he could not endure to the end. Two days before he died, he appeared to be engaged in private prayer, telling the Lord what a rebellious wretch and monster he had been, and wondering that He should have singled him out of a large family, so undeserving of such favour. Thus he entered into that rest he so longed for, on June 11th, 1904, in the 80th year of his age.

J. PEARSON.

A FRIENDLY PROPOSAL
Re MINISTERIAL ENGAGEMENTS.

To the Churches and Ministers of the Particular Baptist Faith.

Beloved Brethren and Sisters,—At a fairly representative gathering of our body at Manchester on Nov. 11th, 1905, after friendly discussion, it was unanimously decided,

First. Not to engage ministers for any year earlier than the first of July in the previous year. In effect, this will be not to make any further engagements with ministers for the year 1907 until the 1st of July, 1906.

As many ministers and persons in the south are very desirous of this change, to prevent long-standing engagements, we would strongly recommend the churches there to fall in with this decision by acting in accordance therewith. We think it may help both churches and ministers if, having prayerfully and thoughtfully considered the proposed arrangement, the corresponding deacons promptly begin to carry it out by making no further applications to ministers for 1907 before July 1st, 1906.

Secondly. As there is often a vacant pulpit through some sudden emergency, and a minister is needed at short notice, it was arranged that any minister having one or more vacant dates for the present year may, if he wishes, send it or them to Mr. J. Booth, 4 Hoxton Street, Bradford. Any church could then, by applying to Mr. Booth (enclosing a stamped envelope), be furnished with the name or names of such ministers as are at liberty, and make its own engagement. We think this, if rightly attended to, may be a help; if not, it can be discontinued.

Thirdly. After experiencing that it is good for brethren to meet together in unity, it was unanimously resolved, *d.v.*, to hold another meeting in 1906, when it is hoped that as many as possible will attend. Particulars of time and place will be advertised in our magazines.

Yours very sincerely in the bonds of the gospel,

WM. SCHOFIELD, *Chairman*; GEO. HEALEY, *Secretary*.

[We hope that the churches and ministers will join in this movement, and heartily wish it success.—ED.]

DEATHS.

No charge is made for inserting the deaths of godly persons.

ELI FOX, minister of the gospel, Stevenage, Herts, departed this life on Wednesday, November 22nd, 1905, aged 67, and was buried by Mr. W. Thomas. Further particulars (*d.v.*) will follow. J. W.

The above notice came too late for December.—ED.

SIMEON JONAS HADDRELL, aged 67, passed away suddenly on October 18th, 1905. He has not left us without hope that our loss is his gain. He was baptized on the 7th October, 1894. He was a quiet and peaceable man, and a lover of the means of grace.

WM. HALE.

MRS. ELIZABETH HANCOCK, of Stapleford, Cambs., departed this life November 13th, 1905. For years she and her husband were associated with the General Baptists, at Shelford, but one night when in that chapel the Spirit of the Lord gave her to see that she was a poor sinner, and dwelling in the land of Moab. That night the Lord set her soul free, and she never went again to that place. Soon after her deliverance she and her husband joined the Strict Baptist cause in Stapleford. For many years she was often a worshipper in Hope chapel, Cambridge, and heard some of Christ's faithful ministers there—Mr. Tryon, Mr. Hazlerigg, Mr. Warburton, Mr. Oldfield, and Mr. J. P. Wiles, the pastor. Our dear friend was acquainted with the furnace of affliction. When she was about fifty, the Lord called to Himself her beloved husband. A few years after she became blind. But her heavenly Friend gave her grace to endure.

H. E. SADLER.

EMILY WATSON, of Manchester, passed away on the 30th November, 1905, aged 60, to enter into that rest which remaineth to the people of God. For over fifteen years she was an honourable member of the church at Rochdale Road. She was interred by Mr. Gruber on the 4th December. The words, "Thy Maker is thy husband, the Lord of hosts is His Name; the God of the whole earth shall He be called," were sweetly blessed to her some time before her death, and she said, "I can now say, 'The Lord is mine and I am His;'" but soon afterwards her language was—

"But ah! when these short visits end,
Though not quite left alone,
I miss the presence of my Friend,
Like one whose comfort's gone."

C. MARSHALL.

WILLIAM COOK, Maldon, Essex, aged 71, died suddenly on Sunday, December 3rd, 1905. He was a constant attendant at Bethel chapel, Heybridge, and loved the truth of God, yet he was never led to follow the Lord in the ordinance of baptism. We have a good hope he is now in the presence of his Lord, doubting and fearing for ever gone.

ASA OSBORN.

NOTICES. &c.

RECEIVED.—Gospel Magazine: Samuel Arnold, 74 Strand, W.C.; Grievances from Ireland: Imperial Protestant Federation, Southampton Street, Strand, W.C.; Australian Particular Baptist Magazine; Sermons, &c., by the late C. Gordelier; The Holy Bible for Daily Reading, by Rev. J. W. Genders, Ilfracombe.

We cannot acknowledge anonymous communications.

F. HILLIER.—Your best course is to abstain from attending the chapel you have been connected with, and when you are unable to go the eleven miles you are from a cause of truth, read the Word and the works of gracious men, wait on God in secret for the application of the atonement and a clear revelation of Christ. We have no missionary society connected with us. Personally our views on that subject are the same as Mr. Philpot's, whose remarks we refer you to.

For the Lord's poor, with many thanks, James Munro, North Fitzroy, Melbourne, 40s.; F. W. L., 5s.

For free distribution of the "Gospel Standard," S., 20s.

THE
GOSPEL STANDARD.

FEBRUARY, 1906.

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

ABIDE WITH US.

A SERMON BY THE LATE MR. DE FRAINE.

“But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them.”—LUKE xxiv. 29.

WE have a circumstance related in the context, of great interest to the church of God; and not only of interest to the church, but of infinite moment to every poor sinner that knows himself to be a sinner. If taught to value Christ, he will enter into the meaning of the Psalmist, who said, “My meditation of Him shall be sweet.” There is a sweetness in meditating upon Christ, who, in the great matter of salvation, is the Alpha and Omega, the beginning and the ending. Paul, speaking of Christ the Head of the church, says, “Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free; but Christ is all and in all.” He wanted to see Christ as the theme of the Christian ministry, the blessed antidote for the poor, sin-sick sinner, the balm of Gilead, the good Physician. When I look at Christ as the sum and substance of the Christian ministry, there I behold enough in Him to employ the mind of man, however capacious, the powers of man, however great. He could never get to the end of the tale, which would be for ever telling, yet untold, of the worth, worthiness, and greatness of the Saviour.

If we look at the context, we shall find an account of Christ's resurrection by the mighty power of God. That two of His disciples were journeying to Emmaus, and were conversing together about the things that had happened. Doubtless they had indulged the idea that their Master had come to set up a temporal kingdom, and that, as subjects of that kingdom, they would be raised above the rest. But when He was cut off, their

hopes seemed destroyed. They were considering what they were to do. How touching does the narrative appear! Here were two solitary individuals going a solitary journey, conversing together of their prospects being blasted, their hopes cut off. They seemed left to wander alone through the world without a guide. Just at this time of perplexity, a third Person steps in. "Their eyes were holden that they should not know Him." He enquired the cause of their sorrow, and staid till their eyes were opened, and then He vanished out of their sight. Their conversation was on Him crucified, on the wonders He had done, on the great things prophesied concerning Him. He became their preacher. What a mighty sermon! I have sometimes thought, if we had but that sermon Christ preached to His disciples—"Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself"—what an opening of prophecy it would be! How great the subject none can tell but those that heard it. "They drew nigh unto the village whither they went; and He made as though He would have gone further. But they constrained Him; saying, Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them." Leaving the literal meaning, let us endeavour to trace out the spiritual features in the text, and see if there is not an analogy between the spiritual and literal meaning of this part of the Word of God.

There are three prominent features in the text: Here, in the first place, is the great Head of the church after His resurrection from the dead, as the *church's Saviour*. Secondly, He is the *saints' desire*; and the desire the two brethren expressed is that of every individual who is born of God: "Abide with us, for it is toward evening." Thirdly, here we have the *Saviour's sympathy*: "He went in to tarry with them."

First I am to notice the *church's Saviour*. If I begin to tell of what He is, oh! it is impossible to describe all His beauties. "He is the chief among ten thousand, and the altogether lovely." If we look at the context, we shall find He was a "Man of sorrows." He was spit on, crowned with thorns, persecuted, smitten, mocked, made to carry His cross; and exposed as a malefactor between earth and heaven; His hands and feet pierced with the nails, His side with the spear. He bowed His head and cried aloud, "It is finished." Redemption's work was done. Now comes His glorious character. Having done redemption's work, He presented Himself as having put away sin by

the sacrifice of Himself. Christ has triumphed over death and him that had the power of death, that is, the devil. In His resurrection from the dead He was "declared to be the Son of God with power, according to the Spirit of holiness." What a great subject is the resurrection of the Head of the church! My dear friends, it is as the Apostle says, "If Christ be not raised, your faith is vain; ye are yet in your sins." "But now is Christ risen from the dead, and become the firstfruits of them that slept." If we look at Christ in His resurrection from the dead, we shall see He is the "mighty God, the everlasting Father, and the Prince of peace." He is "God over all, blessed for ever." He is exhibited to us as Christ that justifieth, Christ the Head of the church, Christ in every sense in which a poor sinner wants Him to be; Christ who is the end of the law for righteousness to every poor sinner who feels his need of such a Jesus. He has such a righteousness to give that will stand the trying hour; to all who feel their need He will give it. He has blood to pardon all their sins who feel they are guilty and are applying to Him for it. They fear they are so bad, so worthless, and so vile, they will never have it. Hear Him proclaimed as the Lamb of God: "Behold the Lamb of God, which taketh away the sin of the world." At the last sound of the trumpet the dead will be raised, the guilty dead too. And before ten thousand times ten thousand and thousands of thousands, He will be proclaimed the Lamb of God that took away the sin of the world.

As it regards my text, Christ is exhibited to view as just such a Jesus as a poor sinner wants. Are you dreaming of fitness, that you will wait till you are more fit to go to Jesus than you are to-day? You are waiting till you can carry something in your hand. You are like the patriarch when he left Laban and went to meet his brother. He sent a present, peradventure it would appease him. You feel, "He may then accept of me." This is very often the case with the children of God. We see a poor sinner, instead of going to Jesus just as he is, wants something to carry. I have been there; I have tried it again and again, and at last been forced to go as a poor sinner, having nothing to merit the favour of God. Here, when he finds he can do nothing, the sinner falls down, and says, "Lord, have mercy on me, a poor sinner." This is a point, my friends, at which it is very desirable to arrive. This is a point to which they are brought who are under divine teaching. I have often found that by

stating a few of the things I have passed through, they have been blessed to the children of God.

I remember I felt what a great sinner I was, when I began to inquire how I could ever be saved. I thought it was impossible that a holy God could ever accept me. I could not see which way God Almighty could be just and the justifier of them who believe in Jesus, having never heard three gospel sermons in my life before this time. I was a poor, careless sinner as others, going the broad road to death. When I first attended the word preached, I conversed with some about the mighty change that is wrought in a sinner's expectations and feelings. I tried to be perfect and to live in accordance with the divine law, and found it was of no use. Then I besought the Lord to take the principle of sin out of my heart. I said, "Nothing, I am sure, ever will satisfy me till that is extracted." Yea, how oft have I gone and besought the Lord to take the principle of sin out of me.—

"The more I strove against sin's power,
I sinn'd and stumbled but the more ;
Till late I heard my Saviour say,
'Come hither, soul, I am the way.'"

This is the way the Lord teaches His children; He allows them to try a number of broken cisterns, to make them sick of self and sin, and make way for Himself. I used to ask Him to keep me from evil through the day. And if I went on pretty straight for a day, I thought, "A few more days like this, and I shall be a holy man"—not in part, but a perfect man. If there is any poor sinner this afternoon who is hearing me and passing through the same trials, I would say, "Look to Jesus and be ye saved. He is God, and beside Him there is no Saviour." It is the simple look of faith under the influence and agency of God the Holy Ghost that brings consolation to a poor sinner's heart. It is a simple thing.

We have here the church's Saviour after His resurrection from the dead. He died once our souls to save, but rose again no more death to know, no more crown of thorns, no more mocking. He has now done with that for ever. He has put off His suffering robe, and put on His glory one. Here I would direct all poor, sensible sinners. Jesus alone can save you. Are you made willing to be saved? You are not more willing than He is to save you. "That," say you, "is what I want to believe." Now He is able to "save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for

them." "But," say you, "will He save such a wretch as I am?" O yes, poor sinner; go, prostrate yourself before the Lamb of God, stripped of everything, helpless and worthless, having nothing to merit His favour. Are you longing for Him, saying

"Give me Christ, or else I die" ?

Jesus is as willing to save as thou art to be saved.

"But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent." Here, secondly, we have the *saints' desire*, which is the desire of the whole Christian church. By the word church I mean all that believe in the Lord Jesus Christ, all who are born again, the mystic body of Christ, all those who are redeemed from among men, some of every nation, kindred, and tongue, who have "washed their robes and made them white in the blood of the Lamb." These are the church, and their desire is, "Abide with us." We need the Sun of Righteousness to arise over us with healing in His wings, as one says,—

"Without Thy soul-reviving light
All is sad, and gloomy night."

Without the life, refulgence, power, and warmth of the Sun of Righteousness, we are but cold at best. Here at this season we behold all creation teeming with beauty and fragrance, splendidly going forward to maturity, while the warmth of the sun is causing the fruits of the earth to ripen. So should the Christian be, as it regards the graces of the Holy Spirit in the heart. Is he not condemned in looking at the flourishing state of the herbage? Does there not seem more life and vigour in the vegetation than in the Christian? Then we need the fulfilment of the promise, "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." When that blessed Sun is hid behind a cloud and restricted in His shining, then it is we have our weeping seasons. The Christian has his winter as well as summer; he has his cold, dark seasons, as well as his bright, shining ones. He has his temptations as well as his spiritual consolations. Ah, my hearers, it is but dark, cold, and dreary walking, without the Sun of Righteousness reviving us by His heat. It is tiresome reading the Word without the light of this Sun. It is dark attending the ordinances of the house of God without the light of the Sun of Righteousness. Nothing is done to profit without the Sun of Righteousness. Then we may well say, "Abide

with us. Shine, Thou Sun, upon us permanently, and never withdraw Thy shining or leave our souls, we beseech Thee; but warm our hearts, carry us forward, so that we may be enabled to look forward with joy; and not only forward, but within and without." I am not opposed to looking within. I dare not tell my people they have no business to look there; but I say, look without as well. Look within; examine yourselves, whether ye be possessors of the faith, whether you possess a religion of feeling. If your religion be one without feeling, it is not worth the possession. I am not about to enter on any controversial points, but I say, give me a religion that carries feeling with it, that carries a tender conscience, that takes in Christ, that has life and truth in it; a religion that draws near to God, that makes me feel where I am and what I am; and if I get at a distance from God, that lets me feel it. I do not wish to go forward if I have contracted guilt, and not feel it. I do not say we should live on our frames and feelings. I want now to live on Christ. I want to be enabled daily to live on Him, to live near to God. Therefore I say, "Abide with us as our Sun all our journey through." What a desirable thing it is to have a guide like Christ, to have Him guiding us on till we get to the end of our journey. "Looking unto Jesus," who has been the author, and will be the finisher of your faith. What a great saying was that of David, "The Lord is my Shepherd: I shall not want."

This is my hearty prayer, "Lord, be my guide. Leave me not; keep me by Thy mighty power; guide me into more of the depths of the love of God that is in Christ Jesus; guide me, that I may more and more steer clear of conformity to the world, which is manifested by many professors of religion. Guide me, mighty God, that I be not left to transgress and bring religion into contempt. Hold me up every day. I therefore want Thee ever to abide with me. Be Thou our God, our Guide, our Guest, as a daily Friend, a Friend in time of need, a 'Friend that loveth at all times.'" What a mercy it is to have an earthly friend, to have a bosom to lean upon; as creatures we think it a great mercy. But when we have such an earthly friend taken away, which is frequently the case, we stand trembling and astonished at being left alone without an earthly comforter. None, my hearers, can prove an eternal Friend but Jesus. None like unto Him! Then may the language of our souls be this: "Be Thou to me a Friend to whom I can un-

bosom all my cares. Abide with me, so that I may have the benefit of Thy counsel and advice. 'Abide with us;' that we may not only have Thy counsel and advice, but have Thee as a Guest, and have the pleasure of eating and drinking with Thee in a spiritual way."

"But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent." There is a fulness in Christ commensurate with His love. We may go to earthly friends and be denied. But Christ is the never-ending Friend of the poor, friendless, tried Christian, who is crying out, "I have not a friend in all the world." To any who are so placed as to have no one to whom they can tell their troubles, I would say, "Remember Jesus, He is an eternal Friend; and as it regards the changes and vicissitudes of life, He is the same to-day, to-morrow, and for ever. You can draw water out of that well of salvation to-day, and the spring is left behind; the waters rise again. You can go again and again, yet will never exhaust His patience. You will find a liberal spring of loving-kindness never exhausted. The more you go, the more pleased He looks upon you." When we come to think of the worth of a redeemed soul to Jesus, of the worth of the redeemed church in His eyes, we say in answer to the question, Can the liberality and patience of Christ be exhausted? No, never! Therefore we say, "Abide with us. Be our Friend in life and death." This is the time human friendship will do us no good, as it regards real consolation. See here is the Christian come to this last important moment of his life. It may be with his friends around his bed, bidding him farewell. Not one, nor all of them, can make up Christ. No, no! He must have a spiritual Friend, an eternal Friend then, and nothing less than Christ will do. Therefore we say, "Be Thou our Friend, especially in death." But for my part, I fear life more than death. Having a personal interest in the finished work of the Lord Jesus, the fear of death is frequently removed; and I see so many things in life which have a thousand times more reason to be feared than death. What a striking contrast there is between a God-fearing man and a sinner who lives in the practice of sin. If there are such before me, I tell them they never will be able to look at death, think about it, or take it as a friend. If they feel something that seems to be the harbinger of death, they will draw back from it, and try to put the wheels of life in motion. Why afraid of death? Because you are a sinner against God.

Then in the last place we have the *Saviour's sympathy*, a request made known and a favour granted. They asked Him to abide with them, and "He went in to tarry with them."

What a blessed house was here! There were two who had the fear of God, precious subjects of grace, valuable jewels who were to shine in Immanuel's crown, and a precious Jesus among them. They had here Satan's Master, death's destroyer, the world's conqueror and overcomer, and heaven's riches. In Him are treasured up all the true riches, unsearchable riches. May the Lord grant to you and me a measure of this grace, that we may have a sip by the way, and have a little of this in our hearts, Jesus' grace, love, and compassion. It was toward evening, and they were alone, filled with consternation; and Christ drew nigh. He sympathized with them. He turns in to tarry with them. So, my friends, you little think with what sympathy Christ looks upon you as His dear, tried children.

I have sometimes thought how very expressive was the sympathy of Christ at the death of Lazarus. Here were shown the compassions of the Saviour's heart. We are told He wept. He was touched in His humanity. "We have not," said Paul, "an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Wherever there is a sincere desire for Christ to be with us, there will be a fear of sinning against Him; there may be also a fear lest we shall prove apostates—lest we shall fall into some dreadful sin. The Lord knows I often tremble when I feel what is in my heart, what a wicked wretch I am. "O Lord, keep under my vile nature, keep my conscience tender, take up Thy abode in my heart, never leave me, ever abide with me, for fear I should sin against Thee." This being the case, the Saviour looks at such with a sympathetic love. "He went in to tarry with them." He loved them; they were dear to Him, and He was dear to them. If you read the 40th chapter of Isaiah, verse 11, you will see how it expresses the care of Jesus over the little ones: "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Only think of the care of the great Shepherd; the tender lambs He will take and carry in His bosom.

I find I have exceeded my time. I cannot close my remarks without asking a few important questions. Where are you? What think you of these things? What think you of Christ?

Dost thou believe on the Son of God? Do you feel a desire to have your sins pardoned, your conscience purged from dead works, an interest in Christ? a desire to hang on Him, to grow up in Him, to live to His glory, to have Him in your heart, the hope of glory? I would say, blessed are the people who are in such a case. But if not so, what has been your conduct through the past week? With what have you been seeking to please yourselves? Has it been with the pomps and vanities of this world? Some are young in the broad way, seeking pleasure in that which will never afford them any. I can say I sought pleasure in everything years ago, and can testify, as a living man, vanity is stamped on everything but Christ. I pray God to give you a religion to seek the one thing needful, eyes turned off from vanity, hearts to serve the living and true God. I entreat the Lord of heaven that He may grant to you, ere time drops the scene, the true Friend, Jesus; that amid the general wreck of nature you may find Him more precious to you than ever, in making your exit out of time into eternity. I leave these remarks to the blessing of God. Amen.

MANIFOLD MERCIES BESTOWED

ON

GEORG F. TAIGEL.

(Continued from page 80.)

PART II. YEARS OF BACKSLIDING AND RESTORING MERCIES.

Providential help from a friend. Beginning of a backsliding state, 1865. Providence frowning till 1869. For ten years outwardly more prosperous; inwardly barren. A sorrowful retrospect. Returning to God with guilt and trouble on every side, from 1879—81. Brought under Mr. Ashdown's faithful ministry, and restored to liberty of soul, in 1881. Troubles in B. Street. The Lord's hand seen in deliverance. Fresh guilt removed by a sight of Christ.

I COULD sit no longer and hear Mr. W., but heard Mr. Gunner till he died. On leaving Mr. W., I met with more bitterness than I had experienced before; I will not call it persecution. One day my next-door neighbour, being ill, was advised to go for change of air. As he was a poor man, I undertook to set his batch of bread for him. After I had done so, one morning his wife began talking about religion, and I told her a little of what I believed. "O," she said, "if you are one of them I

won't speak to you again, I will *never* speak to you again ;” and strange to say, she never did, so far as I can remember. She had a stroke of paralysis very shortly after, and could not speak for nine months, and then died. All my old friends spoke rather sharply to me ; but I had to leave them. This was about the end of 1863.

After this my creditor fell ill, to whom I was paying instalments for my shop, and I visited him several times before his death. I was young in the way, and thought as he had expressed approval of the truths he heard where I attended that he knew something of them. When I went in I asked him if he was glad that his time would soon come to realize those things we hoped for. But I was much surprised by the bitterness of his answer. He broke out with vehemence, “Who are you ? You are nothing—nobody. What do you know ?” &c., and I was sorry I had called. Once his wife came into the room and spoke of her minister, saying, “I defy you to say anything against the doctrine he preaches” (meaning free-will). I left the house cast down, sighing to God for light, and when I got home, opened on the 1st of Ephesians. O, how this dropped in like the good wine of the gospel, and gladdened my heart ; nor have I since sunk into such gloomy doubts on account of the doctrine of free grace. This very woman came to me soon after, and pressed for the remaining part of my debt, £75. It fell so suddenly upon me I was perplexed. I could not make up more than £25. At this point I met a German acquaintance, H., who had visited me a few times, and told him about it. He said at once, “Do not let this trouble you ; I can spare £50. You can have it and pay me when you can.” I was almost a stranger to him when he so kindly lent this, not requiring the least security. He had attended the Church of England, but when he heard of my happy deliverance he left and went with me, and was baptized with me. God has in his lovingkindness inclined that man's heart towards me from that day to this, and his kindness has exceeded all bounds. All I can render him is to desire that the God of all mercies will grant unto him that inestimable treasure in heaven, where neither moth nor rust doth corrupt. God grant that we may both fall asleep in Jesus, rejoicing in His name.

After my deliverance I wrote to my mother and sisters, but found they did not understand my speech. I was sorry not to be able to tell my dear father, as he was religious ; but he died in the first year I was married.

The joys and love which I realized when brought out of darkness gradually left me, and I fell into a cold, backsliding state about the year 1865, though with many cries to the Lord in times of trouble. Providence began to frown upon me, and what to do I knew not. In 1867 I had an illness which lasted fifteen months, when things went contrary and brought me into rather heavy debt, which up till then I had avoided. Also a family ran up their bill to £7 10s., and I had to bring the matter to the County Court. I tried all I could to get these people to pay me, or do some work for me, the man being a carpenter; but I could not move him at all. I also wrote to beg them to meet me in a friendly way, and that I would do what I could to get things settled pleasantly. The thought of having to appear in court made my knees tremble. While there, waiting to be called up, I was in much bitterness, calling upon God in my heart not to forsake me; for He knew these people had my goods, and He also knew how much I needed the money to pay those to whom I owed it. I was still calling upon Him in secret to plead my cause when we were called up before the judge. He asked the woman, "Do you owe this money?" She could not make a direct answer, but pulled out my letter to her, which, when it was read aloud, was commended, and gained me my case. Here I realized that the "eye of the Lord is upon them that fear Him, upon them that hope in His mercy," and "His ears are open to their cry." Several times I have been in such troubles, and have always been helped through, and proved, whatever the result may have been, "Happy is he that hath the God of Jacob for his help."

I was forced to dispose of my business, and through my friend H. was enabled to take another. There followed a very trying time, and many things happened which I could wish had never happened. Also my creditors would not come to terms; but after putting me to much trouble, ultimately expressed their satisfaction that the case was one of misfortune, and not of fault. After a while I took a business from my friend H. in R. L. Street, where things went well, and I soon saved enough to pay him.

But while things went smoothly, I fell into a carnal, secure state. I went to chapel only on a Sunday evening, and could talk with persons whose conversation was not salted with the grace of God. I could see no difference between a respectable worldly man and myself. My heart became lifted up, and I was

filled with a desire to hasten to be rich. I have smarted for years under what the apostle says: "They that will be rich fall into divers temptations and snares, and pierce themselves through with many sorrows." I was pleased to see such as I thought were people of God, but had every now and then pricks of conscience when such passages as these came up: "He that will live godly in Christ Jesus shall suffer persecution." I saw that I was at peace with everybody, and it made me feel uneasy. I had a secret longing to be right with God, but felt powerless to bring it about. When I look back to the years 1868 to 1870, it always causes me much confusion and shame. After the manifold mercies of God before related, I sank very low, and so departed from the ways of the Lord, and that for some time, that I could wish I had taken more heed to my ways. God alone knows the dreadful state I often got into in my soul's feelings. Often would I have given whatever I could if I had not done the evil things of which I found myself guilty. But God's ways are higher than our ways, and His thoughts than our thoughts. He is God and changeth not, and it is of His goodness and mercy that I am not consumed.

"Who of mercy need despair,
Since I have mercy found?"

I would say here, with all my heart and soul,

"O to grace how great a debtor
Daily I'm constrain'd to be!
Let that grace, Lord, like a fetter,
Bind my wand'ring heart to Thee."

About the year 1879 I sold the R. L. Street business for £900, a step which I afterwards regretted, and bought another for £500, which proved troublesome. I had not been long in the place when the surveyor came and condemned part of the house, and many unpleasant things turned up. Now I had to pray to God in this trying time. Having, through many trials and temptations, caught many slips and falls, I was in a sad state; I did not feel fit for the church, nor was I fit for the world. I had to live between hope and fear; my prayers were only sighs. I found it hard to pray with a guilty conscience; but God in His unspeakable mercy did not give me over to despair. I could only say, "O Lord, deal not with me after my deserts. Thou wouldst be just if Thou didst cast my soul into hell; but, O Lord, what would my destruction profit anyone? Do be merciful to me. Thou hast said, 'I am not come to destroy men's

lives, but to save them.'” I have had many bitter hours when looking back over my evil doings, and realizing what a bitter thing sin is. I do now wonder at the exceeding longsuffering and mercy of God to forbear with me as He has done. Nothing short of the blood of the Lamb could take away such guilt as I had upon me.

After eight or nine months I sold this business to a young man who worked for me, for the same sum that I gave for it, and let him pay me off as he could; which he did in a few years. So I lost the temporal burden; but guilt rested heavily upon me for years afterwards, sometimes being more sharp than at others. How good it is to take warning, and do as John admonishes us: “Little children, sin not.” I was at times so swallowed up in natural trouble that I lost the vitality of religion, only retaining the outward form, and finding no secret access to God for a long, long time. The cares of this life, business, and domestic troubles, had choked the good seed. O to be kept watching and praying! we shall not then enter into temptation: this is the Lord’s admonition. The pangs and agonies of my mind were so great that often, when adverse providence came upon me, it took my appetite away; and if God had not kept me by His power I should be where hope never comes. To have a guilty conscience and to see trouble coming, is one of the worst states to bear that a sinner can get into. It is to my mind a fiery trial. It burns up all supposed religion, and leaves a person naked and bare before the piercing eye of God; and had not God in His great mercy given me strength equal to my day, I should often have gone into despair at such times. I must with shame confess that after again and again being delivered and restored to sweet union by the good Spirit of God, and after making strong vows and resolutions to keep from sin, I was repeatedly led captive by sin and the lust of it. I found and still find it too strong for me. I have proved the necessity of our Saviour’s words: “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.” I soon forgot His work. Sin soon hardened my heart again, put a gloss on things, and made them appear nice and respectable. But the root lay concealed; it would have been well for me if I had examined a little more into it.

During the dark years I have alluded to, I could not describe the thoughts and words which would come up, nor will I attempt it: for they are really not fit for anyone to know them. “The

wrath of man worketh not the righteousness of God." But those who have been exercised with painful temptations will no doubt be able to follow me in this part of the journey. There is no way so trying as that which brings us into the valley of humiliation. Here fiends abound, and the battle often hangs in doubtful scale; but "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it;" which I also realized while in this terrible state.

I bought another business, in B. Street, for £1,200, but I had scarcely moved into this before trouble sprang up on every side; and for six or seven years, until I came out of it in 1885 or 1886, I had a heavy heart. I thought I must open this shop with some show, to let the neighbours know who was coming. But I soon learnt by bitter experience, "A haughty spirit goeth before a fall." I found immediately that the business was not as represented.

The first temptation I fell into on going there was in trying to get back the custom of a Roman Catholic convent, that was lost by my predecessors. It will show the careless condition I had fallen into. I sent the nuns 10s. as a donation to their funds for the relief of the poor. I also wrote a letter to let them know I highly approved of their work of charity. They published my name among their subscribers, but said they could not give me the custom. In all this I have seen the deceitfulness of my heart, and brought guilt upon my conscience; for I did not care a straw about what they did; all I wanted was to serve them with bread. O how little trouble I took to follow in His footsteps who did and suffered so much for me; who had so marvellously watched over me for so many years!

Then I had an illness which laid me aside for some time, and necessitated an operation. While I was ill my foreman was enticed away, and custom fell off. At last an order came for the improvement of the neighbourhood, and the houses were pulled down all round. Now it seemed as if I must come down. Sometimes guilt would come up of sins done years before, which often caused me to have a feeling of despair in my bosom. There was an aching void the world could never fill; and the chastening hand of God being upon me, I found that what I tried to prevent came in like a flood. I had endeavoured to prosper in the things of this life, planning and scheming how to get on, to avoid difficulties; but it was like

trying to hold water in a sieve. Whatever I attempted in connection with the B. Street business proved a failure. I had to hope against hope. My days were spent in grief and anxiety, not knowing what to do; the heavens were like brass, and the earth iron; but after being under this heavy weight for some time, the way opened in the year 1880 for me to have the shop at S., where I now am. I had now two shops on my hands, and worked very hard, rising at two or three o'clock every morning. I often shut myself up in the B. Street shop and pleaded with God for mercy, begging Him to undertake for me, for if He did not I must surely be crushed.

My moving to the business at S. was a very marked step in God's providence. It led to my going to Zoar Chapel, Great Alie Street. I had been in a backsliding state, as just related, for more or less fifteen years. I felt much cast down and uneasy; for now and then I was made feelingly sensible of the sad state I had drifted into. I can only compare it to that of the man who was possessed by an evil spirit, which would throw him sometimes into the fire and sometimes into the water. At seasons I cried and prayed under it; but the evil spirit was so powerful it could not be cast out, and would throw me again and again into the fire. I had been attending Mr. Godsmark's ministry, and after he left I heard Mr. J. Bennett at Wilderness Row. I was in real trouble, and my burden very heavy; and when I went to hear Mr. B. and others they were of no good to me, for they could not touch my case. The doctrines of grace were preached, but there was no tracing out of the Spirit's work, or casting up of waymarks. Thus they fouled the waters with their feet; and whilst hearing them I used to think, "Well, I believe all this, and so I shall be saved," and would strive to lull my conscience to sleep.

I continued hoping and fearing, sometimes sinking very low; and when I went to chapel this dark cloud hung over me, so that I feared to look back on my past life. At times I tried to make excuses, and lay the fault of my misbehaviour on the weakness of my flesh; but I could get no rest in doing so. I was brought to this: "O Lord, Thou art just if Thou shouldst expose before the whole world what a vile hypocrite I am. Lord, do as Thou seest fit; but, O Lord, if Thou makest the whole world to know what a vile sinner I am, it would not profit anyone. Do Thou therefore remember me in Thy great mercy, and deal not with me after my sins, nor reward me according to

my iniquities." The state I was now in became a much greater and sorer burden to me than the trouble I had experienced before I knew the goodness of God. I felt I had sinned against light and knowledge; that God is just in all His ways, and righteous in all His works, and that if He cast me into hell I deserved it well.

This was the state of my feelings when I first went to Zoar regularly. It was just before Mr. Ashdown came as pastor in January, 1881. After hearing him for a few months without receiving any special blessing, I found he was sent with a special message to me. One Lord's day morning he was led to speak very sweetly of Christ as the glorious High Priest, as set forth in these words: "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." It was particularly at the end that he spoke to me, when he made this remark, "He could not sin, for there was no sin in Him." This it was that wrought such faith and love in my heart that when they sang the last hymn, 918, Gadsby, my heart was quite full, and my bosom glowed with love.

" Self-renouncing, grace admiring,
 Made unto salvation wise ;
 Matchless love their bosoms firing,
 O how sweet their songs arise :
 ' None but Jesus !'
 From His blood their hopes arise."

Now it appeared to me as if the Lord had in His great mercy toward me brought Mr. Ashdown to Zoar Chapel. I may say that for the first three years after this hearing there was scarcely a Sunday but I felt lifted up and comforted, and at the week-night services my experience was traced out. The more I heard him, the more deeply I felt interested in what he preached. It seemed like the breaking of heavy clouds which had been hanging over my head for many years. I felt as if I were brought back again to a way which I had lost for years. He sometimes so took me up that I thought he was purposely sent to preach to me. And when he spoke to me in private, his conversation was savoury and to the point; it encouraged me often and my wife, and strengthened our faith when in deep distresses.

One thing much fastened itself on my mind in hearing Mr. Ashdown. He said that when he accepted the pastorate he would have nothing to do with money matters, but should leave that to the Lord. Now there appeared such a sweet spirituality

in this that I felt how short I came; and it made me listen very attentively, and also watch my own conversation and actions more closely than I ever did before. It so drew me that I was riveted to him, and felt so sweet and firm a confidence in him and his preaching that there seemed no further work for a critical ear. For I knew he preached the truth in the fear of God.

After sitting under Mr. Ashdown's ministry at Zoar about a year, I was asked to join the church. I knew but few people there; but feeling such a spirit of unity with Mr. Ashdown, I felt I would do anything in my power to strengthen his hands, so that he might labour with joy and not with grief. I told him I was quite willing, if he thought I was fit to become a member. Otherwise, if I had not been asked, I should have been content to remain outside, as I had passed through much trial in connection with churches, not having found that unity that is so desirable in the church of Christ, which He himself taught when He said: "Love one another." "By this shall all men know that ye are My disciples, if ye have love one to another;" and the Psalmist says, "Behold, how good and how pleasant it is for brethren to dwell together in unity." I was received into the church, and also my wife shortly afterwards.

I had such hard times all the while I was in B. Street, that it seemed as if I must sink. But through all these temptations I was not utterly forsaken. Standing one day with a heavy heart by my daughter's bedside who was very ill, these words came and abode with me:

"But let not all this terrify;
Pursue the narrow path:
Look to the Lord with steadfast eye,
And fight with hell by faith."

Also, at another time, I was walking from B. Street to S., feeling the burden so heavy that I was ready to despair; for all the money I had was gone, and the business did not pay. I was sinking lower each day, when these words out of Job came with much sweetness: "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." This brought composure into my spirit, and I could look with calmness on things as they stood. I had many hard struggles after this, but I do not think they ever reached to such a height again on this subject. Mr. Ashdown's experimental preaching took up the stumbling-blocks out of the path, and set up many waymarks

which I felt I knew. So I began to rise to a lively hope, and a longing desire sprang up in me to press toward the mark of our high calling in Christ Jesus.

At one time I was sorely tried in B. Street how to pay my expenses. I had tried my hardest to get away from the shop altogether, but all my efforts failed. One day these words came and abode with me :

“ I will still give thee aid.”

Instead of being pleased I felt sullen, saying to myself, “ Since all power belongeth unto God, why does He not open a way for me to get out of it ? ” I went on in this way of reasoning till I felt I needed the words which precede those I had,

“ I, I am thy God,”

to satisfy me. After waiting a few days only, I experienced that when God gives a promise He will fulfil it. For He caused the market to rise, and I soon recovered the losses sustained through previous weeks. I saw how God had remembered me, and the words then had such a sweetness as can be known only to those who have been in like circumstances. For to be able by true and living faith to see how God in His love and mercy condescends to take notice of His poor, peevish, fretful, rebellious creature, leads him through fire and water, and upholds him everywhere, even if it is contrary to his own plans and schemes, what adoration flows out of a heart thus taught! It has constrained me to say with a full heart :

“ O to grace how great a debtor
Daily I'm constrain'd to be !
Let that grace, Lord, like a fetter,
Bind my wand'ring 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 have at times had an intense desire that I might be enabled never to offend such a good and loving God, either in thought, word, or deed, but that I might be pleasing in His sight, to His own honour and glory.

While there domestic troubles came upon me, and one thing after another, until God in mercy and compassion relieved me of this shop, after I had lost all I had spent upon it. I had many bitter cries to God during the six or seven years I was in it ; and it seemed nearly the whole time as if the heavens were

brass and the earth iron. In 1881 we lost a little boy, who had hurt his spine when three or four years old, and lingered on till he was fourteen. We expected this blow, and saw it coming, yet it caused us great grief when we stood and saw him die. In October, 1884, my second son went to New Zealand; and after the first few letters we received none from him for two and a half years. I cried with many bitter sighs to God to let us hear something of him; and I believe the Lord heard, for he wrote, saying he was well and had obtained employment.

When the way for my escape was made, it was, as it were, by the skin of my teeth. I put the shop into the market, but got no offer for it for several years. This fretted me, and so worked rebellion that I said to myself, "I will pray no more; all my prayer is in vain." On one occasion I had a bad finger, which kept me awake all night. The pain was so severe that I walked about the bedroom, feeling very angry with God for bringing me into such a condition. I prayed He would do me this favour, not to let me see daylight any more; for my soul desired "strangling and death rather than life." In this sad state I passed the night; and when I got up in the morning to go about my business, there came such a calm on my spirit, hope sprang up, loved waxed warm, faith became strong, that I said, "O Lord, is it possible Thou canst ever regard such an ungrateful wretch as I am? O Lord, I really am not worthy of the least of Thy mercies." O what love and peace with compunction I now felt! How I could see and understand, by the light of the good Spirit of God, this passage: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" I felt quite a different man; circumstances had not altered, but I could say, "Though He slay me, yet will I trust in Him."

This shop at B. Street was mortgaged, and I had found it exceedingly hard to keep everything paid up. At length the firm to whom I owed £600 on the shop sent me notice to say they required it quickly. This put me into a great strait, for I had not 600s. Since the houses had been pulled down and the neighbourhood destroyed, no one cared to buy the shop. I told an acquaintance of my trying circumstances, who at once said he would buy it, but in about three weeks he declined. I was so sorely pushed to realize the money that I put the shop into an agent's hands for sale by auction. He went to this very man, who now offered him £500, which sum I would not take. The

trial still lasted some weeks. I felt often in a low, desponding state, sometimes more than others, and I called upon God to undertake for me. I said, "All hearts are in Thy hands. Lord, help me." When the time drew near that the money was wanted I was quite helpless. I had had a little hope that the shop might perhaps be sold by auction; but it had by this time such a bad name that no one cared to look at it, which filled my heart with many fears. But one Sunday evening, hearing Mr. Ashdown, I felt very comfortable. While he was preaching, the man's name who had twice offered to buy it kept coming to my mind with a peculiar sensation. When I got home the bell rang, and this very man asked for me. When he saw me he said, "I am come to tell you that the shop is sold. There has been such an irresistible power upon me that I have felt compelled to come to-night and tell you that I will take it off your shoulders and hang it round my neck. I did not want to do it, but I had to do it; so you need not have any more headaches over it. I will give you £600 for it." This he did; and so I was delivered out of this sore trouble. It was now unnecessary to sell the shop by auction, but he said to me, "Let the auction go on; I will pay the expenses." But when the time came he ignored the matter, though he was a man worth thousands, and I had to pay £28. So I plainly see that when God touches the heart of a man He can make him part with hundreds; but when left to himself he will grudge a sixpence. Soon after this, over a small matter he turned against me, and has not been friendly since.

I would not omit one trial which fell rather heavily upon me. When I had been at S. some few years, one Christmas I had an order from the convent, the custom of which now came to me unexpectedly. One of the servants, on paying the bill, asked me to give something towards their prize-drawing. I said, "I do not hold with it; I do not wish to have my name in it. Here are 2s. for you, you can do what you like with them." I thought no more about it, supposing she would keep them herself as a Christmas-box. Weeks went on, and the same young woman called again. She said, "I put your name on the list, and got this for you," holding two articles in her hand of little value. If I recollect aright, I answered, "I do not want this," but gave her 1s. for her trouble and took the things. I had not had them long in my possession, when such fear and darkness came upon me that I went about in an agony, wishing I had

never seen them. It greatly troubled me, for upon self-examination I found I was guilty of covetousness in my heart, which I ought not to have yielded to; but I am ashamed to own that as soon as she offered to put my name on the list I felt a secret liking to it, thinking I might make a good hit, and get something handsome. While she still held them in her hands, I might easily have said, "I will not have them;" but the secret desire for them prevailed, and so I took them.

This on the outside may seem innocent enough, but when I looked on myself and the profession I was making, then to be found supporting the cause of Antichrist filled me with gloomy fears. So great was my trouble it almost made my head giddy. Day and night I begged hard of God, and pleaded His own words, "'I say not unto thee, Until seven times, but, Until seventy times seven' thou shalt forgive thy brother if he ask thee." It went on like this for many weeks, and at times the agony of my mind was very great. I cried, I groaned, and I prayed, begging of the Lord my Saviour not to deal with me after my sins; for they appeared to me now blacker than Peter's, or David's, or anyone's I knew. "I reeled to and fro like a drunken man," but God, who is faithful and will not let us be tempted above that we are able to bear, made a way for my escape. One day it appeared to me by the eye of faith I saw Christ, and He looked as if grievously oppressed with anguish of soul, looking at me. I did not know what to make of it, for I wanted Him to smile upon me; but He looked more grieved than any man. I felt my heart softened, and all at once it darted into my mind, "Do you think Jesus smiled on Peter, when He looked upon him after he had denied Him? when He was in the grip of the Roman soldiers? when His face was more marred than any man's?" Faith sprang up, and I could believe that the sin I had sinned was not unto death. O how glad I was that He whom my soul loved had not cast me off, but still looked upon me, the most unworthy of all! How true are His words, for He is the way, the TRUTH, and the life; and I feel there is no soul living that has greater cause for gratitude than I have. Unspeakable is His mercy, for it endureth for ever and ever. In the most trying circumstances that I can remember ever since,

"He near my soul has always stood,
His lovingkindness, O how good!"

Since then I have had many fears that someone would come

from the convent for a donation to some of their charities, which I could never give after what I have experienced, even if I lost their custom. I know by living experience it is better to cut off the right arm or foot than to be cast into hell fire; it is far better to enter maimed into eternal life.

How many things I have to pass over which seem too trifling to put down here; but however small a matter may be, if it is sanctified by God the Holy Ghost it is great. How sweet is everything that bears His stamp and seal. How great is His goodness to one so vile as myself, which no doubt those will see who have seeing eyes and hearing ears and an understanding heart, should they read what I have written. In passing through this wilderness I have never lacked any good thing. How clearly can we trace God's overruling power when His good Spirit is upon us. I have had abundant experience that if I am not kept by the power of God I shall not endure to the end. How precious is the name of the Lord! it is like ointment poured forth. "The righteous runneth into it, and is safe." How full of His goodness are all His words, when we are enabled to pray with the heart and with the understanding also, in the full assurance of faith: "Our Father, which art in heaven, hallowed be Thy name." Here we can see that it pleased Him that in Christ all fulness should dwell, and that He is the express image of the Father's Person.

(*To be continued.*)

INQUIRY AND ANSWER.

My dear Friend,—Being much impressed by your remark in an answer to an inquiry,* that you feel we are as a church living under a breach of the promise: "I will give you pastors," &c., it occurred to me that I might ask you if you would put a few lines in the "Gospel Standard" to explain what is implied by the words, "living under a breach" of an absolute promise.

May it be said we are as much under the breach of other new-covenant promises for *spiritual* things, as "I will pour," &c. (Zech. xii. 10)?

And does it not follow that we are living in a grievous breach of both precepts and promises, as, "Ask, and it shall be given

* September, 1905, p. 404.

you ; seek, and ye shall find ; knock, and it shall be opened unto you ;" and, " Abide in Me, and I in you " ?

Yours faithfully,

A SEEKER AFTER TRUTH.

ANSWER.

Man is naturally inquisitive. Desire to know is laid in his nature ; it is an appetite which can never be satisfied (Eccles. i. 8). In every subject he takes up we see the eager pursuit, the indefatigable labour, the insatiable desire. In itself this is good ; in many of its results it is highly beneficial to man ; but it is generally marred by proud independence of God, and in many instances, infidelity. When men do not like to " retain God in their knowledge," they often are given up to the vanity of their minds, and soon they find themselves at liberty to deny Him. Alas ! they know not that this liberty is a divine judgment already fallen on them.

But there is a desire implanted by the Holy Ghost in His people for knowledge which the " natural man receiveth not." They believe that to be without such knowledge is not good—" Also, that the soul be without knowledge, it is not good." And as the Scriptures contain the sum of true and saving knowledge, diligent souls search them. They often feel they do not possess that knowledge, and confess with Agur, " Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended ? who hath gathered the wind in His fists ? who hath bound the waters in a garment ? who hath established all the ends of the earth ? what is His name, and what is His Son's name, if thou canst tell ?" (Prov. xxx. 2, 3, 4). But this painful sense of ignorance is turned to a good account by the Spirit. He sets the promise of Himself as a teacher before the eye of faith ; this draws out desire, stirs up fervent prayer, and begets hope of good success in the search for divine truth, for spiritual, saving knowledge, for clearer sights and deeper and more powerful apprehensions of the glory of God in the face of Jesus Christ. Under the strength of this gracious and humbling encouragement the soul cries out, " Lead me in Thy truth, and teach me ; for Thou art the God of my salvation ; on Thee do I wait all the day." And every fresh ray of light which quickens and softens, is an answer in part, and a further encouragement to press after yet fuller and deeper discoveries of the truth as it is in Jesus.

Our desire in attempting an answer to "A Seeker after Truth," is prompted by the hope that we may be of some use to our numerous readers. The subject we are asked for "a few lines upon" in our pages, is too important for cursory treatment. We are asked, in the kindest way, to explain what is implied by the words, "living under a breach of God's most merciful promise to give His people pastors according to His own heart." We give our own words, but our correspondent is correct in writing, "of an absolute promise."

In the first place, it may be asked, What is an absolute promise? It is a promise given without limitation, condition; beyond danger from any contingency that can possibly arise in the way of, and against its fulfilment. Such a promise, it will at once be seen, only God can give. Such a promise may, so to speak, take in ages, nations, individuals of different nations, in order to its fulfilment. In such a case, who but God can make an absolute promise? It calls for omniscience, omnipresence, omnipotence. Let us show this by one instance, the most illustrious that can be adduced. We take the first promise of Christ given in sin-stained Eden: "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 14, 15). This promise had its fulfilment four thousand years after it was thus freely, graciously, absolutely given. Let our readers turn to the genealogy of Christ as given by Luke; then think of the power, the wisdom of God in that long line. What circuits He made! He went to Mesopotamia and called Abraham. He gave him by covenant the land of Canaan and the promise that Christ should come through him. After this, He sent his seed into Egypt for four hundred years. He brought His people into the land of promise; there, in the days when the judges ruled, He sent a famine in the land to drive Elimelech into the country of Moab, in order to bring Ruth the Moabitess to Israel, who was ordained to be an ancestress of Christ. Think of these ages, these nations, these individuals, these providences, all connected with, all necessary to, the fulfilment of one promise! God only wise, God almighty, God great in counsel and mighty in working, alone was sufficient for such a promise. Of that first most wonderful promise, as

our eyes see it, as our hearts feel it, we shall admiringly say, "What hath God given!" It contained all the promises of the new covenant. "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. i. 20). Therefore they are all absolute. "And this is the record, that God hath given to us eternal life, and this life is in His Son." Christ has power to give out this life. "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." And to these people dead in trespasses and sins, to whom life is given in Him, He sends His Spirit; by whom they are born again, enlightened in the truth; receive the atonement, a revelation of Christ; are sealed unto the day of redemption; receive the adoption of sons; pray with unutterable groanings; say that in the Lord they have righteousness and strength; are built together for an holy temple in the Lord, an habitation for God; know the name of Christ, and walk up and down in it. All the above are in the promises of the new covenant (Heb. viii). Must the people of God repent? They are "impudent and stiffhearted." But the Lord Jesus is exalted "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins;" therefore, He pours upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications. Thus they look on Him whom they pierced, and "mourn for Him as one mourneth for his only son," and are "in bitterness for Him as one that is in bitterness for his firstborn." Then there is a great mourning in Jerusalem. Are the children of God all to be believers? But "how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" What contingencies! Suppose men will not preach? Suppose they preach error? We might well suppose thus if man was the promiser of faith, of salvation. Moses was unwilling; Jeremiah felt unequal to the solemn business; Saul of Tarsus was once a destroyer of the faith. But Moses went; Jeremiah was encouraged; of Saul Jesus said, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel;" and the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them." But all who hear do not believe the heavenly message,—“Shall their unbelief make the faith of God

without effect? God forbid." The Holy Ghost works the work of faith with power in the elect; He bears witness of Christ. Thomas says, "Except my conditions of evidence of Christ's resurrection be given, I will not believe." The risen Lord pities His erring disciple, sets before him what he had demanded. Adoring faith is the sacred fruit. "O my guilt, my death, my hardness, my ignorance, my alienation!" cries out a child of light and liberty in hard bondage, "I cannot see how God can forgive my sins, bless my soul." The Lord says, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more;" and to bring this in He sends forth His Spirit into the heart. "Whereof the Holy Ghost also is a witness to us" (Heb. viii. 12; x. 15). What fervent desire to come well to the end of their weary, sin-hindered pilgrimage do the saints feel at times,—desire to say in their measure with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." But who can express the fears, the forebodings of evil under the felt presence and working of indwelling sin, of Satan's temptation? But many though our fears and forebodings are, great and powerful as our sin is, mighty though the god of the world in fighting against us, God is faithful who promised to help, and thus far has made good His promise to us. He has given supplies of the Spirit, made His grace sufficient, made a way of escape, so that we have been able to bear temptation. The heirs of salvation have many difficulties in their way in providential things; many dangers confront them. But as it is not the will of their heavenly Father that one of His little ones should perish, He takes care, often unseen, of them. He makes angels ministering spirits to them. Each new trial brings its own need, begets its own peculiar fears; but also makes a new way for a fresh discovery of God's faithfulness, wisdom, and power. "And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of Thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised?" (Judges xv. 18). When the famished Israelites must have both bread and victory, the Lord causes "the host of the Syrians to hear a noise of chariots and a noise of horses, even the noise of a great host;" so that in terror they fled, leaving all their provision behind them. God is faithful, who also will perform His promise.

From the above it will be seen that an absolute promise can be made only by God; that it is without limitation or con-

tingency; free of all condition to be fulfilled by sinners to whom it is made; that all circumstances entering into its fulfilment are in the hand of the Strength of Israel, who cannot lie, and in the covenant which cannot be broken.

We have dwelt at large on this most important point. It is vital to the glory of God, to the integrity of the Scriptures, to the comfort of mourners in Zion, that an absolute promise should be what we have shown it to be, and that all who are embraced in its all-comprehending arms should be safe beyond contingencies, dangers, evils, and enemies of every sort. May the mourning saints into whose hands this paper will come, have their eyes directed to the Rock of Ages on which the church is built, to the two immutable things in which it is impossible for God to lie; that they may lift up their heads and believe that now is their salvation nearer than when they first believed. We must reserve the second part of our answer to "A Seeker after Truth," for our next number.

THROUGH BONDAGE TO LIBERTY.

DEAR Brother in Christ Jesus,— . . . O how good is our God to show us what we are! Blessed is the man whom He chastens, and teaches him out of His law, that He may give him rest (in Christ Jesus), till the pit be digged for the wicked. "Every man, therefore," saith the Saviour, "that hath heard and hath learned of the Father cometh unto Me;" and "him that cometh unto Me I will in no wise cast out." The law, my brother, always worketh wrath, rebellion, hardness of heart, and self-pity. This I found by sad and long experience; but blessed is the man whom God thus teaches. The spirit of bondage and fear hath now got hold of thee, and the Holy Ghost hath quickened thee, to make thee feel it; and nothing but this teaching will ever make a minister, or a saint. The spirit of bondage is wrath, which fills us with fear, guilt, shame, and torment. The spirit of liberty is the spirit of love. Sometimes the latter appears, but always the former; the Father's teaching out of the law brings on the one, and sitting down at the Saviour's feet to receive of His Word brings on the other. The former makes us restless and miserable, the latter gives rest to the soul; the former makes us fly from the wrath to come, the latter hides us from the storm; the former condemns, the latter justifies; the

former ministers death, by the latter we pass from death to life ; the former torments us, the latter is attended with love. Which case is ours ? Be still and know that He is God. He is most certainly leading thee in the right way, and thou shalt in due time know it for thy good. God bless thee.

Ever thine in Christ Jesus,
To Mr. A. Lock.

W. H., S.S.

Paddington, June 4th, 1798.

EFFECTUAL WORK.

I RECEIVED my dear brother's epistle, and am truly glad to find that the Lord is still instructing him with a strong hand, and that He will not suffer him to run away from it. "The Lord God will come with strong hand." This is His power to bow our wills and to humble our hearts. "His arm shall rule for Him." This will subdue our rebellion that rises up, slay the enmity of the carnal mind, control our wills, make us passive, bring us to yield and bear our punishment, and rebuke Satan and His allies. "And His work before Him." This work is the work of faith, the labour of love, and the patience of hope in the Lord Jesus Christ. Faith lays hold of Him, pleads His promise, and the word in which He has made us to hope. Love endeavours to get Him in, and to place Him in the affections ; and patience is exercised towards Him, whilst He bears with His own elect, who cry unto Him day and night. And "His reward is *with* Him." When He cometh He is all and in all. Life everlasting is this reward ; and this He brings with Him, and we know and believe that we have everlasting life given us in Him.

O my brother, wait on Him ; He is now with you, though you cannot always see Him ; He fills you with power and might by His Spirit, and your word is now powerful in the consciences of perishing sinners. The stones are reviv'd out of the rubbish, and to the living foundation they shall be brought, and the lively stones shall be united to Him by love. This carries on the edifice. Knowledge puffeth up, but it is charity that edifieth. The Redeemer once told one whom He dearly loved, "Mine hour is not yet come." And the Holy Ghost hath said that "to everything there is a season, and a time to every purpose under the heaven." There is "a time to be born" according to

the flesh, and “a time to die” to all hope in the flesh; “a time to kill” by the sword of the Spirit, and a time to make alive by Christ’s voice; a time to wound, and a time to heal that which is wounded, by the compassionate eye of the Redeemer. “My times,” says David, “are in Thy hand.” He has appointed every season, and has before Him the *due* time; and He would have us learn to submit to His will herein. “Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the *set* time, is come.” Then the vision will speak, and it will not tarry. Remember that the whole of the Spirit’s work is not to comfort us. He is the Spirit of power to reprove and to humble us, to enlighten us, and to teach us all that is in our hearts. He is to guide us into all truth.

The Lord comfort and encourage you, lift up the light of His countenance upon you, and give you peace, is the earnest desire and prayer of,

Yours in all truth and sincerity,

J. JENKINS.

To Mr. A. Lock.

Lewes, May 26th, 1799.

BALM IN SICKNESS.

Notes of a visit to the late Mr. Evans, of Croydon, March 12th, 1876.

My friend had been in a very critical condition in the week before last. His son brought a physician from London, and a difficult and painful operation was performed with four doctors present.

When I called to see him to-day, he was sitting by the fire recovered, but looking delicate and aged. He said he had been led for some time past to pray for another clear token from the Lord, to assure him that his end would be peace; and the answer had come in this way (referring to his illness). At first it was like a thunderbolt, but he was enabled to turn his face to the wall. When he was laid on the table, he could say as the real expression of his soul, “Into Thine hands I commit my spirit; Thou hast redeemed me, O Lord God of truth.” If he had not experienced it, he could not have believed the power of God as it was manifested in giving him such perfect peace and trust in Him at such a time. He does not wonder at the martyrs rejoicing at the stake. This sweet peace lasted for three days, springing up fresh and fresh at every turn. It was such as no

words could describe. He longed to bear witness for God to all that fear Him. He had the sweetest assurance that he was a child of God, and that he was cleansed by the blood of Christ from all sin. He heard the physician say to his son, "Your father is a wonderful man;" but his feeling was that he had a wonderful God.

S. M. B.

A BRAND PLUCKED FROM THE BURNING.

Mrs. D. was a quiet, reserved person, secretly taught by the Lord to know herself a sinner, and to know the emptiness of the religious meetings and of all the religion with which she was surrounded. Her husband was a worldly man, and with him she went once a year to Lord Salisbury's ball. Such was her trouble on account of it that she would say to Miss E. (her children's governess and a Christian friend), "Oh dear! I could wish the house to be burnt down, that we might not go." She would sometimes go into the schoolroom and point Miss E. to some text she had found, but never alluded to herself in any pointed way. She used to assemble the servants for prayers in her own private room. One day, in the middle of prayer, her husband bolted into the room; but she went on, and he left, slamming the door. He was so touched by what he saw that he said, if it must be, he would have it himself downstairs. He died afterwards with the newspaper on his death-bed.

Some years after this, when Miss E. had left, Mrs. D. was taken ill with cancer. Miss E. called to see her, not knowing the nature of her illness. First she saw the daughter, who told her it was a mortal disease, and left the room. Mrs. D. then came in, and locking the door on herself and Miss E., burst out crying violently, wringing her hands, "I am a vile sinner! I am a vile, vile sinner! Is there hope? What can I do? I am vile." This dreadful trouble continued, I think, some weeks or more. She used to sit and read the Bible, leaning on another chair, the only easy position. It was thought dreadful that such an end should come to all her religion. The Lord after some time appeared for her, set her at liberty, and delivered her from all her deep trouble with these words: "When they had nothing to pay, he frankly forgave them both;" and this (if I remember right): "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Miss E. found her very happy, rejoicing in the Lord. Whereas before, it was, "Anything but

this " (meaning her painful affliction), now it was, " Nothing but this, Lord, nothing but this." She wrote in the beginning of her Testament, in large letters:—

"The poorer the wretch, the welcomer here."

She took to her bed eleven days before she died; and those eleven days were most blessed, for her mouth was fully opened, and words streamed from it like a river. It was entirely the Lord's distinct work in her soul. She had never heard the truth preached, or known God's people. E.

THE LAST RESOLVE.

Come, humble sinner, in whose breast
A thousand thoughts revolve;
Come, with your guilt and fear oppress'd,
And make this last resolve:

"I'll go to Jesus, though my sin
Hath like a mountain rose;
I know His courts, I'll enter in,
Whatever may oppose.

"Prostrate I'll lie before His throne,
And there my guilt confess;
I'll tell Him I'm a wretch undone,
Without His sov'reign grace.

"I'll to the gracious King approach,
Whose sceptre pardon gives;
Perhaps He may command my touch,
And then the suppliant lives.

"Perhaps He will admit my plea,
Perhaps will hear my prayer;
But if I perish I will pray,
And perish only there.

"I can but perish if I go;
I am resolved to try;
For if I stay away, I know
I must for ever die.

“But if I die with mercy sought,
 When I the King have tried;
 This were to die—delightful thought!—
 As sinner never died.”

JONES.

CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM “FAITH'S PLEA UPON GOD'S WORD,” BY EBSKINE.

FAITH hath no other way of living but upon the word of God: “Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.” “Thy word was found of me, and I did eat it.” “This is my comfort in my affliction, Thy word hath quickened me.”

The last thing proposed was the application of the subject, which, indeed, was the principal thing intended. Here is a fit exercise before the solemn communion work, to go to God and say, “O do as Thou hast said.” Consider what He hath said, and take Him at His word, and put Him to it that He would do to you accordingly. Whatever your case be, surely there is some word relative to it.

Some may be thinking, “Alas! God hath said nothing to me, that I may put Him to His word.” Why, man, if the gospel that is in this Bible be preached to you, and if there be any word of grace therein suitable to your case, then put not away the word from you, but take it, and plead upon it that God would do as He hath said. If you can see any word of promise suited to your case and to your need, then put to your hand by faith, and lay hold upon His word. “O,” say you, “is there any word from God about my case, who am a poor needy creature, like to starve for want of a spiritual meal and a hearty draught of the living waters that go out from Jerusalem? What hath God said, or hath He said anything concerning me?” Yea, He hath said, Isa. xli. 17, 18, “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them. I will open rivers in dry 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.” Hath He said so? Then take Him at His word, and put Him to it, saying, “Lord, do as Thou hast said.”

“O, but is there any word from God for me, who have been

long waiting about ordinances, and never yet seen His glory as I would desire to see it? What hath He said concerning me?" Why, He hath said that He waits that He may be gracious; that He is a "God of judgment: blessed are all they that wait for Him," Isaiah xxx. 18. He hath said, "The vision is for an appointed time, but at the end it will speak, and not lie; though it tarry, wait for it, because it will surely come, and not tarry," Hab. ii. 3. Hath He said so? Then take Him at His word, and put Him to it, saying, "Do as Thou hast said."

"But is there any word from God concerning my case, that find my conscience challenging me for prodigious guilt? there was never such a guilty person on the face of the earth." Are you groaning under guilt? Hear what He says, Heb. viii. 12, "I will be merciful to your unrighteousness, and your sins and iniquities will I remember no more." Isa. xliii. 25, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." O, then, take hold of His word wherein He proclaims indemnity, and put Him to it, saying, "Lord, do as Thou hast said."

"But," says another, "is there any word from God concerning me, that am compassed about with such strong corruptions and conquering lusts that sin gets the mastery of me?" Would you be delivered? Hear what He says, Mic. vii. 19, "He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea." Rom. vi. 14, "Sin shall not have dominion over you; for ye are not under the law, but under grace." Isa. lxiii. 4, "The day of vengeance is in Mine heart, and the year of My redeemed is come." Hath He promised to take vengeance on your lusts? Then take Him at His word, saying, "O do as Thou hast said." . . .

"But is there any word to me a backslider, a grievous revolter, that many times after vows have made inquiry? my promises and resolutions have been but paper walls before the fire of temptation." Are you afflicted with this and would have relief? Behold, He says, Jer. iii. 22, "Return, ye backsliding children, and I will heal your backslidings." Hos. xiv. 4, "I will heal your backslidings and love you freely. I will be as the dew to Israel." Hath He said so? Then let your heart say, "Lord, do as Thou hast said."

"But what doth God say to me that have no strength for any duty or difficulty, that am weak like water?" Would you have relief in this case? God says, 2 Cor. xii. 9, "My grace shall be

sufficient for thee, and My strength shall be made perfect in thy weakness." Isa. xl. 26, "He giveth power to the faint, and to them that have no might He increaseth strength." Doth He say so? Then put Him to His word, saying, "Lord, do as Thou hast said."

"But is there any word concerning me, that am brought to a great difficulty, and know not what to do, or what hand to turn me to? I am straitened what course to take: doth God say anything to me?" Yea, He doth; Isa. xlii. 19, "I will bring the blind by a way they know not; I will lead them in a path that they have not known. I will make darkness light before them, and crooked things straight." Isa. xxx. 21, "Thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it." "I will guide thee by My counsel." Doth He say so? Then put Him to His word, saying, "Lord, do as Thou hast said."

"But what says God to a poor soul that is harassed with the temptations of the devil, and ready to be destroyed with the fiery darts of the wicked one?" God says, "I will bruise the head of the serpent"—Rom. xvi. 20: "The God of peace shall bruise Satan under your feet shortly." "For this cause was the Son of God manifested, to destroy the works of the devil." Hath He begun to destroy him, and hath He said, "Thou shalt bruise him under thy feet"? Then put Him to His word, saying, "Lord, do as Thou hast said."

"Alas! but what says God to a poor destitute creature, who hath nothing, no good, no grace, no light, no life, no strength?" He says, Phil. iv. 19, "My God shall supply all your need according to His riches in glory, by Christ Jesus." Psalm ix. 18, "The needy shall not always be forgotten; the expectation of the poor shall not perish for ever." "There is bread enough and to spare in your Father's house." Hath He said so? O, then, put Him to His word, saying, "Lord, do as Thou hast said."

"But what says God to me that am longing, earnestly longing for some taste of His goodness, some communion and fellowship with Him?" Why, God says to you, that He will satisfy the longing soul, and fill the hungry with good things. Matt. v. 6, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." Hath He said so? Then let your heart say, "Lord, do as Thou hast said."

"Oh! but is there any word for one that hath a quite other case to tell you of, that hath no longing desire, no hunger, no thirst, that hath as much need as any longing soul here? but I have

no spiritual longing, not so much as a desire, but am like the parched earth, the dry ground, that can have no active thirst, but hath many a wide cleft." God says, Isa. xlv. 3, 4, "I will pour water on him that is thirsty, and floods upon the dry ground; even My Spirit upon thy seed, and My blessing upon thine offspring. They shall grow up as among the grass, as willows by the water-courses." Have you no other thirst but like that of the dry ground, and hath He promised a flood? Then, O put Him to His word, saying, "Lord, do as Thou hast said." . . .

"Ah! but doth God say anything to a stupid wretch that not only hears you, but is no more affected than the stones of the wall, and that is quite dead, and can no more stir than a rock, and hath no more life than a dead corpse?" God says, and O that He would say it with power, "Come from the four winds, O breath, and breathe upon these slain, that they may live." Ezek. xxxvii. 12, "I will open your graves, and cause you to come out of your graves, and ye shall know that I am the Lord, when I have opened your graves, and shall put My Spirit in you, and ye shall live." Hath He said so? Then, O put Him to His word, saying, "Lord, do as Thou hast said." . . .

"But is there any word for a poor creature that is in bondage through fear of death? If I have run with the footmen, and they have wearied me, then how can I contend with horses? And if, in the land of peace, wherein I trusted, they wearied me, then what will I do in the swelling of Jordan? I tremble to meet with the king of terrors." Why, He hath said, Hos. xiii. 14, "I will ransom them from the power of the grave: I will redeem them from death. O death! I will be thy plagues: O grave! I will be thy destruction. Death shall be swallowed up in victory." Plead, then, that He would do as He hath said. . . .

"But is there any word to one that is lost in the wilderness, and knows not where he is, so as to think it impossible that ministers can find him out: I think I am lost in a thicket, and it is impossible to find out my case in your preaching; it is a matchless case, a nameless case." Why, may be that word concerns you: Isa. lxii. 11, "Behold, thy salvation cometh; and thou shalt be called, Sought out, not forsaken!" And Hos. ii. 14, "I will allure her, and bring her into the wilderness, and there will I speak comfortably to her;" or, as the word is in the margin, "speak to her heart." O comfortable, when God speaks not only to the ear, but to the heart! Well, hath He said it? O then, take His word and plead, "Do as Thou hast said."

“But is there any word to one that hath been incorrigible under directing providences, and hath his corruptions irritated by the cross, and rebellion rather increased by rods, instead of being reclaimed by word and rod? Is there any case like mine, or is there any word for me to lay hold upon?” Yes; what think you of that word: Isa. lvii. 17, 18, “For the iniquity of his covetousness was I wroth, and smote him; I hid Me, and was wroth, and he went on frowardly in the way of his heart?” Well, what follows? “I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners.” O astonishing wonder of free grace! that it was not said, “I have seen his ways and will damn him;” but, “I have seen his ways, and will heal him: I have seen his ways, and will save him.” Hath He said so? Then put in your petition, “Lord, do as Thou hast said.” . . .

“But will you tell me, is there any word for one that cannot think that it is as you are saying, that there is any merciful word in God’s mouth, or any merciful thought in God’s heart towards me? it cannot enter into my thought; I cannot let it light in my mind or heart.” Why, God says, Isa. lv. 8, 9, “My thoughts are not your thoughts, neither are your ways My ways, saith the Lord: For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” You are not to measure His thoughts by yours, no more than you can measure these wide heavens with your arms: but God knows His own thoughts, and what says He of them? Jer. xxix. 11, 12, 13, “I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me and find Me, when you shall search for Me with all your heart.” Hath He said so? Then go and plead His word, saying, “Lord, do as Thou hast said.”

O sirs, search the Scriptures, and study the Word of God; consult and consider what He hath said; let there be no mouldy Bibles among you; let not the dust of your Bibles witness against you, for your eternal salvation depends upon your believing what He hath said: therefore study the faith of what He hath said. The Spirit is promised and the Scriptures are written to work this faith; Christ is exalted and the throne of grace is erected to give this faith; and this faith comes by hearing what He hath said: by hearing not what Plato hath said, or Seneca

hath said, what this or that man hath said ; but what God hath said in His Word, in this Bible, which is a book so prefaced, and so attested, as never any other book was. The Old Testament is prefaced by all the miracles wrought by Moses ; the New Testament is prefaced by all the miracles wrought by Christ. And as Moses' miracles were wrought before the Old Testament was written, so Christ's miracles were wrought before the New Testament was written : never a book was so attested as this even by a cloud of witnesses, a cloud of miracles, a cloud of martyrs, who sealed with their blood the truth contained in it. God in the New Testament exactly fulfils what He hath said in the Old ; yea, the present state of all the world is a visible performing of Scripture prophecies. Are not the Jews at this day a scattered and despised people, as the Scriptures said they should be ? Hath not God done as He hath said ? Is not Antichrist the long-lived man of sin and the cruel man of blood, as the Scripture told he should be ? Thus it is done as He hath said. Are not the Pagan parts of the earth the dark places and habitations of cruelty, as the Scripture said they should be ? Thus it is as He hath said. Do not the seven churches of Asia lie desolate, as they were threatened unless they repented ? Thus it is as He hath said. Is not Mahomet, the false prophet, and his followers, like the waters of the great river Euphrates, to which they are compared in Scripture ? And thus it is as He hath said. Does not the whole world lie in wickedness, as the Word of God shows ? And so it is as He hath said. Is not every saint as a brand plucked out of the burning, as the Scripture speaks ? And so it is as He hath said. Are not Deists and scoffers walking after their own lusts, and ridiculing the promise of Christ's coming, as the Scripture speaks ? And so it is as He hath said. Are not the black marks of perilous times in the last days upon us, as the Scripture speaks ? And so it is as He hath said. Are not the foolish virgins as many, yea, and more than the wise, and all slumbering and sleeping, and all accordingly as He hath said ? Doth not the Spirit speak expressly, that in the latter times some shall depart from the faith, and accordingly it is as He hath said ? Is not Christ precious to some, and a stone of stumbling and a rock of offence to others, as the Scripture speaks ? And so it is as He hath said. Look about you, and see if anything that falls out be not an accomplishment of the Word ; and O how should you value this Word ! not a jot or tittle of it shall fall to the ground.

PRAYER AN INVALUABLE BLESSING, AND THE
HIGHEST PRIVILEGE OF EVERY REAL CHRISTIAN.

By J. RUSK.

THERE is not a blessing in the new covenant, nor a promise made to us in Christ Jesus, not one favour that we are to receive in providence, not a victory over the world, the flesh, and the devil, after our new birth till we close our eyes in death, but what may come to us, and be fetched in by humble prayer from the living God. Now this is God's appointed way; and this you may clearly see in Eze. xxxvi., beginning at verse 24: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. . . . I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. . . . Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them." The promises indeed are numberless; still you cannot find any of them that is to be got without prayer. What God therefore has joined together let no man put asunder. But I believe there are but few that really pray. I will therefore show what is prayer; and nothing shall be mentioned but what can be clearly proved from the Word of God. But for order, I will have for a foundation Paul's words, "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).

I. I will show you what this throne of grace is.

II. The benefits of this throne of grace to us.

III. In the last place, show that none will prize this throne of grace, nor receive these benefits, but the needy.

I. I am to show what the throne of grace is. A throne is a seat intended for kings or judges; it is to show their authority. Now in Scripture we read that heaven is God's throne (Isa. lxvi. 1). But of what use is it to you and me? for nothing is to enter the heavenly Jerusalem that defileth or maketh a lie. Again, we read of the throne of glory; but here we are excluded also by sin, "For all have sinned and come short of the glory of God." By being defiled, loving and making a lie, we are far enough from the throne of glory, also from holiness by Adam's fall; for we have lost the image of God. Lastly, we dare not approach the throne of judgment; for here we cannot stand.

But what do you think of our text—"the throne of grace"? There is nothing can be compared with this. I do not find it mentioned by this name but this once in the book of God. Observe, it does not say, *a* throne of grace—it is *the* throne of grace. But what is the throne of grace? I answer, the Lord Jesus Christ, and nothing else. And the Scripture is plain upon it. "And it shall come to pass in that day, that I will call My servant Eliakim, the son of Hilkiah: and I will clothe Him with thy robe, and strengthen Him with thy girdle, and I will commit thy government into His hand; and He shall be a Father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open. And I will fasten Him as a nail in a sure place; and He shall be for a glorious throne to His Father's house" (Isa. xxii. 20, 21, 22, 23). That Christ is meant here you may take it from His own mouth, "These things saith He that is holy, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. iii. 7). When we speak of Christ as a throne, we must view Him in our nature—as incarnate. For I have already showed that there is no access to the throne of glory abstractedly considered. "The Word was made flesh." There are the two natures. Again, "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." This respects His incarnation. Therefore He is a "glorious high throne from the beginning." If you ask the height, Paul tells you that He is exalted above all heavens; God hath highly exalted Him. This is our glorious throne; this is the place of our sanctuary. Now what are we to understand by that? I think it certainly means

that Christ has removed every difficulty out of our way. When He bowed His head on the cross and said, "It is finished," directly the veil of the temple was rent in twain from the top to the bottom; and now Paul says, "In whom we have boldness and access with confidence by the faith of Him" (Eph. iii. 12). And Moses speaks of this in Psalm xc. 1: "Lord, Thou hast been our dwelling-place in all generations." He Himself promises to be "as a little sanctuary in the countries where they shall come." This is the throne of grace.

II. I now come to the second thing proposed, viz., the benefits of it.

i. One of the greatest benefits of this throne of grace is the forgiveness of our sins. We are to get this blessing by prayer, and no other way. For the text says we are to come boldly to the throne of grace. David came this way. Hear his prayer, "For Thy name sake, O Lord, pardon mine iniquity; for it is great." He tells us that we are to get this pardon the same way He did, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto Thee in a time when Thou mayest be found; surely in the floods of great waters they shall not come nigh unto him" (Psa. xxxii. 5, 6). Then it is evident that prayer brings this blessing home to the heart; and this is the benefit of the throne of grace. We receive the "forgiveness of sins according to the riches of His grace." We may well say with the prophet Micah, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy" (Micah vii. 18).

ii. Another benefit we receive from this throne of grace is the justification of our persons. And this is to be prayed for, as you may see in the publican. He went to his house justified. The good Spirit was pleased to work faith in his heart to believe in the Lord Jesus Christ; and in the act of believing the whole of Christ's obedience, both active and passive, became his. "For with the heart man believeth unto righteousness." Then it is plain, by his being justified, that he had real faith.

Thus we receive from the throne of grace salvation. (1.) From the destroying and damning power of sin. "Thou shalt call His name Jesus; for He shall save His people from their sins." Hear

David, "Let not any iniquity have dominion over me;" also Jabez, "Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me!" (2.) From the wrath of God, which will surely come on the ungodly. Paul tells you He delivered us from the wrath to come. We pray to be delivered from it. "Save me, O God, for the waters are come in unto my soul" (Psa. lxxix. 1). (3.) From the hand of our enemies. "Let God arise, let His enemies be scattered; let them also that hate Him flee before Him." "He that is our God is the God of salvation; and unto God the Lord belong the issues from death" (Psa. lxxviii. 1, 20). David succeeded, "By this I know that Thou favourest me, because mine enemy doth not triumph over me." Of Jabez it is said, "And God granted him that which he requested."

(To be continued.)

CLEAVING TO CHRIST.

Father, Thy will be done!
 Though heart should fail,
 Made with my Jesus one,
 He must prevail.

My God, to Thee I cleave
 'Midst keenest woes;
 Lord, Thou wilt never leave
 Me to my foes.

May I but know Thee more,
 Live in Thy sight;
 More I shall then adore
 My soul's delight.

Let me but hear the voice
 Of Him I love,
 My soul's eternal choice,
 All things above.

Soon He will take me home
 With Him to be;
 Jesus will bid me come,
 His face to see.

Amid the ransom'd throng
 I'll bless His name,
 Roll His high praise along,
 Worthy the Lamb! M. H.

Obituary.

ELI FOX, of Stevenage, Herts, pastor at the Baptist chapel, Haynes, Beds., died November 22nd, 1905, aged 67 years.

He lived and delighted in sin and evil company, working at home on his father's farm, till in the year 1859 he enlisted for a soldier. On the 11th of March, 1860, whilst in the barrack-room with many companions, enjoying their sinful pastimes, the Spirit of God entered his soul, convincing him of sin, and bringing him into deep exercise. His trouble was so great that it affected his health, and he was invalided home. While in this distress he wrote to his father about his trouble, adding the two following verses:—

“ My God, I would not long to see
 My fate with curious eyes;
 What gloomy lines are writ for me,
 Or what bright scenes may rise.
 In Thy fair book of life and grace,
 O may I find my name
 Recorded in some humble place,
 Beneath my Lord the Lamb ! ”

His father said, “ Well, if that comes from his heart, God will bring him through.” He was quickly discharged as unfit for service on the 9th of April, 1860, and returned to Stevenage. I much regret that I am unable to give the particulars of his deliverance out of his soul trouble, which was in an especial manner granted to him. I believe it was from a portion of one of Hart's Hymns.

He began to speak at the end of 1861, only about one year and a half after being convinced of sin. In the year 1878 he accepted the pastorate at Haynes, which he held until his death. His last visit to preach was to Forest Hill, early in November, 1904; and the remaining twelve months that he lived was a time of continued sore affliction and weariness; but he was often favoured with sweet helps from the Lord. In January, 1905, he wrote to me, saying, “ I have had a relapse, yet the doctor told

my wife I should be sure to get out again, and might live for years; but I have no desire for that. I want to finish well my course; I am sweetly drinking in dear Fowler's hymn,—

“Thy hand alone can guide
My weather-beaten bark;
And in this stormy sea provide
A safe and solid ark.

“O shut me safely in!
Then at the storm I'll smile;
Nor fear the power of hell or sin,
But triumph all the while.”

On the of 7th November he wrote: “I have been in bed three weeks; I have had a few days of darkness and sore trial, but now feel better, and can look death in the face, and feel that He died for a poor, guilty wretch like me.” On the 21st he had several attacks, which for a few minutes rendered him partially unconscious; but at the close of the day he was in his usual condition. About 3.30 the next morning he walked round the room, and feeling faint, sat down on the bedside. He then began to cough, and leaning his head upon his wife, he passed away without a word or a movement, and entered into the presence of the Lord.

Cranbrook.

JONATHAN WILMSHURST.

MATTHEW DUREY, of Frittenden, died on May 27th, 1905, aged 83. It might truly be said of him he feared the Lord above many. He was brought to feel himself a sinner when quite a young man. With the apostle he could say, “But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.” Also with the psalmist, “Therefore He brought down their heart with labour: they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses.” “He set my feet upon a Rock,” Christ Jesus; “and He hath put a new song in my mouth, even praise unto our God.” Now he went on his way rejoicing for some time in the blessed feeling that all his sins were forgiven. In this sweet feeling he thought he should continue to the end of his journey; but with the Psalmist he proved, “Thou didst hide Thy face, and I was troubled.” He had an experience of the wilderness for over 50 years, so that at times he reeled to and fro, and staggered like a drunken man. But his walk and conduct before the world and the saints was in every way consistent with

godliness. The mighty conflict was within, between the flesh and the spirit.

He was much favoured during the last few years of his life. I felt it good to visit him. Sometimes he would tell me what sweet meditation he had on the sufferings of the Lord in the garden and on the cross; and while telling me, the tears would run down his dying cheeks, and he would break out and say, "O precious Jesus, to suffer thus for such a poor sinner as I."

A few hours before he died he had by faith a most blessed view of the Lord Jesus Christ at the right hand of God in heaven. He told his daughter he was near heaven. Soon after this he peacefully passed away to be for ever with the Lord. "Mark the perfect man, and behold the upright; for the end of that man is peace."

THOMAS BUTLER.

CALEB SHEERING, a member of the church at Ebenezer Chapel, Richmond, Surrey, died August 30th, 1905, aged 52.

It is more than twenty years since the Lord began His work in our friend's soul. We have heard him say he was about to enter into pleasure when the Lord stopped him, and put His fear in his heart, with faith and repentance. For some years he was a poor mourner, often wondering how matters would be with him when he came to die. During his short illness he was heard to say,

"Weary of earth, myself, and sin,
Dear Jesus, set me free."

Also, "O that I could have honoured Him more! but I trust my life has spoken. He is the sweetest Jesus that ~~was~~ ever set upon. Dear Lord, Thou hast made all my bed in my sickness. No loving hand wiped Thy dear brow. How long, O Lord, how long? I can say, 'Few and evil' have been the days of my pilgrimage, yet not one good thing hath failed of all Thou hast promised. I shall see Him I love.

"Rock of ages, shelter me,
Let me hide myself in Thee."

What should I do without a precious Jesus now?" Just before he passed away he was heard to say, "Do, dear Lord, receive Thy poor dust." He gave three gentle sighs, and his spirit was gone.

A. ALLISTONE.

REBEKAH WEBB.—On September 24th, 1905, aged 78, Rebekah Webb, a member of the Strict Baptist cause, Coppice, Coseley,

Staffs. My dear mother was born of godly parents, and her father was a deacon of the above place for many years. But although she was brought up under the sound of the truth, it was manifest in her life that she knew nothing of the power of it. I have heard her say how amazing it is that a person should sit under the sound of the gospel so many years, and yet remain so ignorant and dead. My dear mother lived in this ignorance and death till about 40 years of age, when the Lord was pleased to send home the arrow of conviction into her soul. I cannot call to mind the words that were applied to her conscience, although I have heard her repeat them. She did not experience a deep law-work, like some of the Lord's people, but she was well taught what a sinner she was before a holy God, and that, if ever she was saved, it must be by a pure act of free, sovereign grace. In due time the Lord was pleased to speak some word of comfort to her distressed soul; and in November, 1878, she was baptized, and remained a consistent member until her death.

Our dear mother was a great sufferer from chronic rheumatism, and blind for about nine years; and in the year 1900 was compelled to have both eyes taken out. It may truly be said of her, she was one that came out of great tribulation. In the last few months of her life she suffered such intense pain that she could not converse much, but was always pleased to hear the Lord's people relate His dealings with them in soul matters, being often glad to compare notes with them. She was at times much exercised as to the reality of her religion, not being blessed with that great joy and assurance which some are favoured with; yet often the breathings of her soul were:—

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

She was enabled to rest upon the finished work of Jesus, the atoning love and blood of the only-begotten Son of God. She would say, “I long to be with Him whom I have loved more than everything here below,” and would with much earnestness repeat the lines:—

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

Also the hymn by Miss Steele :—

“Come, dearest Lord, and melt my heart,
Thy animating power impart,
Blest source of life divine,” &c.

The last time our minister, Mr. Adams, visited her, which was about a fortnight before her death, she told him how dark she felt, how fears would rise in her mind, and she longed for another word from the Lord. Mr. Adams then said, “We walk by faith, not by sight,” which greatly encouraged her, and she at once repeated the following, with much vehemence,—

“Oh that the happy hour were come,
To change my faith to sight!
I shall behold my Lord at home,
In a diviner light.”

I said to her a few hours before she passed away, “Mother, you will soon have some new admiring eyes;” when her lips moved, and she grasped my hand with much firmness in reply. We have lost a praying mother; many times has she pleaded with the Lord on the behalf of her children. But we are assured our loss is her eternal gain. S. W.

Sometimes by the light of the furnace we come to know our hearts and corruptions, and thereby what God smites for, and calls to. The Lord can, by the teachings of His Word and Spirit, and by the wisdom of His providential dispensations, engrave that particular meaning that is in His heart on the rod that is in His hand, that men may know it. And happy is that person that is so dealt with.—*Traill*.

“If a man,” saith the Lord Christ, “love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him,” John xiv. 23; and, “If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me,” Rev. iii. 20. These are not empty sound of words; there is substance under them, there is truth in them. Those whose hearts are duly exercised in and unto the love of God have experience of the refreshing approaches both of the Father and of the Son unto their souls, in the communications of a sense of their love, and pledges of their abode with them.—*Owen*.

An inward decay in the work of His grace in us makes us very needy of help from the fountain of grace in Him.—*Traill*.

DEATHS.

No charge is made for inserting the deaths of godly persons.

January 28th, 1905, ELIZABETH WILTON, of Old Croft, Swindon, aged 71; one of the oldest members of "Rehoboth," Swindon.

F. J. B.

HENRIETTA MINNIE OTTAWAY, died on July 3rd, 1905, aged 36 years, at Kent County Asylum, Barming Heath. We have a firm belief that she is safely landed.

R. W.

JOSEPH FENNER, of Haywards Heath, passed away on September 11th, 1905, aged 78 years. He was called by grace when a young man, and was led to hear the late Mr. W. Crouch, of Pell Green, Wadhurst, whose ministry was made of use to him. In later years he attended Hanover chapel, Tunbridge Wells, where on September 3rd, 1891, he was baptized by Mr. Newton, whose ministry he loved. He knew much of the path of tribulation, and his faith was often sorely tried, but he proved the promise true, "As thy days, so shall thy strength be." He loved vital things in religion, and was kept in the fear of God. He was buried in the chapel-yard at Haywards Heath, there to await the resurrection of the just.

R. BROOKER.

"Fell on sleep" on Sunday, October 29th, 1905, in his 79th year, JOSEPH KING, for forty-four years a member and about twenty-five years a deacon of Upavon Strict Baptist chapel. He was never a man of strong assurance, but ever examining himself whether he was in the faith. In his declining days he earnestly besought the Lord to graciously manifest Himself to him, that he might testify of and rejoice in Him before his death. His oft-repeated prayer through the night, was "Lord, do appear!" "The Lord liveth, and blessed be my Rock;" and "Ye fearful saints, fresh courage take." To a friend the day before he died he said, "Jesus lifted up;" and afterwards, though barely conscious, uttered the word "Glory." His mortal remains were interred near the entrance of the chapel he attended and loved. He hoped to the end, and endured as seeing Him who is invisible. Absent from the body, present with the Lord.

E. E. STRONG.

On November 12th, 1905, SAMUEL GIBBENS, aged 65, after a short illness. A member for many years of Zion church, Wantage. Our loss is his eternal gain.

E. A. GIBBENS.

At Coalville, on November 12th, 1905, aged 83 years, THOMAS FRECKELTON, for many years a member and deacon of Cave Adullam Strict Baptist chapel, Coalville, Leicestershire. He was able to attend chapel regularly until about a fortnight before his death. He remarked on more than one occasion how he would like to have done with this world, but hoped the Lord would give him patience to wait his time. About a week before his death, he said to a friend he was longing to see Jesus without a veil between and bless His precious name. A short time before he breathed his last, he exclaimed, "Oh to praise Him!"

M. A. WESTERMAN.

SAMUEL HICKS, died November 12th, 1905, aged 78 years. He was a member of the Strict Baptist church at Thundersley, Essex.

for over 40 years. He was enabled by grace divine to lean his whole weight on the precious blood of Christ, being delivered many years ago by the Lord applying this scripture to his heart, "By the deeds of the law there shall no flesh be justified in his sight." He was confined to his bed four weeks; he longed to depart and be with Christ, which is far better; his end was peace. "Mark the perfect man, and behold the upright; for the end of that man is peace." Hymn 1022 (Gadsby's Selection) was very sweet to him.

M. D. HICKS.

ELIZABETH GODDARD, for many years a member of the Avebury Strict Baptist church, passed into her eternal rest on November 13th, 1905, aged 69. Her end was peace.

G. S.

On November 18th, DAVID LEWIS, of South Marston, aged 82, for fifty years a preacher of the gospel. Of him it may truly be said, "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."

G. RUSSELL.

On November 18th, 1905, ANNIE, beloved wife of WILLIAM W. WELCHMAN, aged 55. After eight months of painful suffering, which she was enabled to bear with submission, she fell asleep, desiring to depart.

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

WM. SMALL.

Died on December 14th, 1905, JOHN MARSHALL, aged 79 years. He was a member and a deacon of the church at Galeed, Brighton, from its formation. He is deeply mourned by all who knew him in the Lord, and much missed by those who had the privilege of intimate intercourse with him. His affliction was long and painful, but he was much favoured in it. We hope to furnish a short account of him.

J. K. P.

NOTICES. &c.

RECEIVED.—Gospel Magazine: S. Arnold, 74 Strand, W.C. Memoir of Sukey Harley; A Sevenfold View of the Church of God; The Unity of Christian Brethren; Worm Jacob's New Threshing Instrument; The Conversion of the Soul, and the Instrument used in Conversion: by A. Bools. Memorials of the Lord's Lovingkindness: an Autobiography by F. Beedel: Farncombe & Son, 30 Imperial Buildings, E.C.; F. W. White, 334 Kent Street, Sydney. Grievances from Ireland: Imperial Protestant Federation, Southampton Street, Strand, W.C. The Trinitarian Bible Society Quarterly Record: 7 Bury Street, Bloomsbury, London, W.C.

AN OUTCAST.—Doubtless the words are wrong. Their admission into the book must have been due to an oversight.—ED.

For the Lord's poor, with many thanks, F. W. L., 10s. Anonymously, for the person mentioned in the "Gospel Standard" of June, 1905, 4s. Will the person intended kindly furnish the Editor with her name and address?

For the Aged Pilgrims' Friend Society: W. Payne, 21s., contribution; M. F. P., 5s., per the Editor. These should have been acknowledged in January number.

THE
GOSPEL STANDARD.

MARCH, 1906.

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

CALLED UNTO DIVINE FELLOWSHIP.

A SERMON PREACHED AT OAKHAM, ON LORD'S DAY AFTERNOON,
NOVEMBER 9TH, 1845, BY THE LATE J. C. PHILPOT.

"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord."—1 COR. i. 9.

EVERYTHING in this world is changing and changeable. We ourselves are perpetually fluctuating and wavering. The things of time and sense are as fluctuating and wavering as we. Our friends are fluctuating and wavering too. All things are in a continual state of transition and change. Seeing, then, that all earthly things are passing away, and the things of time and sense vanishing like a cloud of the night, the Scripture leads us to rest upon something that is immutable and unchangeable, a foundation to stand upon which shall not waver and fluctuate with earthly, perishing things. For instance, Jesus Christ is held forth as "the same yesterday, and to-day, and for ever" (Heb. xiii. 8), and therefore a foundation on which to stand for eternity. Again, we read that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James i. 17). In these passages the unchangeableness and immutability of God are held forth as a foundation for our wavering, halting feet to stand upon.

In the same way the text holds forth the faithfulness and unchangeableness of Jehovah. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." The faithfulness of God to His word and to His work is here pointed out as a foundation on which to rest. Now, unless a man rest upon this, he is continually wavering. Until he is brought to anchor in immutability, he is perpetually tossed up and down with every wind and wave of doctrine; but when

he is brought to rest on things which cannot change, then he has an anchor to his soul "both sure and stedfast, and which entereth into that within the veil" (Heb. vi. 19).

There are two things worthy of notice in the text. One is the declaration of God's faithfulness, "God is faithful;" and the other, what God does in order to manifest His faithfulness, "By whom ye were called unto the fellowship of His Son Jesus Christ our Lord."

In considering these words I shall, with God's blessing, change their order, and look first at what is contained in the words, "By whom ye were called unto the fellowship of His Son Jesus Christ our Lord." And then, secondly, at God's faithfulness and unchangeability as made manifest in this special calling.

I. All God's purposes run underground until they are manifested and brought forth; for His way is in the sea, and His path in the great waters, and His footsteps are not known (Psa. lxxvii. 19). "It is the glory of God," we read, "to conceal a thing" (Pro. xxv. 2). Thus God has hidden His own eternal counsels in His own bosom, and they are only brought forth in time in such a way and such a season as He has appointed. We have a wonderful instance of this in the crucifixion of the Lord of life and glory. It was the eternal purpose of the Three-One Jehovah that the Son of God should die, and by dying offer up a ransom price to save the elect from the ruins of the fall. This lay hid in the bosom of God. When the Lord Jesus came into the world, He came for that special purpose; but it was hidden from the eyes of man, hidden from the eyes of His disciples, and hidden from the eyes of the Jews. Now, so it is with respect to the work of grace upon the soul. What is God's purpose in beginning and carrying on a work of grace in the soul? It is set forth in the text, "By whom ye were called unto the fellowship of His Son Jesus Christ our Lord." That is the object, that is the purpose of the work of grace upon the soul,—to call God's people unto a fellowship with the Son of God, to bring them into living union and communion with the Lord of life and glory. Now this work must go on; for "God is faithful." It must go on until it result in the accomplishment of what God has purposed. Let me explain myself a little more fully. Say, you are a vessel of mercy, that God has chosen you in Christ from before the foundation of the world, and has loved you with an everlasting love in the Person of His dear Son. Jesus came and laid down His life for you. He died on the

cross that you might live for ever. He bore your sins in His own body on the tree. He reconciled you to God, and cast all your transgressions into the depths of the sea. Now, the object of God in calling you by His grace, is to bring you into the fellowship of His dear Son. But when a work of grace is first begun upon the heart, the subject of it is not aware what God's purposes are. The Lord does not reveal them; nay, rather, He hides them from his eyes. His purpose is to bring the soul into the personal knowledge, spiritual enjoyment of, and divine communion with His own dear Son. But where does He find us? He finds us in what I sometimes call a *sensual* communion; that is, a fellowship with sensible objects. The fellowship and communion that we are to enjoy, if called by grace, is a spiritual communion with invisible, insensible objects. But the Lord finds us in a state of nature, having communion with sensible objects, buried in a sensual, as distinct from a spiritual communion. We are imbued with a spirit of the world, the things of time and sense are our element, the world is our home, and we are so swallowed up in it that we have no other object, delight, or purpose. This I call a sensual communion; that is, there is a fellowship, an intimacy, and intercourse in our carnal mind with sin, the world, and all that is evil. But this intimacy and intercourse must be broken up, that spiritual communion with the Lord of life and glory may be set up in its place. Our communion with the world, with everything short of Christ, is all to be broken in pieces, that we may led up into union and communion with Jesus. For instance, we have in our carnal state communion with sin, we have an intimacy with it, it is our bosom companion. It is like the lamb in the parable of Nathan; it lies in our bosom, drinks of our cup, and is to us as a daughter. We fondle it as a parent does a child, we cleave to it in love. Thus there is a sensual intercourse with sin and all its baseness and filth. This, then, is to be broken. But what is to break it? The entrance of God's holy commandment so as to manifest His purity, and holiness, and righteous anger against sin; and this breaks to pieces that sensual communion which we have with iniquity. This is the first thing God uses—His holy commandment, His pure precept, the spirituality of His law opened up in the soul. Sin is then discovered to be sin, its evil nature is then manifested, the wrath of God is revealed against it, and the wages of sin, which is eternal death, are brought to light. The soul is thus cut off and cut away from sin by the

sharp entrance of that sword which the apostle speaks of, "For the Word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. iv. 12). The sharp Word of God entering into the conscience cuts asunder the former communion betwixt the soul and sin.

But there is also communion with the world. We love the world by nature, our heart is in it, our affections are altogether worldly, all that our natural heart delights in is sublunary and earthly. This sensual communion, then, with the world must be broken to pieces; we must be divorced from it in order that we may have communion with holy and heavenly things. When God makes Himself known as a consuming fire, and the breadth and spirituality of the precepts are opened up, the world is seen as the apostle saw it, lying in wickedness, or in the wicked one (1 John v. 19), and all but God's people are beheld as walking in the broad road that leads to eternal perdition. We thus become separated from it, and our feet are turned out of the broad into the narrow way. The Holy Spirit sets the face towards the heavenly Jerusalem; and thus our communion with the world is broken to pieces.

But there is also communion with our own righteousness. There is a delighting in what we think we have done or can do for the Lord. Our freewill, our natural strength, our creature piety, our fleshly religion, cleave closely to us; we have a sensual union with them all. Now this likewise must be broken to pieces, or else we cannot have communion with the Lord of life and glory. And this too begins to be destroyed by the entrance of the precept of God's Word, by the spirituality of God's law; our own righteousness is made known to us as filthy rags, and we abhor and loathe ourselves in dust and ashes as the vilest of the vile. And so also there is a sensual communion with deceit, hypocrisy, and delusion; for the heart is "deceitful above all things, and desperately wicked," and out of this wicked heart there springs a wicked intimacy with all manner of lies, hypocrisy, deceit, and delusion. By nature we drink down lies like water, our hypocritical heart wallows in hypocrisy as the swine on a hot summer's day wallows in the mud; to deceive ourselves and others is the very element of our deceitful heart. This intercourse, then, with lies, hypocrisy, and delusion, must all be cut asunder by the entrance of the light of God's Word into the soul. When a pure and holy God shines forth into the conscience, our hypocrisy, lies, and delusion are made manifest, and

our intercourse with them begins to be dissolved. If you read Isaiah xxviii., you will see how the Lord speaks there of breaking up this sensual communion: "Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." This covenant with death and agreement with hell is a communion and intercourse with death and hell; and this is broken up by the hail sweeping away the refuges of lies, and the waters overflowing the hiding-place. Only, therefore, as this covenant with death and agreement with hell, that is, this sensual communion, is broken to pieces, can there be spiritual communion with the Lord of life and glory. Now, in this God's people are distinguished from all others on the face of the earth, in that they are seeking communion with the Son of God, fellowship with Jesus in the knowledge and enjoyment of Him in their hearts. This distinguishes a work of grace upon the heart from all fleshly counterfeits.

Now as the Lord breaks up this sensual communion, He goes on to fulfil His own eternal purpose; which is, to bring a soul into communion with His dear Son. Observe the words of the text, "*By whom ye were called unto the fellowship of His Son Jesus Christ.*" It is God therefore who calls His people unto "the fellowship of His Son Jesus Christ." Now He has lodged in His dear Son everything needful for our wants. "For it pleased the Father that in Him should all fulness dwell" (Col. i. 19). And again we read, "Out of His fulness have all we received, and grace for grace" (John i. 16). We read also, "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). The Lord of life and glory is the brightness of the Father's glory and the express image of His Person. All that God shines forth in the face of Jesus Christ. In bringing, therefore, His people into fellowship with His dear Son, He brings them into fellowship with the Three-One God. God out of Christ is a consuming fire. None can see Him and live. God is invisible. He is said to "dwell in the thick darkness" (1 Kings viii. 12),

and also "in the light which no man can approach unto" (1 Tim. vi. 16). But if we have not fellowship with God we shall one day be of all men most miserable. And the way to have fellowship with God is to have fellowship with His Son; for He is the Mediator. He stands betwixt God and us; through Him we have access to God, by Him we are reconciled to God, and thus by Him we have fellowship and communion with a Three-One Jehovah. Oh, what a mercy it is to have a Mediator to cover with blood and righteousness the guilty head of a fallen child of Adam! Not to have to deal immediately with God as a consuming fire, whose infinite holiness and eternal justice must consume us; but that there is a Mediator, One who has taken the flesh and blood of the children into union with His glorious Person, a Daysman through whom we may have access to God, One who has said, "I am the way, the truth, and the life; no man cometh to the Father but by Me." The grand object of divine teaching in the soul is to bring us to Jesus. What says the Lord Himself? "It is written in the Prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto Me." That is the effect of divine teaching, a coming unto Jesus. As the text says, "By whom ye were called unto the fellowship of His Son."

Now, every obstacle that interferes with or prevents this fellowship, God will remove. That is the reason why we have so many trials, so many sharp thorns, so many bitter afflictions, such painful exercises, such distressing temptations. They are to encourage communion with Jesus by removing out of the way all that is in opposition to it. For instance, there is the world; when this creeps in, it shuts out fellowship with the Lord Jesus. It has therefore to be removed; and is done by means of painful trials. Again, there is carnality, lightness, frivolity, worldly-mindedness; to all of which we are sadly prone. Now when these evils get possession of us, they shut out communion with Jesus. Therefore we need scourging with sharp thorns and briars, as the men of Succoth were torn by the thorns and briars of the wilderness (Judges viii. 7, 16), that this carnality and lightness may be torn away out of the heart. So afflictions in body, in providence, in the family, temptations from Satan, the burden of an evil heart of unbelief, the corruption that we are more or less plagued with—all these things are made profitable, in order to bring us into fellowship with God's dear Son by emptying us of self. God's dear Son is only suitable for sinners;

all that He is and has is for such; all His glorious fulness, all His precious attributes, all His dying love, all the riches of His atoning blood, the beauty and glory of His justifying righteousness—all are for sinners, for feeling, sensible, sin-plagued, Satan-harassed sinners. As, then, we sink into felt sinnership, it leads us up into communion with Jesus. Pride, worldly-mindedness, covetousness, self-righteousness, self-esteem, self-exaltation, carnality, and lightness, all unfit a man for communion with Christ. Jesus is a broken-hearted Lord, the Spirit of God was given Him without measure, His heart is full of tenderness, sympathy, and compassion, He is a holy Jesus; therefore there can be no communion on His part with sin. For "what concord hath Christ with Belial?" What intercourse can there be, then, on the part of Christ with sin which He hates, with the world that crucified Him, with Satan His implacable enemy, with that evil heart in man that is utterly opposed to His holy and pure nature? In order, therefore, to bring us into fellowship with Jesus, we need trials, exercises, afflictions, and temptations, to remove out of the way those things that hinder communion, and to bring us down to lie as low as possible in our own eyes. This fits us for Jesus. But it may be asked, "When are we fit for Jesus?" When we are all nakedness, all rags, all misery, all guilt, and all helplessness, and sink down at His feet unworthy of a single smile from His face—then we are fit for Him. We are unfit for Him when we are proud and covetous, when we have no sorrows, nor burdens, nor griefs, nor troubles, when sin does not lie on the conscience, when we can be cheerful and happy with the things of time and sense. All these things set us at a distance from Christ. But sorrows, griefs, burdens, exercises, doubts, cares, perplexities, and distresses—these are helps that God uses to bring us to Jesus. One is the ebbing wave that takes us away from the rock, and the other is the flowing wave that drives us on to it. One is the adverse wind that blows against the ship when she is making for the harbour, the other is the prosperous gale that urges her forward into the haven. So that the things that seem against us are really for us; and the things that seem for us are really against us.

But what is communion and "fellowship with His Son Jesus Christ our Lord"? It is a sweet and blessed intimacy betwixt Jesus and the soul. How is this produced? It is produced by the Spirit through the Word; not by the Spirit without the Word, but by the Spirit of God making use of the Word as the living instrument to raise up faith in the soul, whereby through

the Word are communicated power, unction, and sweetness to the conscience. If ever you have felt anything like fellowship or communion with God's dear Son, it has been in this way: the Spirit of God worked through the Scriptures upon your heart, secretly applying to your soul some precious truth concerning Jesus, giving you faith to receive it in simplicity and love, and then drawing your heart upward through the Word into the presence of Him who sits and reigns behind the veil. This is communion with God's dear Son, what the Scripture calls the "communion of the Holy Ghost;" because the Holy Ghost alone can lead us up into this fellowship. Now this is what God calls His people to, this is what God makes all His people intensely long for. The Lord's people are all dissatisfied with everything short of communion with God's dear Son. Give them the doctrines of truth without the Spirit's sealing these truths upon their hearts, they bring no sweet communion. They cannot, therefore, rest upon them. Give them their own righteousness, it produces no communion with the Lord. Let them have the world, it does not lead their soul into communion with Him. Give them sin, it draws them away from the Lord. Let them fall into darkness, and be beset with fears, doubts, perplexities, and temptations, these bring them no communion with the Lord. What they want, then, is that Jesus would sweetly whisper into their souls, "Thou art Mine; fear not, I have redeemed thee." "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me" (Isa. xlix. 16). Thus to have our souls raised up into the very bosom of the Lord, so as to clasp Him and embrace Him in the arms of affection and love, as a lover breathes his love-tale into the ears of his beloved one, that we may be able to say, "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee,"—this alone satisfies a living soul. Now when a soul has enjoyed a measure of this, then it has enjoyed what God has called it to, the "fellowship of His Son Jesus Christ our Lord." This is the life of religion.

But if we have fellowship with the Son, it will bring into our hearts every fruit and grace of the Spirit. Jesus has left us an example that we should walk in His steps, and the Scripture sets forth His holy love, His humility of spirit, His meekness, His gentleness, His separation from the world, the image of God shining forth in Him. Now when God calls us into the fellow-

ship of His dear Son, it is that we may walk in His steps, it is that the image and likeness of Jesus may be impressed upon our souls. It is that we may be conformed to the image of the Firstborn, and that the mind and likeness of the blessed Lord may be stamped upon our hearts, lips, and lives. If we are not called to this, we are called to nothing.

II. But the text adds, and it is a great mercy that it is added, "God is faithful." For consider how many things there are to interrupt this fellowship. What an evil nature you carry in your bosom, which is averse to communion with this blessed Lord! How many enemies surround your soul! What an adversary you have by night and by day to grapple with! But, "God is faithful." Do you see the connection? As though the Holy Spirit implied this: "God has called you unto the fellowship of His Son. That is His object; and He is faithful. His purposes are immutable. He hath purposed, and shall He not accomplish His purpose? He is faithful, and has determined you shall enjoy that fellowship unto which He hath called you." Now this, by setting forth God's eternal will and pleasure, shows that in us there is everything against that fellowship, and that God's faithfulness alone overcomes that evil tendency, perfects and completes His purposes.

For instance, our carnal mind is altogether opposed to communion with the Son of God. What is the Scriptural description of it? It is summed up in one expression: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). If that be the case, can there be any fellowship or communion in our carnal mind with God?—if it is enmity against Him, if it is not subject to the law of God, if it is opposed to all His will, and Word, and ways? Can there be any union between our carnal mind and God's dear Son? Impossible. Now just in proportion as our natural mind works, will there be a turning away from communion with Jesus, a plunging into communion with the world and the world's sins, a cleaving to the things of time and sense, as riches, honour, pride, and worldly pleasures. Our carnal mind understands all these things; it is the very breath that it draws into its lungs, the very element in which it swims. Its whole being is intense, implacable enmity to God and His dear Son, and therefore can never be reconciled to Him. But God is a pure and holy God, and must ever regard sin with the utmost hatred and abhorrence. Do we not feel it? What is the

greatest grief and burden to a living soul? Is it not the workings of his natural mind? Does not this wicked mind continually stir up unbelief, infidelity, rebellion, and fretfulness? Does it not drag him into the world? Does it not draw him away from the Lord? Does it not fill him with everything base, earthly, sensual, and devilish? But "God is faithful." And He will not suffer the carnal mind to overcome a believer. God, being faithful, has called His people unto the fellowship of His dear Son: He therefore communicates power to the soul whereby this carnal mind is overcome. There are times and seasons when it is blessedly overcome. When sharp exercises and troubles work with power in the mind for a time, the Lord at such seasons communicates a sweet spirit of faith. And where this spirit of faith is, it goes up after the living Lord. And thus "God is faithful," who will not suffer the carnal mind to prevail altogether, but gives His blessed Spirit to draw the heart up to Him. Then there is the world, and the world is opposed to communion with God's dear Son. It calls it rank enthusiasm, a bitter spirit; it is horrible in the eyes of the profane world. What! to have communion with Jesus; there is nothing that they scorn more, nothing from which the world more revolts. And the world in our hearts is just as bad. The news and gossip, politics, the chit chat of the day, and the scandal of the town, the carnal mind has plenty of communion with that; it drinks it all down as a thirsty ox drinks down water; but the world outward and the world inward never can have communion with Jesus. He is too holy, too heavenly for the world or for our worldly heart to love. Therefore we need crosses, losses, trials, temptations, and exercises. These embitter the world, they show us the world cannot satisfy us. And then the Lord takes occasion to drop a measure of divine sweetness into the heart, and gives it that solid satisfaction in Jesus which the world can neither give nor take away. Thus "God is faithful."

Then there is temptation. There is constant temptation in a living soul, and these temptations are all against communion. Have you not had all sorts of evil thoughts injected into your mind against Jesus? nothing too bad to think about Him, nothing too base, nothing too horrible. And what was the object of it all but to harass your soul, distract your mind, and destroy communion with the Son of God? And if God were not faithful, these temptations would do it effectually. But "God is faithful." He has not allowed you to be tempted more

than you can bear. When enemies come in like a flood, the Spirit of God holds up the standard against them, and brings that faith into your soul whereby Jesus is looked up to, rested upon, and loved, in spite of all these suggestions against Him with which the devil fills your heart. Be not surprised if you find in your heart everything whispered against the Son of God. Satan hates Him with mortal enmity, and your mind is enmity against Him. It is the lot of God's children thus to be tempted; but "God is faithful." He will not let you be overcome. He will in time subdue and conquer these temptations, and bring your soul into fellowship with His dear Son. Sometimes despair works powerfully, and despondency suggests that you have committed such sins as God cannot forgive; and when you give way to this temptation it hinders communion, it shuts up prayer, stops the reading of the Word, and seals up the spirit of supplication within. Then there are doubts and fears, perplexities, harassings of Satan as to the work of grace upon the heart, whether we have felt right, begun right, and continued right. All these various workings in the mind hinder communion with God's dear Son. But "God is faithful, by whom ye were called unto the fellowship of His Son." God's purpose in calling you is not to build up your own righteousness, not to make you think anything of yourself, not to set you to work, nor make you in love with what you think you can do. He has but one purpose in view, and that is, to bring your soul into sweet communion with His dear Son, to stamp His likeness upon you, and to fill your soul with joy and peace in believing, "joy unspeakable and full of glory."

Now, how is this to be attained? Not by looking into our own hearts to find anything good there. But in a spirit of faith, by looking up to Jesus, resting upon His blood and righteousness, and receiving a communication out of His fulness. If you are a poor, needy sinner, if you are a guilty criminal, a broken-hearted wretch, if you are a vessel of mercy, and God the Spirit has humbled you in your own eyes, you want nothing but these divine blessings to bring your soul into communion with God's dear Son. It is with these He has communion—with those who need Him, with those who are troubled, harassed, and plagued without Him; and all that you want is God's faithfulness, who will give you your desire in His own time and way. All that you want is for the Lord of life and glory to come into your

heart with savour ; and when God the Spirit raises up faith in your soul to receive the blessing in love, this lifts you up to the bosom of Christ Himself, and fills you with joy and peace in believing ; and this is what it is to have fellowship with the Son of God. God has called you for that very purpose. It is His object in calling you next to His own glory, He has no other. He has not shown you your sins to condemn you, and send you to hell ; He does not so deal with those He has called. But He makes you feel sin here, that you may not feel it hereafter ; He makes you seek for mercy here and cry unto Him for pardon, that He may fill your soul out of the fulness of Jesus and give you communion with Him here. That is God's eternal purpose. He lets you have a little communion here, to be a fore-taste and prelude of eternal communion with Him hereafter. "God is faithful." If He has given you any communion here, He will give you eternal communion with His dear Son in realms of endless joy and peace. And for that purpose He takes His people out of the course of this world, that He may give them a measure of communion here, and enlarge their souls with full communion hereafter.

MANIFOLD MERCIES BESTOWED

ON

GEORG F. TAIGEL.

(Concluded from page 74.)

PART III. THE EXCEEDING GOODNESS OF GOD IN PROVIDENCE AND GRACE.

An attempt to leave S. failing. Sweet consolation in family and business trials. Help under the ministry. Fears of being turned out at S. Trial of faith in a law-case for 11 months. A way made to buy the house and shop at S., 1893. A revelation of the love of the Father and of Christ, in 1895. Conflicts and changes. Thanksgiving for all the way.

ABOUT 1886 I made an attempt to leave my eldest son in the business at S., and bought one in the H. Road for myself. I begged of God that if it was not His will He would hedge up my way ; but finding no particular obstacle I took it, and paid £650 for it. I had no sooner moved in than I saw how I was deceived in the business : there was scarcely enough to pay expenses. I shall never be able to describe the horror I passed through day and night for about a month. I could not sleep, but walked about the room in great distress, calling upon God

not to leave nor destroy me. I was far off from the chapel, and Mr. Ashdown had prayed that I might not move away. When I found that I could not rest there at all, I returned to S., and let my eldest son go there. After a wearisome struggle of about two years, I sold the business at a loss of £300, and was glad to have my son back; for he took the chief part of the burden of the S. business off my shoulders. I have at times wondered why, after so many prayers, I was not kept from going into that shop. After we had got a little straight again, and had about two years quiet outwardly, new troubles came in. I was responsible for two of my children in business, and the burden became almost too much for me. In the years 1888-9 my three married daughters emigrated, leaving the settling of their affairs on my hands. While this was going on I was sorely tried, and some of my friends blamed me. One of the shops no one cared to take; and a little after, I received a notice from the Vestry that the building was condemned. This came like a thunderbolt upon me. So great was the despairing feeling that a powerful voice said within me, "Where is now thy faith?" and it was repeated so quickly and often that at length it silenced my fears, and brought me into a more calm state of mind. But it was a whole year before the matter was settled. The burden was so heavy it seemed as if it would crush me. Some of my nearest friends sent me sharp letters; and it appeared to me as if both friends and foes had conspired together to oppress me. I went about the house cast down and sorely troubled, and could get no comfort anywhere, either in hearing or reading, until one morning a still, small voice said, "Read the 917th hymn." I began to read it, and it so fastened on my mind and spirit that I was completely broken down under it. It so filled me with comfort and consolation that I shall never forget it. I could read and believe it for myself.

"Cease, O believer, cease to mourn;

Return unto thy rest, return;

Why should thy sorrows swell?

Though deep distress thy steps attend,

Thy warfare shall in triumph end:

With thee it shall go well.

"Thy God has said, His word shall stand,

Not like the writing on the sand,

But firm as His decree;

That when thy foes, death, hell, and sin,

On ev'ry side shall hem thee in,

A wall of fire I'll be.

“ Though trouble now thy heart appals,
 And deep to deep incessant calls,
 No storm shall injure thee ;
 Thy anchor, once in Jesus cast,
 Shall hold thy soul, till thou at last
 Him face to face shalt see.” (Kent.)

I had then no desire to have anything altered, but felt myself unworthy of the joy and happiness I realised. Never before was I so lifted up from such a heavy weight of trouble ; and I could give thanks unto God for bringing me into those circumstances. For some days that hymn would come up and make the tears flow freely, while the unspeakable goodness of God my Saviour to unworthy me came feelingly into my heart. I can say I was provided for like the widow, whose meal in the barrel did not waste, nor the oil in the cruse cease to run. I had now enough to meet my obligations, and live comfortably with my family.

I have much cause to thank God for His manifold mercies. Look where I will, He has been a wall of fire round about me, and has again and again brought me up and enabled me to say with the poet :—

“ Let not thy heart despond and say,
 ‘ How shall I stand the trying day ? ’
 He has engaged by firm decree,
 That as thy days thy strength shall be.”

“ Ye fearful saints, fresh courage take ;
 The clouds ye so much dread
 Are big with mercy, and shall break
 In blessings on your head.”

I have realised the words which came with power when I left my father's house, “ O thou of little faith, wherefore dost thou doubt ? ” for when I have been brought to the place where I have said, “ I shall surely perish,” and have felt myself sinking, I have received such help I could feelingly say the Lord has stood by me and delivered me.

In the year 1889 a kind providence befel us. My wife had been suffering from a tumour for over twenty years, which had become so large and uncomfortable it was a constant burden to her. Through meeting with some kind friends, Dr. and Mrs. C., she was encouraged to undergo an operation, and made preparation for it calmly and cheerfully. I believe the Lord heard prayer on her behalf ; for she was brought through it, and progressed favourably, and no bad result followed. While this was going on I was upheld by the secret power of God. At times I sank low in my feelings, but was never given over to despair.

The hymn just now quoted so continually strengthened me that I felt firmly persuaded I should come out right concerning the business that was still weighing upon me. Within a few years my children all returned home from America, which made fresh calls upon me. Also I had a bad debt of £60, besides a law case pending. On going to chapel one Thursday evening with a very heavy heart, the sweet feeling I had I cannot well describe. Mr. A. preached from these words, "We have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." There shone much light and sweetness out of these words; they illuminated my mind, and I could say, and truly feel, joyful in tribulation. Mr. A.'s ministry was most profitable and comforting to me, more so than any I ever attended. At times I entered the chapel full of unbelieving fears, with a cold, carnal heart, and the preaching was made the instrument to lift me up out of them. Often I felt so distressed on account of sins which were brought up before my mind, sins as black as hell, which I had committed since I knew the pardoning love of God, that I was almost on the brink of despair; but, blessed be God, He did not give me over unto death, but granted me a living hope in His mercy. At times I went in a most desponding state, yet proved God faithful to His promise:

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress."

Soon after I first went to S., there seemed a likelihood of my being bought out of the shop and well paid for it. But my hopes were dashed again and again. At one time it seemed very near coming to pass; but while I was thus busy scheming, these words flowed in softly and gently: "Build ye houses and plant vineyards; for ye shall be here many days." I did not feel pleased with them, but they proved true; and I believed they were from God. O how glad I am now that God in His mercy did not give me my own way! How precious are the ways of God! how unspeakable is His goodness! His mercy endureth for ever. After those words came, everything that seemed likely to buy me out failed, and here I am still. It was remarkable how many things conspired to turn me out of that business, and all in vain.

In August, 1892, a long trial began, concerning which God in

His mercy overruled all to the honour and glory of His name. There remained only three and a half years of my lease, and when I applied for a renewal of it I was refused. This was a heavy blow, having paid £1,200 for the business in 1880, which would be lost. I could find no suitable opening for a shop near, so as to take my business with me; but I had a secret feeling that I should be helped through. I called upon Him who is God over all to undertake for me; being at the mercy of the agents, but feeling that God was able to put a hook in their nose and restrain them. I sent up many sighs and groans to God that He would undertake for me; for He has promised to hear the sighing of the needy and the groanings of the oppressed. I said, "O Lord, Thou knowest all things, and Thou knowest that I cannot help myself; and these people have power to crush me if Thou dost not prevent. O Lord, undertake for me; for Thou art able to turn the hearts of all men. Do restrain these men from turning me into the street. I am helpless and getting old; and my strength is gone. O forsake me not in my old age!"

In January, 1893, I felt at times faith strong, full of confidence and gladness; at other times I was full of doubts and fears, being cast down and unable to look up. My past sins were brought up before me; and all promises appeared sealed, as if I had no right to look on them at all. To be thus tossed about is something fearful. There is nothing but a living faith that will stand. When one has once experienced the lovingkindness of the Lord, which is better than life, to feel one's hope cut off is as cruel as death. At such times, what a relief to be able to say with the Psalmist: "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." How sweet are His words when fulfilled: "My doctrine shall drop as the rain, and My speech shall distil as the dew." When we are in this terrible conflict, the fight of faith, how suitable His doctrine, how comforting His speech! for, like the Psalmist, we cry, "My soul thirsteth for God, for the living God." "As the heart panteth after the waterbrooks, so panteth my soul after Thee, O God." Unless we are in a living, experimental way driven by necessity to seek after this bread of life and this fountain of living waters, we do not taste the virtue in them. There is no promise given except to the character to whom it is suited; food is for the hungry, rest for the weary, sight for the blind, and hearing for the deaf. At one time,

looking back to the year 1869, and the troubles in B. Street from 1879, and examining myself, I felt greatly distressed at not finding any evidence at all of my interest in God's salvation. I saw my walk had been so wandering from my God and His ways, that doubts and fears arose. I had been passing through many wearisome weeks and months, and been much tried about things temporal and spiritual, not knowing how I should act. I had many times prayed,

“ Not for the gift of tongues we pray,
Nor power the sick to heal;
Give wisdom to direct our way,
And strength to do Thy will.”

I was at times much cast down, for when I asked for some things, I found again and again I had asked amiss. I often felt fretful, and thought God dealt hardly with me; but sometimes my heart was subdued, when in the midst of trouble I remembered that God dealt not with me after my sins, nor rewarded me according to my iniquities. Then, again, when left to my own hardness I found, “The rebellious dwell in a dry land.”

In March, 1893, through the influence of a relative of Mrs. C.'s, who interceded for me with the agents, they took counsel's opinion, and informed me that the house might be sold to me, but not re-let. I made an offer of £1,500, and then of £1,675; but both offers were rejected, and I was left in perplexity. I was much burdened, my expenses being heavy; yet I was made to wonder how I never lacked anything, and when any demand was made upon me, money was forthcoming. At times I did say to my friends that I felt fearful, when I looked on so many empty vessels, whether the oil would run to fill them all; for I had not a few, but many, and some very big ones to fill; but to this moment I am bound to say the oil is still running.

“ O for a thankful heart,
From every murmur free ! ”

How sweet it is when God works for us! If I had had my own way, things would have gone wrong many times. I often feared things were against me, but found God a “very present help in trouble.”

On May 1st, 1893, after a restless night I fell asleep, and awoke with these words: “Thy sins and transgressions I will remember no more.” The next night I fell asleep in the same restless anxiety, and woke up with these words: “The God of heaven and earth fighteth for thee.” On the following night I

fell asleep in the same way as on the two previous nights, and dreamed I was going up a steep hill, and had to find my way to some place. Being in trouble about this I prayed, "Let Thy light shine upon my path." So I found my way, and with this I awoke. On the 11th, having been very desponding, I had again a hope springing up. I could see and feel the exceeding goodness of God in forbearing with me, so weak and sinful as I am; and I wished for a heart to thank and praise Him.

While this matter was going on, the law case I mentioned was still pending. It was for compensation to a woman who had been inadvertently knocked down by my youngest son with his bread-barrow. I had previously sent a letter to her lawyer to say that, if they could establish their claim, I was willing to meet them in a friendly spirit; but this did not satisfy them. They offered me to see her doctor; but when my doctor went for me, he was refused an interview. I was greatly tried, and sighed and cried to the Lord to help me; and this hymn came soothingly to my mind:—

"Elijah's example declares,
Whatever distress may betide,
The saints may commit all their cares
To Him who will surely provide."

I went in the strength of these words till the writ was served, when I sank into a very despairing state. I thought there could not be a text in the Bible to fit my case. After rising from my knees one morning, I opened it on the 27th of the Acts; and when I read these words, "There shall not a hair fall from the head of any of you," I began to take courage. I hung between hope and fear for eleven months, and cried to God continually to undertake for me. All that time it unfitted me for business; for I knew what heavy expenses awaited me if I lost the case. I said, "Lord, Thou knowest how innocent I am in this matter, and how these people seek my ruin." It came on for hearing in July, 1893. But in spite of the clear evidence we brought forward, the judge even leaning to my side, the jury decided against me. I had to pay £10 and costs, which came altogether to between £50 and £60. As I left the court my fretfulness and murmuring were so great that I felt as though I were given over to Satan. It is quite impossible for me to describe the hell that was burning in my breast, in spite of some secret whispers of the Spirit that God could turn this trouble into such a blessing that I should not be able to hold it. My angry feelings

were so powerful that, like the raging waves of the sea, they swept all away. I felt on the point of desperation, looked on God with an angry look, and thought He could have changed the hearts of those people if He had chosen. The enemy roared, “ ‘Where is now thy God?’ for nearly twelve months you have called and prayed to Him, and what have you gained? The adversary is made glad, and can say, Aha, aha, so would we have it.” About ten or twelve hours afterwards, a still small voice whispered,—

“ Afflicted saint, to Christ draw near.”

But my angry feelings soon quenched the gentle flame, and I was left to another outburst of angry reasonings. This lasted several days, I may say weeks more or less. I felt so mortified at the decision that I could not hold up my head. I became quite ill, and had to go to bed. For some days I could not write and let my friends know, and got out of everybody's way. I trust the Lord in His mercy will never let me fall into such a trial again. The first softening I felt was from these words: “I am glad for your sakes that I was not there;” and on thinking them over and under what circumstances the Lord spoke them, tranquillity was once more restored to my troubled breast. After this I received not only sympathy, but some practical help from my kind friends. Thus I found the wine of astonishment to be a bitter dose, and to cause dark and evil vapours to arise out of a corrupt heart. I could not have believed that after so many mercies received, there was still such deep-rooted, bitter enmity in my soul.

After about nine months' perplexity concerning my house, a deep-laid scheme to get me turned out came to light. It was found that my landlord had bound himself to another tenant not to renew my lease; which accounted for my being compelled to buy the house. The matter was settled on December 30th, 1893, and I was to have the money ready, £1,750, by March 30th, 1894. I looked on the price at first as something fabulous, and set about getting it with a heavy heart. The way opened for me to borrow £1,400 towards it, and I was to pay off £200 of this per annum; which I reluctantly agreed to, fearing it might prove too much to get up. Extra expenses came to £70. But God was better to me than all my fears, and they were all put to shame. I laid the whole of my cause before God, who was able to uphold me, feeling if He should say, “I have no pleasure in him,” let Him do as seemeth good in His sight. What I

thought was a heavy trial when it came upon me, I look back upon now as a great and sweet blessing ; so that it is marvellous in my eyes. How I feared I should lose everything ; but in His great goodness He gave me a freehold house. Now after three and a half years have passed, I must say that goodness and mercy have followed me to this day, and I have had sufficient funds to meet all my obligations. I would give thanks to God alone, and say with the Psalmist, "Thy lovingkindness is better than life."

But I had soon to face new troubles. My youngest son took a chill, which we did not think much of at first, but in ten days he died, on the 19th of June, 1894. This was such a heavy blow that everything I had suffered before seemed as nothing to it. On the first evening I sank on my knees, sighing out aloud, "O Lord, give us strength equal to our day." Both my wife and I were quite prostrate under the stroke. The distress of our minds was overwhelming ; for I never could see anything in him to show that he walked in the ways of God. While in this bleeding, painful state, a hope arose from the case of the jailor, whose heart God changed in a moment ; and I did not feel so terribly cast down for any length of time after that.

When I look back over the year 1895, I must say that if I were to count the mercies of God, they would be more than the hairs of my head. I had a most sweet revelation of the love of God. I could see with a wonderful clearness the divine love of the Father in sending His only-begotten Son into the world, and the love of this gracious Lord Jesus Christ in redeeming us from all iniquity, and making known the name of the loving Father unto His children. These words of our Saviour were very sweetly shown me : "I have declared unto them Thy name." The name of God is LOVE. How "great is the mystery of godliness ; God was manifest in the flesh." I realised plainly what Jesus said in one place : "I and My Father are one." Here I could feel most sweetly that His name is "Immanuel, God with us." O what great "love the Father hath bestowed upon us that we should be called the sons of God !" While I had this glimpse of His love, it seemed to me as if heaven was open to me ; and I would join with Hart and say,

" More frequent let Thy visits be,
Or let them longer last ;
I can do nothing without Thee ;
Make haste, my God, make haste."

And so great were the discoveries of His love which I had at times, that I can only say, to describe my feelings is impossible.

Circumstances now obliged me to rent a private house, and begin to retire from business. I prayed to God continually to hedge up our way if it was against His will; but if it was His will, to make a way for us. After many fruitless journeys, we met with a house at W——, and moved into it on the 25th of June, 1896; and I must say that in the first three or four weeks I had a most thankful heart given me for the exceeding goodness of God in providing for us. I had prayed for some time that He would grant me some quiet retreat now I am getting old; but the answer exceeded all my expectation. I had to say, "O Lord, how bountifully dost Thou deal with unworthy me! I am not worthy of the least of Thy mercies. What am I, the blackest sinner out of hell! and O how unspeakable Thy lovingkindness and tender mercies! O Lord, I could never have conceived what Thou of Thine own love hast done for me."

We had not been long in our new home when the news was brought us that our last remaining daughter in New York had lost her husband, by his gun accidentally exploding. This was a sad stroke, and filled our hearts with grief; and led to her returning to us with her five children, on the 28th of November, 1896. Thus far we have been upheld by the good hand of our God, and we know and believe He is able to help us all our journey through. My means to meet all my expenses seemed secretly to increase. Whenever I had to pay anything, I always found enough at hand to discharge my obligations. I had, at times, some sweet touches of the lovingkindness of God, when I realised the truth of these words: "Perfect love casteth out fear; because fear hath torment." But for the most part the fight of faith went on unabated. I had often many fears where no fear was, when I tried with my sense and reason to sketch a plan, and looked for God to bring things to pass according to my imagination. Could I with childlike simplicity have trusted Him, how many weary hours should I have been saved. But like the disciples, when told to beware of the leaven of the Pharisees, who began to think it was because they had no bread with them, and forgot how the five and the four thousand were satisfied without any visible means,—so have I after many deliverances doubted again, not that He could, but that He *would* now do as He had done before. These doubts and fears arise from the knowledge of our shortcomings and the evil imagination of our hearts. I forget that His thoughts are not our thoughts, and His ways are not our ways; for "as the heavens are high above

the earth," so high are His ways above our ways. How often have I been plunged into feelings of misery when looking at and investigating my past sinful life. This I have learnt by it, that looking at our sins will not save us from them; but to be enabled by living faith to look unto Him who said, "Look unto Me, all ye ends of the earth, and be ye saved,"—this I know by experience is the only way in which God saves His people.

I still had many conflicts, both temporal and spiritual. In the year 1900 I was again in deep waters, after enlarging the business at S. I found the fight of faith real and hot. Often at night I lay hours awake, watching and waiting for the helping hand of God my Saviour. He had helped me often; but the outlay had come to nearly £1,000, and my faith had great sinkings. This passage helped me: "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." I have proved this again and again; and in the following years found that God prospered the changes we had made.

In February, 1900, I was knocked down by a bicycle close to my door. About a week or ten days previously, I was enjoying a special time of love, and these words were much on my mind:

"For His correction render praise;
'Tis given thee for thy good;
The lash is steep'd He on thee lays,
And soften'd in His blood."

I thought I could understand what the apostle said, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience," &c. After being knocked down, I was carried home insensible and laid on the couch, my face and arm being much hurt, and a rib broken. While my family stood around me watching, as soon as I came to, these words entered very suitably,—

"Not a single shaft can hit
Till the God of love sees fit."

The tranquillity of my mind was more than a match for my bodily pains. This lasted from the Wednesday evening till the following Monday, when news was brought me of private family troubles which I felt worse than my fall. I continued prostrate for about a month, and was much tried and exercised, often saying within myself, "Can ever God dwell here?" I felt the hidden evils of my heart most keenly; often so that I

scarcely knew where to hide my face for shame. But one morning I was thinking of the way the Lord had led me; and opening my German Bible, my eyes fell on these words: "O thou of little faith, wherefore didst thou doubt?" This so lifted me up and increased my faith that I felt like the woman who found her piece of silver. She called upon all her friends to rejoice with her, because she had found what she had lost. Through the whole of my pilgrimage, and especially from the time those words were given to me nearly fifty years ago, by the powerful application of the Holy Ghost, God in His great mercy has not left me; but often when sunk to the brink of despair, pressed above measure so that I have despaired of life, He has made a way for my escape. O what can I render to my God for all His mercies to me!

It is my desire that if any of my children or grandchildren read this, they should give thanks unto the God of their father, and honour His name by walking in His fear. It has been my prayer often that the God of all mercy and Father of our Lord Jesus Christ would plant His fear in their hearts, bless them with repentance, of which they would have no need ever to repent, and give them the remission of their sins. Jesus Christ is exalted of God a Prince and a Saviour, to give repentance and remission of sins to His people. I am now looking forward to that great change, that I may fall asleep in Jesus. Everything I look at here looks so transitory that I have no desire beyond this, that the few remaining days allotted to me in this world I may be enabled to spend to the honour and glory of His name. It is my cry to Him to let the light of His countenance shine upon me, so that whatever I do, whether awake or asleep, whether eating or drinking, I may do all things to His glory. One morning lately I wandered back to the days of my boyhood; and viewing the contrast between what I had then and what I have now, it so filled my heart with gratitude that I broke down under the feeling of the unspeakable goodness of God to me; not only in temporal matters, but in giving me such unmistakable evidences that He has revealed His Son in my heart, the hope of glory. He has taken me out of darkness and brought me into His marvellous light; out of the kingdom of Satan, and translated me into the kingdom of His dear Son. How unsearchable are His ways! And unto Him who loved me, and gave Himself for me, be everlasting praises! He alone is worthy to be adored for ever and ever.

In conclusion, I desire to beg of the God of all mercies to grant that His blessing shall rest upon what I have written, to the glory of His name and the good of His people. Here I would end in the language of the hymn,—

“Finish, dear Lord, what is begun ;
Choose Thou the way, but still lead on.”

Amen.

THE DESERTED SOUL'S PRAYER.

KIND Jesus, come in love to me,
And make no longer stay :
Or else receive my soul to Thee,
That breathes to be away.

A lazar at Thy gate I lie,
As well it me becomes.
For children's bread ashamed to cry ;
O grant a dog the crumbs.

Thou many at Thy door dost feed
With mercy when distress'd ;
O wilt Thou not show an alms deed
To me among the rest ?

None else can give my soul relief,
None else can ease my moan
But He whose absence is my grief ;
All other joys be gone.

How can I cease from sad complaint ?
How can I be at rest ?
My mind can never be content
To want my noble Guest.

Drop down mine eyes, and never tire,
Cease not on any terms,
Until I have my heart's desire,
My Lord within my arms.

My heart, my hands, my spirits fail
When hiding off He goes ;
My flesh, my foes, my lusts prevail,
And work my daily woes.

When shall I see that glorious sight
 Will all my sins destroy?
 That Lord of love, that lamp of light,
 Will banish all annoy! ERSKINE.

CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM DAVID DICKSON, 17TH CENTURY, ON ISAIAH XLI. 14—17.

WHEN God is speaking to Jacob and all His redeemed people, He says, "Fear not;" which lets us see that God knows that His people are very feeble and weak in the time of trouble, trial, and temptation, and how much we are taken up with the sight of impediments when we meet them in a strait. We are all stout enough till we be assayed; but when we have adversaries to meet with, and see their strength, then our hearts fall into the dust.

We are like Peter, who minted to get to his Master on the water; but when the wind blows and he is like to sink, he cries, "Help, Master, I perish!" I grant, it is no wonder the godly be feeble, they carry about with them so great misbelief and manifold corruptions; yet let them know that know their fears,—

"Fear not, saith the Lord." We see there is no remedy for this fear but the voice and word of the Lord: only His encouragement can hold us up in the conflict, and no created power will bear us up in the strait; His voice and word give boldness and courage. Thou who art afraid to win through thy sins, and get impediments overcome, take the Lord's Word, the staff of His promise, to strengthen; let this Word dwell plentifully in thee. Take the sword of the Spirit, the helmet of hope, spoken of in Ephesians vi., and guard thyself with the Word on all quarters.

In the 10th verse He forbids Jacob to fear, and here He repeats it. It lets us see that as nothing is more comfortable to a feeble or fleyed* soul than the Word, so the Lord is not sparing of it, but large in His promises; He repeats, inculcates, and strengthens in the battle. So that look how feared we are, and what need we have of encouragements, as ready is the Lord to lay them to our hand, both to rebuke our fear, and strengthen our doubting faith: the same He does to Joshua, to Jeremiah, and here to Jacob.

"Thou worm Jacob." Here, then, God by calling Jacob a

* Frightened.

worm, recounts all his objections which might mar his faith; as if He said, "Jacob, I know well enough that thy weakness, unworthiness, thy afflictions, and the estimation thou hast of thyself, make thee fear; yet fear not for all that." It lets us see that the consciousness of these, which is in man, makes him to fear, and breaks his courage. Try what makes thee fear that thou shalt not win to heaven. I speak to thee who art yoked in the battle, and not to lazy sluggards that love to loiter and sleep, and will not wrestle against sin, Satan, and their own corruptions; but to the striver I speak. What makes thee afraid? "I am weak," sayest thou? "and I have many strong enemies and adversaries—sins, and God's hand is upon me day and night, both upon body and soul; I am unworthy to stand upon God's earth; I am sensible of my own naughtiness, and see reasons anew within me." I answer, "All is true that thou sayest; but God who knows all this, saith, 'Fear not, thou worm.'" Therefore, seeing God knows thy weakness, unworthiness, and every evil that troubles thee, and meets them with, "Fear not," take heart, strive on! "Jacob, I know thou art a worm, and what are the causes of thy fear; and yet that hinders Me not to make unto thee a promise of help against all thy enemies." It lets us see that if our weakness, unworthiness, troubles, and sense of want hinder not God to make a promise, neither should they hinder us to embrace the promise. If we find ourselves unworthy worms, and God saying, "Fear not," then we should answer God and say, "Albeit, Lord, I be a weak, unworthy worm, and my foes many and strong, yet seeing Thou forbiddest me to fear, I will not look to my own dead body; but having Thy promises, as Abraham did, I will give glory to Thee in believing, whatever unlikelihood be in the performance of the promise: I will not look to these, but to Thee who promisest. . . . Because God has letten me see my weakness, worthlessness, and sinfulness, and in sense of it has laid me low, flat along upon the earth as a worm, therefore I know He will help and regard me in this low estate." If thou believe in God, and see not thyself a worm, thou but presumest; but if the sense of thy vileness make thee tremble to draw near to God, and yet thou comest; then art thou confident. Let this, then, be the trial of thy faith: art thou vile, wretched, and unworthy in thyself, and at the same time believest in God?—thou hast found faith. Now, to deny thyself is to be a worm; and to lean on Christ is to believe in Him. . . .

"I will help thee,"—the reason why Jacob should not fear: it

lets us see that having God on our side, we should not fear. If God be with us, who can be against us? Follow God at the back, and in His name pray, work; then fear not, for He will be with thee in all thy ways to guide thee, and has given His angels charge over thee that thou shouldest not dash thy foot against a stone. . . .

“Says the Lord, and thy Redeemer, the Holy One of Israel.”—He puts three styles to the promise, or shews His great name in three titles, that Jacob may know who is the promise-maker; for it is a matter of singular worth to know what he is who makes a promise, and the promise takes worth from him who makes it; and so we see the Lord sets to His name to the promise, and subscribes it. See here God’s willingness to make His kirk believe His promises: He not only makes promises, but subscribes, and would have us to read His written subscription at the end of the promise. He is not like the false flatterers in the world that will make many fair promises, and when it comes to the subscribing or sealing, will draw back. But God both promises, and subscribes it in all His three styles; the LORD, thy REDEEMER, the HOLY ONE OF ISRAEL. In all God’s promises, read God’s stamp and subscription: and when thou perceivest the promise to be His, distrust not, say not it will never be, call not His obligation in question, control not His truth; for that would crab an honest man, far more the God of truth. . . .

“When the poor and needy seek water.” This victory formerly promised is yet not very easy to sense; for albeit faith may lay hold on this victory, yet flesh and sense will flag and fail, and be more worm-like and naughty before the battle be ended. Therefore a promise is here subjoined to such as in their own sense are weak in the conflict, that they shall get a drink of consolation. We see, whatever promise be made to God’s children of victory over their foes, yet they may not think but to find great pain to the flesh, and sore and uncouth skirmishes: albeit faith get the victory easily, yet it is hard victory to the flesh. Wonder not to find it so that ye be like Elisha at Jordan, crying, “Where is now the God of Elias? I am like to be overcome.” In such straits as these, think not that God will fail in His promise.

But how far may the victory of faith be kept under by the flesh? Till one becomes poor and needy, fainting, forfoughten,† and fallen by, and their tongue so failing that they cannot seek a drink, yea, no water or drink of consolation at all, but are

* Offend.

† Over-fought, exhausted with conflict.

debarred the sight of all comfort in the conflict; so deprived of all comfort that their tongue is so far sealed that they dare not say, "God help me!" or pant unto God. Think it no wonder when thou art thus borne down, and thy face thus rolled in the dust: know it is but thy flesh and thy pride that God is abasing; He is but making thee nought to thy own sense. It is true all will grant in their words that they are nought, but it is mickle to get acknowledgment of our own naughtiness from experience; therefore that we may win to this, God yokes us with a hard party, and so empties us in ourselves that being closely contemned of ourselves, we may seek help in Him. Therefore at the hardest pinch look up to God; for there is adversity betwixt faith's estate and flesh's estate. Think not that faith is failed when flesh fails; for David says, "My heart and flesh fail, but God fails me never." God and His Word cannot fail, whatever we feel or fear.

What will God do when we are brought thus low? "I the Lord will hear and help." This is a strange kind of hearing to hear one whose tongue is sealed so as he cannot speak. 1. We see that the consolation of the godly may be so long delayed till their strength be found to be spent, and they neither able to help themselves, nor seek help; their tongues sealed with thirst. 2. It lets us see that their impotency and weakness in the trial shall do them no prejudice; for the dumb silence of their pressed soul is a loud speech and an earnest prayer in the ears of God, which He will both hear and answer. When their tongues are tacked, and speak nothing—so straitly frozen that they cannot stir, no more than a frozen worm in the clay—even then they have a loud cry to God. Know, then, that when thou art forfoughten, like one gasping in the water, ready to give up the ghost, and canst not cry, "Help me!" this gasping dumbness speaks to the on-lookers to haste to help; so thy estate hastes the Lord to help thee.

"I the God of Israel will not forsake them." Jacob, who before was called a worm, is now called Israel. It lets us see, albeit God call His children worms, yet He keeps His estimation of them as Israelites: whatever styles of baseness He gives for our humiliation, yet He has the same estimation of us as when He gives us highest styles. Learn we then so to be base in our own eyes that we quit not our prerogatives; for God counts of us at the worst as He doth when we are at the best—as the woman of Canaan was called a dog at the one word, but a woman of great faith at the other word. God counts nothing less of a humble soul than at another time. Therefore humble thyself

under the mighty hand of God, and know that God resists the proud, but gives grace to the humble; yet quit not thy privileges in thy low estate.

This name of "Israel" is a glorious style, a word of estimation, and imports a duty. He was called Jacob, a supplanter, because of a trick which he played to his brother in stealing his birth-right; but he is called Israel, because he wrestled and prevailed with God. And his glorious style puts him and all Israelites in mind of a duty. Every worm Jacob must be an Israel; every true Israelite must be a wrestler with God, in the time of his deepest dejections. Wilt thou, then, a worm pressed with sore troubles, make thee for wrestling, as a worm that is trampled in the clay? whatever part is loose or free of thee, stir that. If thou canst not pray, meditate, hear, or confer, yet sigh, bow thy knees, lift up thy eyes, and stir whatever is loose.

"I the God of Israel will not forsake."—That is, "Because I am become your God in covenant with you, I will not forsake you." It lets us see that those whom God has tane by the hand to be of Israel, whatever be their straits, for His covenant's sake He will not forsake them. Our heart, flesh, and courage may fail, but God neither fails nor forsakes. Forsake not Him, but fight out the spiritual combat as good soldiers; so shall your glorious God be with you. To that God be all praise for now and ever: Amen.

INQUIRY AND ANSWER.

(Continued from page 79.)

THE first part of our Answer to the important Inquiry respecting God's breach of promise, Num. xiv. 34, was an endeavour to lay for a foundation the certainty of an absolute promise. We attempted to elucidate the truth that it is "God that cannot lie" who promised eternal life before the world began; that therefore in Scripture reckoning all externals, as time, afflictions, the "gates of hell," are as nothing in respect of justification, sanctification, and redemption. The church of God is absolutely safe. A type of this is Israel when apparently in imminent danger, Num. xxiii. 28. But we are asked to explain "what is implied by the words, 'living under a breach' of an absolute promise;" and further, "May it be said we are as much under the breach of other new-covenant promises for *spiritual* things, as, 'I will pour,' &c. (Zech. xii. 10)? And does it not follow that we are

living in a grievous breach of both precepts and promises, as, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;' and, 'Abide in Me, and I in you?'

In resuming and completing our Answer we will, as the Spirit of truth may be pleased to enable us, show that, notwithstanding the above most gracious, most glorious truth, there can be a breach of God's promise as the Scripture uses the term. And it is used to express not a breach of the covenant of works with literal Israel, but of the absolute promise given to Abraham, that his seed should possess the promised land; the spiritual meaning of which is the new-covenant promise of possessing Christ. It is shown to be absolute in Gal. iii. 16, 18, where it is said it was given 430 years before the law. Also in Ex. iii. 14—17, where the name "I AM THAT I AM" is given in reference to fulfilling it. Also in Josh. vii. 9, and Ezek. xx. 5, 6, &c. The word, "breach of promise," is employed because the promise of the possession of the land was not fulfilled to the unbelieving fourth generation, who yet were delivered out of Egyptian servitude according to the promise to Abraham, Gen. xv. 16, "But in the fourth generation they shall come hither again." And accordingly Moses was the great-grandson of Levi, and Caleb the fourth from Judah (Ex. vi. 16, 18, 20; 1 Chr. ii. 4, 5, 18). For forty years God was grieved with that generation, and therefore swore that they should not enter into His rest in the land of promise (Num. xiv.; Ps. xcv. 10, 11). Thus they knew His "breach of promise." But that promise was fulfilled to their children, and thus only withheld from Abraham's seed *for a season*.

This solemn dispensation is, i., made a type of the judgment to fall upon *unbelieving hearers* or professors of the gospel, Heb. iii. and iv.: "Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest." "Looking diligently lest any man fail of the grace of God"—"lest any man fall after the *same example of unbelief*." To those, therefore, this passage is particularly applied who "alway err in their heart," having "an evil heart of unbelief, in departing from the living God;" and of whom He has sworn in His wrath, "They shall not enter into

My rest" (Heb. iii. 10, 11). Of four hearers of the word, one only heard to profit, receiving the seed into good ground (Matt. xiii.).

ii. The sad and awful end of unbelieving hearers of the gospel is also made an example and a warning to *real seekers* who have not entered *into* Christ by faith, that they may "fear," and labour to enter in: "Seeing, therefore, it remaineth that some must enter in, and they to whom it was first preached entered not in because of unbelief . . . let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11, 12). For the land of promise is a type of gospel rest, of peace with God by faith (Heb. iv. 3; Rom. v. i.) And for all the sweet blessings contained in the "exceeding great and precious promises" of the gospel, the Lord has said He will be "inquired of by the house of Israel" to do them for them (Ezek. xxxvi. 37). Therefore, though all the promises are made indefinitely to all His people, 2 Cor. i. 20, and are certain of fulfilment in all essentials of salvation, Matt. xxiv. 35, yet they are not all entered into by each individual saint. Thus many "seem to come short" of entering into the rest of faith in this life, and of the fulfilling of other gracious promises under the breach of which a "Seeker after Truth" asks if we are not living. It is still true, "Ye have not because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James iv. 2, 3). Alas! it is a common complaint with many of us. *Prayer is restrained.* We are straitened in ourselves, not in the Lord. And the rain is withheld; the "meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth" (Joel i. 9, 10). The ordained way into gospel blessings is *by prayer*. "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13). It is by the mighty intercession of the Spirit in them, making unutterable groanings (Rom. viii. 26, 27), that poor, needy, bonded souls follow hard after God: "My soul

thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is." It is this "praying always with all prayer and supplication in the Spirit" that is God's ordinary way with His people in the covenant of grace to bestow the blessing. It is full of wisdom, goodness, and condescension. "Is any among you afflicted? let him pray" (Jam. v. 13). To whom shall afflicted saints turn but to Him who has the words of eternal life, and feeds them with His own flesh and blood? To whom shall foolish people go? See Jam. i. 5. To whom shall they go who are labouring, but to the ever-compassionate Lord who invites such, Matt. xi. 28? And to meet all objections and raise hope of success we are directed to the illustrious example of Elijah, Jam. v. 17, 18. When, then, soul trouble, want, weakness, and fear are upon us, may we follow, by the Spirit's gracious power, the example of those who say to one another: "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths" (Micah iv. 2). But alas! the "crown is fallen from our head: woe unto us that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate; the foxes walk upon it" (Lam. v. 16—18). Who does not know in his own sad experience the trouble and the mortification which restraining prayer brought on Joshua and the men of Israel with regard to the inhabitants of Gibeon, Josh. ix. 14? With heaviness many of us must confess that we have suffered, and are now suffering, the evil effects of our intense, our most vile aversion to prayer—secret prayer. Therefore the strong meat of Christ's Person and priesthood is more than we can receive (Heb. v. 11—14). Instead of obtaining the open answer Christ promises, Matt. vi. 6, many of us are compelled to make the above sad complaints; we are carnal, and are walking as men. We have not ploughed because of the cold; therefore we beg in harvest, and have nothing (Prov. xx. 4).

For chastening for a time and in a measure, this withholding of the rain of heaven may be known (Amos iv. 7, 8); and we may regard it as a breach of promise inasmuch as it is a withholding of the Spirit in His lively and effectual operations, and is done in Fatherly wrath, as the Lord Himself says: "For the iniquity of his covetousness I was wrath, and smote him: I hid Me, and was wrath." "In a little wrath I hid My face from thee for a moment" (Isa. lvii. 17; liv. 8). The Scriptures every-

where witness that the Lord does not do this without provocation on our part: we harden our hearts in unbelief of His Word, and vex and grieve His Holy Spirit (Ps. lxxviii, 10, 17, 32, 33; Jer. iii. 3). Any sin or temptation prevailing however secretly, may be a cause; as the working of a spirit of the world, of pride, of covetousness, self-seeking, infidelity. And when the Lord says, "In a little wrath I hid My face from thee for a moment," He may lengthen that moment out to almost our last; but this through mercy is rare. "When Ephraim saw his sickness, and Judah his wound, then went Ephraim to the Assyrian, and sent to king Jareb." What then? "I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction they will seek Me early" (Hos. v. 13, 15). Surely if we ask counsel at our stocks, our staff shall declare unto us and cause us to err. All backsliders find this. The spouse of Christ found by bitter desertion how deeply her Lord resented her base treatment of Him (Song v). How solemn is the departure of our life, light, and peace. "They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of My people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city" (Isa. xxxii. 12, 13). Here is the famine, not of bread, nor a thirst of water, but of hearing the words of the Lord (Amos viii. 11). This famine is a reproach, the reproach of sin—a sin-procured evil. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord God of hosts" (Jer. ii. 19). This is why we are spoiled. For we were not born slaves when God in His sovereign love passed by us and said to us, "Live;" nor were begotten to be the servants of sin. When the Son made us free by His blood applied to our conscience, and gave us His gold and silver and the robe of His righteousness, it was that we should be to the praise of the glory of His grace. Who, then, has bewitched us that we should not obey the truth revealed in us (Gal. iii. 1)? Oh how bitter is the sin-bought absence of a gracious God! And when He who promised to do us good and to be with us is vexed and grieved by us, it is no wonder that He says, "I will go to My own 'place;" no wonder that He withholds and what a mercy that sooner or later He fights against us with the sharp two-edged sword that goes out of His mouth, even speaking cutting rebukes (Rev. i. 16; ii. 16);

also sometimes in mysterious and painful providences. With what deep shame and sorrow have some of us answered the Lord's pointed question, "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God when He led thee by the way?" (Jer. ii. 17.) Thus has He been justified when He has spoken, and been cleared by our own conscience when He has judged, after He has for awhile suspended the powerful, the sanctifying operations of His Spirit—has withheld the bread of life. We make the breach in the precepts: "Ask, seek, knock." "Walk worthy of the vocation wherewith ye are called." "Set your affections on things above, and not on things on the earth;" and for a time the Lord allows it to remain open to our damage and shame, even till we acknowledge our offence, and seek Him in the affliction He mercifully sends. We sowed to the wind, and we have reaped the whirlwind (Gal. vi. 7).

From the above it will be seen that there is such a heavy judgment on a child of God as a breach of promise in this sense, and as a chastisement for his sins; and it may fall on him either before or after he has once entered into the land of promise—Christ—by faith. And it is truly affecting to many, because of their personal and painful knowledge and experience of it. We might extend our remarks to churches, and show how the same judgment that falls on an individual child of God falls equally on them. How dear churches are to the Lord Jesus His letters to the seven which once existed in Asia reveal. He was grieved by their several defections, falls, and errors; and warns, exhorts, and threatens accordingly. We allude to this, because, as a poor minister and pastor, we have often felt our heart deeply affected by those letters, and out of our own exercise have brought them before our own people. On a minister, too, a breach of promise may come. With what gracious hints, intimations, and promises of the Divine presence did some of us, as we hope, go forth to that work we regarded, and still regard, with such awe as made us sympathise with Moses, Ex. iv. 13, and with Jeremiah, Jer. i. 6. *Then*, perhaps, we scarcely thought of what we now believe with great fear, viz., that any small measure of usefulness we may have been honoured with may be *concluded long before our ministry*.

What searchings of heart has the case of the disobedient prophet occasioned, as we have reflected on his godly uprightness and obedience in the first half of his commission, and how

through his disobedience in the latter half of it he lost his life (1 Kings xiii.). So by listening to evil counsels whispered in his heart, seeking his own, and not the things which are Jesus Christ's (Phil. ii. 21), following the spirit of the world, a minister may be left without divine operations, enlightenment, warmth, enlargement, unction, and zeal, all which are necessary to fit him for each service, if he is to be useful. And thus surely, it may be gradually, he comes into the terrible spirit that Malachi was sent to discover and reprove (Mal. i. 13). Some of our readers in the ministry may, though with less reason than ourselves, fear this most grievous, decayed state of a minister; may feel they would thankfully hear in their hearts the perhaps kindly veiled reproof Paul gave to one in his day, rather than be left to provoke the Lord to jealousy: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (Col. iv. 17). But we will not pursue these points, though from our own long and often painful exercises with regard to them we have felt disposed to do so.

In conclusion, we will notice the Lord's gracious return to His people to fulfil in them the suspended promise. Seeing the many full promises of restoration, Isa. xxx. 23; xxxii. 15—19; liv. 7, 8; Jer. xxx. 17; xxxiii. 8; Ez. xxxvi. 25—38; also Christ's restoring His fallen disciple, Peter; and John's word: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9), we may ask, will the pouring out of the Spirit as the "latter rain" be granted to us, and bring these promises fully into our experience? That such may be the case admits of no doubt. For they are written; and heaven and earth shall pass away, but not one word of God shall pass away unfulfilled. "For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations" (Ps. cxix. 89). And when the Holy Ghost once more makes room for it by conviction of our many backslidings, by giving again a lively faith in the precepts and promises, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," and showing the Lord can return in and by the atonement—then there is a walking by faith, a going to Him according to His word: "Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously." And where this "obedience of faith" is, He is returned according to the word, "TILL they acknowledge their offence." It cannot be said there is any longer a with-

holding of the Spirit in His lively operations, as a chastening ; though there may be some gracious promise, once given, still felt to be unfulfilled. Also the Lord's bright shining in His sensible presence may not yet be granted, which alone heals all wounds and is the fulfilling of all spiritual promises. But if we cannot do without Him He is too good to deny the possession of Himself ; and His bright, shining presence may not be far off. "His favour is as a cloud of the latter rain." He is "good unto them that wait for Him, to the soul that seeketh Him." "According to your faith be it unto you." "Hitherto have ye asked nothing in My name : ask, and ye shall receive, that your joy may be full." To faith such scriptures are very drawing, filling the soul with longings for an entrance into them, so that David's song may be sung, "He restoreth my soul : He leadeth me in the paths of righteousness for His name's sake ;" and Peter's familiar intercourse with his Lord may be experienced, John xxi. 15—22. This promised restoration of healing and health is given where the exceeding greatness of His power works faith to wait on Him in the way of His judgments in chastening (Isa. xxvi. 8). For the Lord is too good to give a stone to one who asks bread, or always hide Himself from the seeking soul (Song iii. 4).

Alas ! how many of us are as yet far from such a restoration, such a fulfilment of the promise ; and even perhaps are not aware that it is the prevailing of some hidden evil that has devoured our strength (Hos. vii. 9 ; Ps. xix. 12). We may be pained and astonished as we look on our lean, feeble souls, and fear with amazement as we perceive ourselves staggering in grievous uncertainty concerning a promise which once we had some little taste of, but which is yet unfulfilled. And what, again, is calculated to make our hands hang down, is seeing some, of whose safety we can make no doubt, leave this vale of tears without having all their wounds apparently healed. But notwithstanding, God is good, faithful, and full of compassion. Never will He deny the atonement, the righteousness of Christ, the health of His countenance, to that labouring faith He Himself works in the heart by the power which He wrought in Christ when He raised Him from the dead ; that faith that can "give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isa. lxii. 7). Then when all this is given the inquiring soul will say, "I have the promised blessings, Ez. xxxvi. 24--38. The Lord has given me the latter rain, has

poured His Spirit out upon me and comforted my waste places, and restored the desolate heritages. He has given me 'good things' in answer to the strong cries He put in my heart. He has manifested Himself to my languishing soul, and now 'not one thing hath failed of all He has spoken to me of; all is come to pass'" (Josh. xxiii. 14).

We judge by the Inquiry that in the inquirer's own soul there lodges a painful experience of the breach of some promise; of not asking, and so not receiving. We entertain a hope that this Inquiry was prompted by the Lord to draw the attention of many of our readers to their own sad condition and its causes. And if our Answer is the means of help, of conviction, direction, and reviving of confession, prayer, and a labouring of faith to enter the blessed land of promise, even to enter into Christ, our labour will not have been in vain, our prayer will have been answered.

THE REST OF FAITH.

. . . Tell Miss W., with my love, that I should like to see her now; for the Lord has done great things for me whereof I am glad. I weep out my praise to Him, and desire to praise Him with my whole heart. I have been greatly favoured. One morning the light broke into my soul, causing the darkness to vanish, causing my heart to rejoice in Him. The opening of these words and the application thereof kept me awake, and resting in body and mind in the Lord and His word: "I will guide thee with Mine eye." It was repeated thus: "I have guided thee with Mine eye through darkest mazes and roughest paths, when no eye pitied thee; when spiritually, to your own feelings, you were an orphan and a widow. Yes, there and there and there," bringing sad hours to memory, "I was *there*. I heard your petitions and moans. But in Me the 'fatherless findeth mercy.' Leave your fatherless children to Me, and let your widows trust in Me. I will guide you all your journey through, and afterwards receive you to glory."

Last Sunday I had indeed a happy day. I had a sweet meditation on the words: "Arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." "His servants shall serve Him." I walked in liberty and in love. I heard Mr. Hull nicely in the evening. The text was a warm welcome to me, "Come now, and let us reason together, saith the Lord,"

&c. I loved Christ in God and God in Christ. It was a new birthday in my soul. He was born in my soul the Hope of glory, and I loved His people and His ways. E. B.

St. Leonards, October, 1878.

CONFLICT.

My valued and beloved Friend,—Of late I have to thank my my God who condescends to give me a feast after a long fast and much hard fighting, and has given me to find Him to be indeed my all in all. May my dear friend and myself find sweet communion with Him. Our time is drawing near to a close; a few more conflicts will finish the fight of faith, which, though hard, is not doubtful; our Captain having conquered, and we shall be conquerors through Him. Contend earnestly, my brother, for the best gift, the love of God shed abroad in the heart. This is the grace that lives and sings, and shall do so when time is swallowed up in eternity. Watch narrowly, both in your reading and hearing, the effects produced. There is such a thing as being pleased without being really profited. When that is the case, we are generally lifted up, pleased with what we feel, which may arise from light cast upon some passage of Scripture, which seems to have been the case with those who heard the word with joy. But, depend upon it, the presence of the Lord will be attended with a "Woe is me, a man of unclean lips," &c. Such experience will lead us to loathe self and crown Christ Lord of all. Paul saw himself the chief of sinners and less than the least of all saints. Ruth was not like one of the maidens of Boaz. Yet the former counted all things but dung for the knowledge of Christ; and the latter was determined that Naomi's God should be her God. There is nothing like eating, my brother, if so be you have tasted that the Lord is gracious. That is as far above talking as life is above death. Talking is at the best only for others, and tends greatly to puff up; whereas by eating the bread of life we have rejoicing *in* ourselves, not *from* ourselves. I know not what the Lord intends to do with me, but sure I am I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, or be monarch of this kingdom. I know there is a fulness in Christ for all His family, and out of that fulness I desire to be daily receiving, and to render unto Him according to what I receive. I see it is that accursed thing, sin, which keeps me at a distance from Him

I dearly love, that procures many stripes to my back, and brings great leanness of soul. I hate it, and yet am found in the practice of it. When I would do good, this evil is present; but, blessed be God, He has condemned it in the flesh; so that whatever may be its accusations, I know they shall stand for nothing with my Judge.

I shall now tell my brother what a distressing day yesterday was to me. It was indeed a day of Jacob's trouble. My experience was like that of David when the pains of hell gat hold of him; in point of feeling I was in the belly of hell. I went and bowed the knees of my body, when for a time all hope of being saved was taken away; everything was thrown overboard; not an evidence of my adoption could I find, and it appeared as though all was over with me. The devil endeavoured to make things as agreeable as he could by representing to me that all the great people, parsons, and the bulk of professors, would be in hell as well as myself. However, it pleased God to bring these words to my mind, "I am a wonder to many." Then hope began to grapple and got a little hold of the faithfulness of the Lord; and, "I will never leave thee, nor forsake thee," which promise has been again and again applied to my soul, came fresh to my remembrance, and the old rusty bolt of unbelief gave way. Faith got a glance of Jesus behind the wall, and I was thereby led to see that I not only am now, but shall be at the great day a wonder unto many; devils will wonder to see me at the right hand of the Judge, after having so frequently rejoiced over me; so will many professors who have called me a dangerous Antinomian; and blessed be God, I shall both wonder at and adore the free, sovereign, and electing love of the Lord, which at present I find precious to my soul. . . .

W. H.

PRESSING TOWARD THE MARK.

Dear Francis,—Yours came safe to hand, and I hope I have done as you wished and directed,—given thanks unto the Lord; as also I am truly willing to do the same unto yourself. May all grace and mercy be multiplied unto you from the inexhaustible fulness of the treasury of the Lord, which is the dear God-man, of ever-blessed memory, beauty, worth, and glory. But who or what am I to take upon me the liberty of speaking or writing of His grand Personage, attributes, perfections, work and ways?

More becoming of me to prostrate myself at His dear feet and remain in profound silence, seeing that I am such a grievous sinner against Him. Was dear Hart constrained to write as he did, then what should be my way before Him? Summed up 'tis thus :

“ Sins immense as is the sea,
Hide me, O Gethsemane ! ”

I want to be glad that my last visit was not in vain ; and that yourself was encouraged in the faith. Shall be glad to hear that your faith groweth exceedingly, and that your charity aboundeth towards the disciples of the Lord. Low indeed we are when our faith is down ; and sad is our state when love is languid towards the family or household of faith. But low and sad as it is, I am very often in it myself, and so helpless that I cannot deliver my own soul. For the most part of the last week my mind was very low. But your letter and two others did most certainly give me a lift. I am very glad to hear that the Lord is blessing your labours, and that you have been enabled to diminish your debt. I do most sincerely pray that a smiling providence may attend you, and that your heart may feel much lifting up to give thanks unto His holy name.

It is very good, though painful, to know our disease, and some will say it is half the cure ; but the cure is the better when it comes. You know it must be travail before the birth. I am this morning very weary in body with my labour yesterday ; still I am in labour for the application of rich, atoning blood upon my conscience, and everlasting love within my heart. The first to deliver me from all guilt ; the second to deliver from all fears. My cry is, “ Let all be love and blood.” I want to feel that the Saviour is precious to my heart. It is sweet to be enabled to say, “ My beloved is mine, and I am His.” The Father tells us (whom He has made to enquire), “ This is My beloved Son ; hear ye Him.” The good Spirit shall glorify Him by taking the things that are His and showing them unto us. All the mysteries are opened, all the divine aid is granted by the good Spirit. He is our invisible helper, the mighty strength in the new man.

Yours to serve in the Lord, WILLIAM CROUCH.
Wadhurst, May 9th, 1859. (To Mr. Covell.)

Love proceeding from faith gradually changeth the soul into the likeness of God ; and the more it is in exercise, the more is that change effected.—*Owen*.

PRAYER AN INVALUABLE BLESSING, AND THE HIGHEST PRIVILEGE OF EVERY REAL CHRISTIAN.

By J. RUSK.

(Continued from page 98.)

THE next very unspeakable benefit that we receive from this throne of grace is the Holy Spirit. Let us notice a few of His blessed operations.

i. He is called by Ezekiel the Spirit of life, because He quickens us who were dead in trespasses and sins; and every breath of life we have from that first quickening and throughout the countless ages of eternity comes entirely from Him, the Fountain of living waters. It is the Spirit that quickeneth; all short of this is bodily exercise, and nothing else. It is astonishing what poor creatures we are when He is pleased to suspend His blessed influences. We are unfit for every branch of religious worship; yea, more, our hearts heave at it all, we think it a poor, pitiful thing altogether; we are light and trifling or else in carnal security. But in one moment He can put us in tune for some part or another of the service of God, and often does. I have watched it in myself many a time. If He did not we should go from bad to worse, and never lift up our heads more.

ii. Another of His blessed operations is enlightening us, so that we shall discover ourselves worse and worse. This light always works two ways. Within, it makes our case appear very perilous, that we may see the fulness there is in Christ. This hunts us out of every false trust that otherwise we should put in ourselves. The other way is to turn our eyes to Christ Jesus, that we may see and feel how suitable such a Saviour is to us, and how much we need Him. Hence it is said, "He will show you things to come," and He certainly does show us what a dreadful end we shall make, living and dying out of Christ; and on the other hand, our safety if interested in His great salvation.

iii. Another of His blessed operations is to testify of Christ to us as our Saviour; and as He is the Spirit of faith He persuades us to believe it, and removes every doubt and fear far from us. He washes and regenerates us, and makes us meet for the inheritance of the saints in light. He arms us with a filial fear, as you read He is called the Spirit of the "fear of the Lord." It was this fear kept Joseph in that violent temptation, and Nehemiah also from oppression. Thus He shows us our interest in every branch of Christ's salvation, and enables us to take Him as our own as a whole Saviour, with all His saving benefits.

iv. Another of His operations is to bear witness with our spirits that we are the children of God. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 6; Rom. viii. 16). And when He does this the devil, the law, an accusing conscience, and the world, both professor and profane, all fly, and we have no more of them for that time. But when He withdraws these operations, or this of bearing witness, we find they are all yet alive and still seek our destruction. This often terrified me when young in the way, and will yet under sore temptations; but, bless His name, He always comes again and bears the same witness, removes the difficulties out of the way, and draws our hearts forth to praise and bless His name. He will sometimes cry, "Abba, Father," in our hearts even when under convictions, before we come to the banqueting house. This you may see in the prodigal; for he said, "I will arise and go to my Father," before he got the robe, the ring, the shoes, the kiss, or fed on the fatted calf. Again, He will show us that we are the children of God another way; and that is, by giving us so much peace in our consciences and such a strong love to God in our affections, as I myself—John Rusk—can witness has often been the case with me. And He will do this another way, and that is by emboldening us with much fortitude and power, even when we are under heavy crosses and much oppression. I have found it so for a few minutes at times; but I have soon sunk again.

v. Another of His operations is applying the promises; and this He does by strengthening our faith to take a fast hold of them, believing that God will ever be faithful to His Word. Two ways I have watched this in myself. Sometimes, but very seldom, a passage of Scripture has fastened on my mind, and faith has held it fast. But in general I find it this way. The power of the Word produces a calm peace, rest, a low, humble, submissive frame, a lying like clay in the hand of the Potter, or a love to the Scriptures, good books, or the family of God—all of which may be traced up to Him who alone applies the promises, for He is to guide into all truth. At times He does enable me by prayer to call upon Him to guide me into all truth, to give wisdom to me that lack it; and then by degrees He brings all these things to my remembrance.

vi. Another of His operations is to comfort us. Hence our Saviour tells His disciples, "I will not leave you comfortless." "I will pray the Father, and He shall give you another Com-

forter, that He may abide with you for ever, even the Spirit of truth." How various are the ways He comforts us. Sometimes by prayer, in helping our infirmities, enabling us to plead God's promises with such power that we are astonished at ourselves; as David tells you, "In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul." Paul explains this, for he calls it being "strengthened with might by His Spirit in the inner man." David in another psalm joins strength with comfort. He first prays, "O turn unto me and have mercy upon me, give Thy strength unto Thy servant," &c.; and in the next verse he got an answer to that prayer, which the good Spirit had enabled him to put up. Finding the strength come which he had prayed for, he says, "Thou, Lord, hast holpen (or strengthened) me, and comforted me" (Ps. lxxxvi. 16, 17).

Thus I have showed a few of His blessed operations: may we be favoured with many of them is my earnest prayer. I am now to show that this great and inestimable blessing, the gift of the Holy Ghost, is to be obtained by humble prayer. Take it from Christ's own mouth to His disciples: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Lu. xi. 13.) Now I will show you some that succeeded in this work.

You have no doubt read the account in Acts iii. of the cure done to the impotent man, lame from his mother's womb, that lay at the gate of the temple called Beautiful. The power of God put forth in healing him made a dreadful stir, as it always does among the children of the devil, and they imprisoned Peter and John; but upon examination, they threatened them and let them go. After this they went to their own company, and told all that the chief priests and elders had said unto them. And when they heard that, they united together and besieged the throne of grace. "They lifted up their voice to God with one accord, and said, Lord, Thou art God which hast made heaven and earth, and the sea." This was going to the Father. Then you have the throne whereby they approached: "And now, Lord, behold their threatenings, and grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus"—there is the throne. "And when they had prayed . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness." Now if

this is not coming boldly to the throne of grace and prevailing, I know not what is. "But," say you, "this is too great a favour for such a poor creature as I am to ask for." To this I answer, what was Elisha but a servant to Elijah? and that he felt weak enough in faith is plain by his asking Elijah for a double portion of his spirit. But so it was; and he succeeded too. He saw Elijah taken up, and got his petition answered. Then he rent his own clothes and took up Elijah's mantle; at once renouncing all confidence in the flesh.

Thus you plainly see that real faith, though weak, is prevalent at the throne of grace; that God is a God hearing and answering prayer, and this great blessing of the good Spirit comes from the throne of grace. He is called the "Spirit of grace," &c., because He is given as the fruits and effects of the incarnation of our Lord Jesus Christ. "But," say you, "is it possible for a person to pray for the good Spirit that is altogether destitute of Him?" No. What I understand about it is this: I am first quickened when dead; and the Spirit it was that quickened me. I am enlightened when blind; and He illuminated me. But then, though He gave me life to feel my sin, and light to see the extent of God's law and my fearful state, yet as a Spirit of love, liberty, comfort, peace, &c., as I showed you in His operations, I say I must receive the Holy Spirit this way in answer to prayer.

(To be continued.)

Obituary.

GEORGE FRY, on September 28th, 1905, aged 76.

Of my father's early life and experience I can write but little; but, as a lad, I remember seeing him baptized in a stream at Old Sodbury, Gloucestershire, I believe by Mr. Stinchcombe, of that place; and he joined the church there. In God's providence, about the year 1871 our home was removed to Bath; and for years we attended Providence Chapel, where then there were supplies. He passed through many trying dispensations in providence; but these always appeared to drive him closer to God and His Word. At one time, when much perplexed, he told me that, while descending the gallery stairs at Providence Chapel, these words came with great power: "The steps of a good man are ordered by the Lord."

He mourned greatly because God appeared not always to answer his earnest, anxious prayers. Comfort was given him by means of

a piece in the "Gospel Standard," of April, 1904, by John Rusk. He agreed with the ministry which enforces the precepts of the Word as well as the doctrines, and wrote: "A man under the teachings of the blessed Spirit would keep the precepts as holy as the Saviour kept them if it was possible, and is sorry he cannot do it; that is my great trouble. I am not afraid of hell, but I am sorry to offend a kind and gracious God; as sin is, I know, mixed with all I do."

He suffered great pain before his end came; so he talked but little, but when spoken to, said that his Saviour was with him.

EDWARD FRY.

MRS. ELIZABETH KNIGHT, of Cocking, near Midhurst, died October 8th, 1905.

My dear wife was the child of godly parents, and was brought up under the sound of the truth, and I believe had the fear of God in her heart from quite early in life. After leaving school she had no wish to mix with worldly companions. She always had a great fear of death, almost down to the last; except when she had some comforting word applied to her conscience that lifted her above it. I well remember how much attached she was to the late Mr. Tatham's preaching; and I think it was under him that she was brought to a knowledge of her lost condition by nature and practice. Once, very early in life, when ill and she greatly feared she should die, the words came to her: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." Her faith in this promise was often much tried, as on several occasions her life was almost despaired of. For some years she was quite an invalid, and her long continued weakness was a great trial; also her not being able to mix with those who met for public worship. God was very gracious to her when nearing her end, in delivering her from her fears; so that she often spoke very calmly of the approach of death.

About a week before her departure, for two or three days her mind was very wandering, through weakness and the nature of her complaint. My prayer had long been, "Lord, be with her in the dark valley. Hold her by the right hand, and defend from every foe." But now when it appeared as though every hour might be her last, her mind seemed filled with trifling things. I was much distressed, and went away, and my heart went out to God that He would be with her now, and enable her to give some evidence of His comforting presence. I desire to

bear testimony to His goodness to her and to me. When I went back to her and asked if she felt it was well with her, she said, "Yes." Afterwards she said, "Whom do you think I shall sit down to supper with to-night?" I said, "Do you think it will be in heaven?" She smiled, and said, "Yes, and I shan't be frightened;" and repeated, "I shan't be frightened." In the night she said, after we had long thought her passing away, "A sinner saved by grace." I repeated the hymn to her:

"There is a fountain fill'd with blood."

After the last verse I said, "You will soon be singing there in a nobler, sweeter song." She said, "Shall I?" and smiled. After we had thought her dying for more than twenty-four hours, she looked up and smiled most sweetly, and patted her hands together; and on going to her afterwards, she roused, and did the same again.

She gently passed away on Sunday afternoon, October 8th; thus beginning on earth an eternal Sabbath. L. K.

SARAH LOWE, of Blackheath, near Birmingham, after nine days' illness, died on November 23rd, 1905.

She was a member of Cave Adullam, Beeches Road, was baptized eighteen years ago, and remained a member till her death. Her health had been declining for the past few years, and on being told that she was in a serious state she was much cast down; but on the following Sunday she got more composed, and told her daughter that, if it was the Lord's will not to raise her up again, she hoped He would take her through gently. From this time she was often in prayer, and on the Monday I asked her if Jesus was precious. She said He was "precious on a dying bed." Some time later, the Lord spoke these words to her, "They shall walk with Me in white: for they are worthy," and,

"Thou shalt see My glory soon,
When the work of grace is done;
Partner of My throne shalt be:
Say, poor sinner, lov'st thou Me?"

From these tokens she was led to conclude the Lord was about to remove her. Two days before she died she appeared often in prayer. Afterwards she fell asleep, and died in her sleep without a struggle or a groan; so that her prayer that the Lord would take her through gently, was answered; and Satan was not allowed to molest her. Thus died a good wife and a kind mother, and we sorrow not as those that have no hope.

O. LOWE.

DEATHS.

No charge is made for inserting the deaths of godly persons.

JOHN INGLETON, of Minster-in-Sheppy, on December 10th, 1905, passed peacefully away, after a long and trying illness.

"Fearless he entered Jordan's flood ;

At peace with heaven he closed his eyes ;

His only hope was Jesus' blood,

In sure and certain hope to rise."

CELIA INGLETON.

ELIZABETH PILKINGTON, died on December 21st, 1905, aged 51. A member of Ebenezer, Strict Baptist chapel, Accrington. Her sufferings were long and very painful, but through grace she was enabled to bear all patiently. The Lord gave her wonderful support. We can say in this case, "Blessed are the dead which die in the Lord."

B. R.

AMBROSE MARRIOTT, Sherston, Malmesbury, passed peacefully away on December 11th, 1905, aged 88 years. He was for many years deeply tried and exercised concerning his interest in Christ. He walked many miles to hear the late William Gadsby, William Tiptaft, and Daniel Smart; he dated his early convictions under these faithful ministers. A few weeks before his death he quoted these lines with much feeling,—

"My hope is built on nothing less

Than Jesus' blood and righteousness."

As he drew near his end he proved the truth of that blessed promise, "At evening time it shall be light."

A. WATTS.

SALOME STRIPP, died January 12th, 1906, aged 61 years. She was much and for long exercised about her state as a sinner before God. She had one or two sweet refreshing seasons, but she longed for a sense of interest in Christ. About three weeks before her death she said, "I want to see His blessed face." Two days before she died she said these words came softly on her mind, "Daughter, go in peace;" from then she gradually sank and passed peacefully away. P. C. S.

ELIZABETH, aged 74, widow of the late William Smith, minister of Rehoboth, Tunbridge Wells, peacefully entered into rest on the 20th January, 1906. A few particulars may (D.V.) follow. H. P.

ELIZABETH ANN ROLLINGS, of Orton, near Peterborough, passed away on January 21st, 1906, aged 83 years. She was a member of the church at Great Alie Street, London. She was the last person baptized there by the late highly-honoured servant of God, John Kershaw, on the occasion of his last visit to London. On becoming a widow, eighteen years ago, she went to live with a sister at Orton; and as long as she was able she attended at Salem chapel, Peterborough, but for more than four years she was confined to her bed. Her faculties were unimpaired; and her Bible and Gadsby's Hymn-book were nearly all she read. She had a great esteem for her pastor, Mr. Ashdown. A few hours before she died, said to me she was waiting the Lord's time. "Blessed are the dead which die in the Lord."

J. BOLTON.

MRS. LIDIA PIGGOTT, of Wantage, Berks, died January 31st, 1906, aged 83. She was a member at Grove, Wantage, and used to hear

the late Mr. Smart when he was a young man. Under his ministry, we believe it was, she was convinced of sin; and many times in after years she was encouraged under him, which created such love to him that she spoke of him with affection till the last. She passed through much trouble and affliction, but in them the Lord appeared and sanctified them to her soul. Once in particular Jesus was revealed hanging on the cross suffering for her; this took the burden of her trials away, which were great and heavy. She was favoured to prove the truth of what one of old said, "By these things men live, and in all these things is the life of my spirit." I saw her about three weeks before she died, when she said, "I have to look it all over, cross-examine everything, and often wonder if it has been the Lord's work or not." The hymn is often my feelings,—

"Uneasy when I feel my load,
 Uneasy when I feel it not;
 Dissatisfied for want of God,
 Though oft of Him I've not a thought."

So she was cast down more or less, but not destroyed, till the day of her death, when she said more than once, "*Ready to die.*" Thus she passed peacefully away. W. WEST.

NOTICES. &c.

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The poor person who was suffering from cancer is now happily released from her painful mortality. Will, therefore, the friend who kindly sent us 4s. for her, please let us know how we are to dispose of it.—Ed.

C. J.—The Mr. J. Bennett, mentioned in "*Manifold Mercies,*" p. 67, is not our aged friend of the same name at Aldershot.—Ed.

A Worm of the dust.—Prov. xxvi. 2 is full of consolation to those to whom it is applicable and applied. If we look at the desultory and seemingly aimless flight of the wandering bird, at the freedom of the swallow, and then regard the speech of a fool who says his lips are his own and none is Lord over him, we may, if we have faith, say to him, "You may curse, but will not your words be as the flight of the swallow? no harm will come to us from your bitter words." No vain words of angry men can harm the soul that dwells in the secret place of the Most High. "Let them curse, but bless Thou." "And who is he that will harm you, if ye be followers of that which is good?" The curses of Goliath fell not on David. And though the man after God's heart was under divine chastisement later in his eventful life, yet Shimei's curse fell not on him; as a wandering bird it went over him. But on the other hand, without being strictly critical, may we not say that the words have at times a solemn bearing on an afflicted conscience, a threatening aspect when circumstances are angry? Divine chastening may for a time look like a curse. Nor have we far to look for reasons why we should be blighted. A back look, a memory quickened by trial, a conscience loaded with guilt of some remembered sin will make us say with Joseph's brethren, "We are verily guilty concerning" such and such a thing. In such a case the mercy is to fall flat, own, confess all to the Lord. Then faith, strengthened by the Spirit, will say, "Who knoweth if He will return and repent, and leave a blessing behind Him?"—Ed.

The Editor will be deeply grateful if those who have sent his predecessors their votes for the Aged Pilgrims' Friend Society will extend the same kindness to him. He is anxious to help several cases for the pension and one for a "home."

THE
GOSPEL STANDARD.

APRIL, 1906.

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

A PASTOR AFTER GOD'S HEART.

A SERMON BY JOHN OWEN, D.D.

"And I will give you pastors according to My heart, which shall feed you with knowledge and understanding."—JER. iii. 15.

ALL the names of the officers of the church under the New Testament have a double signification,—a *general* and more large signification, and a *special* signification. As, for instance, a "deacon" hath a general signification ; it signifies any minister or servant : and it hath a special signification, when it denotes that *peculiar officer* which was instituted in the church to take care of the poor. And so the name of a "pastor" hath a more general and a more special signification. In general, it signifies any teacher or officer in the church, ordinary or extraordinary ; in special, it signifies that *peculiar officer* in the church which, as such, is distinguished from a teacher, "He gave some to be pastors and teachers," Eph. iv. 11 ; for there is a distinction between pastor and teacher, *not as to degree, but as to order*. I do not use the distinction in the sense of those who make bishops and presbyters differ in degree, but not in order ; but it is a distinction as to that beautiful order which Christ hath instituted in His church. Christ hath instituted a beautiful order in His church, if it were discovered and improved. And I have wished sometimes I could live to see it ; but I do not think I shall. Yet this I would recommend to my brethren as the way to discover the order of Christ in the church :—there is no way to discover it but by the harmony that there is between gifts, office, and edification. The original of all church order and rule is in gifts ; the exercise of those gifts is by office ; the end of all those gifts and offices is edification.

Now, I believe I can demonstrate that all ordinary spiritual gifts that Christ hath given to His church, are reducible to four heads : and all of them are for the exercise of these gifts ; for

they must all be exercised distinctly. Herein you will find out the beautiful order of Christ in the church, and not else. I say, all gifts may be reduced to four heads. The one head of these gifts is to be exercised by the *pastor*; one head by the *teacher*; one by the *ruler*; and one by the *deacon*; and all these gifts, exercised by all these officers, answer all ends for the edification of the church. For it is a vain opinion, that the rule and conduct of Christ's church is either in one or in all. There is nothing in what I have declared but what is the design of the Apostle in Rom. xii. 6—8. Let us study that harmony more, and we shall find more of the beauty and glory of it.

I shall speak of those pastors mentioned here in the text; and I shall speak of them in general, as all teaching officers in the church,—which is the general signification of the word. And all that I shall speak of them is, to remind myself, and my brethren, and you, of somewhat of the duty of such a pastor;—what is incumbent on him,—what is expected from him. Now, I do not design to go through all the necessary duties of a pastor or teacher; I only design to give some instances.

First. The duty of such an officer of the church,—a pastor, teacher, elder of the church, is that mentioned in the text,—“to feed the church with knowledge and understanding.” This feeding is by preaching of the gospel. He is no pastor who doth not feed his flock. It belongs essentially to the office; and that not now and then (according to the figure and image that is set up of the ministry in the world,—a dead idol) as occasion serves. But the Apostle saith, Acts vi. 4, “We will give ourselves continually to the word.” It is to “labour in the word and doctrine,” 1 Tim. v. 17;—to make all things subservient to this work of preaching and instructing the church; to do it in that frame the Apostle mentions in Col. i. 28. He speaks of his preaching, and the design of his preaching: “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” How doth he do it? Verse 29, “Whereunto I also labour, striving according to His working, which worketh in me mightily.” There is not one word in our translation that answers the emphasis of the original words,—“Whereunto I labour,”—labour with diligence and intention, with weariness and industry. I labour to the spending of myself. “Striving,”—striving as a man that runs in a race, or striving as a man that wrestles for victory, —as men did in their public contests. And how? “According

to the effectual in-working, or inward operation, of Him who does effectually work in me." We cannot reach the emphasis by any words in our language. And how is all this? "With mighty power." Here is the frame of the Apostle's spirit (it should give dread to us in the consideration of it): "I labour diligently, I strive as in a race, I wrestle for victory,—by the mighty in-working power of Christ working in me; and that with great and exceeding power."

What I shall do is to show you, in some instances, what is required unto this work of teaching, or of feeding the congregation with knowledge and understanding, in this duty of preaching the word:—

1. There is *spiritual wisdom* in understanding the mysteries of the gospel, that we may be able to declare the whole counsel of God, and the riches and treasures of the grace of Christ, unto the souls of men. See Acts xx. 27; 1 Cor. ii. 1—4; Eph. iii. 7—9. Many in the church of God were, in those days of light, growing and thriving; they had a great insight into spiritual things, and into the mysteries of the gospel. The Apostle prays that they might all have it, Eph. i. 17, 18, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."

Really it is no easy thing for ministers to instruct to such kind of duties. If there be not some degree of eminency in themselves, how shall we lead on such persons as these to perfection? We must labour ourselves to have a thorough knowledge of these mysteries, or we shall be useless to a great part of the church. There is spiritual wisdom and understanding in the mysteries of the gospel required hereunto.

2. *Authority* is required. What is authority in a preaching ministry? It is a consequent of unction, and not of office. The scribes had an outward call to teach in the church; but they had no unction, no anointing, that could evidence they had the Holy Ghost in His gifts and graces. Christ had no outward call; but He had an unction,—He had a full unction of the Holy Ghost in His gifts and graces, for the preaching of the gospel. Hereon there was a controversy about His authority. The scribes say unto Him, Mark xi. 28, "By what authority doest Thou these things? and who gave Thee this authority?" The Holy Ghost

determines the matter, Matt. vii. 29, "He preached as one having authority, and not as the scribes." They had the authority of office, but not of unction; Christ only had that. And preaching in the demonstration of the Spirit, which men quarrel so much about, is nothing less than the evidence in preaching of unction, in the communication of gifts and grace unto them, for the discharge of their office: for it is a vain thing for men to assume and personate authority. So much evidence as they have of unction from God in gifts and grace, so much authority they have, and no more, in preaching: and let every one, then, keep within his bounds.

3. Another thing required hereunto is, *experience* of the power of the things we preach to others. I think, truly, *that no man preaches that sermon well to others that doth not first preach it to his own heart.* He who doth not feed on, and digest, and thrive by, what he prepares for his people, he may give them poison, as far as he knows; for, unless he finds the power of it in his own heart, he cannot have any ground of confidence that it will have power in the hearts of others. *It is an easier thing to bring our heads to preach than our hearts to preach.* To bring our heads to preach, is but to fill our minds and memories with some notions of truth, of our own or other men, and speak them out to give satisfaction to ourselves and others; this is very easy. But to bring our hearts to preach is to be transformed into the power of these truths; or to find the power of them, both before, in fashioning our minds and hearts, and in delivering of them, that we may have benefit; and to be acted with zeal for God and compassion to the souls of men. A man may preach every day in the week, and not have his heart engaged once. This hath lost us powerful preaching in the world, and set up, instead of it, quaint orations; for such men never seek after experience in their own hearts; and so it is come to pass, that some men's preaching, and some men's not preaching, have lost us the power of what we call the ministry; that though there be twenty or thirty thousand in orders, yet the nation perishes for want of knowledge, and is overwhelmed in all manner of sins, and not delivered from them unto this day.

4. *Skill* to divide the word aright. This skill to divide the word aright is *practical wisdom*, in considering the Word of God, —to take out not only that which is substantial food for the souls of men, but what is meet food for them to whom we preach. And that,—

5. Requires *the knowledge* and consideration of the state of our flocks. He who hath not the state of his flock continually in his eye, and in his mind, in his work of preaching, fights uncertainly, as a man beating the air. If he doth not consider what is the state of his flock, with reference to temptations, in reference to their light or to their darkness, to their growth or to their decays, to their flourishing or to their withering, to the measure of their knowledge and attainments;—he who doth not duly consider these things, never preaches aright unto them.

6. There is required, too, that we be acted by *zeal* for the glory of God, and compassion to the souls of men.

Having spoken these few plain words, I may say, “Who is sufficient for these things?” There is required that spiritual wisdom which is necessary to understand the mysteries of the gospel, able to instruct and lead on to perfection the most grown in our congregations;—that authority which proceeds from unction, and is an evidence of an anointing with the graces and gifts of the Spirit; which alone gives authority in preaching;—that experience which conforms our whole souls into every sermon we preach, so as to feel the truth in the power of it;—that skill whereby to divide the word aright, etc. Hence we see we have great need to pray for ourselves, and that you should pray for us. Pray for your ministers. This, then, is the first duty required of gospel ministers.

Secondly. Another duty required is *continual prayer* for the churches over which Christ hath made them overseers. I have not time to confirm these things by particular testimonies: you know how often the Apostle expresses it of himself, and enjoins it unto others, continually to pray for the flock.

I will name four reasons why we ought to do so, and three things we ought to pray for:—

1. My first reason is,—because I believe that no man can have *any evidence* in his own soul that he doth conscientiously perform any ministerial duty towards his flock, who doth not *continually pray for them*. Let him preach as much as he will, visit as much as he will, speak as much as he will, unless God doth keep up in him a *spirit of prayer* in his closet and family for them, he can have no evidence that he doth perform any other ministerial duty in a due manner, or that what he doth is accepted with God. I speak to them who are wise, and understand these things.

2. This is the way whereby we may *bless* our congregations.

Authoritative blessing, as far as I know, is taken from us

There is only that which is euctical and declarative left to us. Pronouncing the blessing is only euctical* and declarative, and not authoritative. Now there is no way whereby we can bless our flock by institution, but by a *continual praying* for a blessing upon them.

3. If men are but as they used to be, I do not believe any minister, any pastor in the world, can keep up a due love to his church, who doth not pray for them. He will meet with so many provocations, imprudences, and miscarriages, that nothing can keep up his heart with inflamed love towards them, but by praying for them continually. That will conquer all prejudices, —if he continues so doing. And,—

4. My last reason is this,—in our prayers for our people, *God will teach us what we shall preach* unto them. We cannot pray for them, but we must think on what it is we pray for, and that is the consideration of their condition ; and therein God teaches the ministers of the gospel. If it be so with them, this is that they should teach them. The more we pray for our people, the better shall we be instructed what to preach to them. The apostles, to take us off from all other occasions, “gave themselves to prayer and the word,” Acts vi. 4. Prayer is in the first place. It is not personal, but ministerial prayer for the church, and the progress of the gospel.

What shall we pray for ?

1. For *the success of the word* that we preach unto them. This falls in with the light of nature. We are to pray for the success of the word unto all the ends of it ; and that is, for all the ends of living unto God,—for direction in duty, for instruction in the truth, for growth in grace, for all things whereby we may come to the enjoyment of God. We should pray that all these ends may be accomplished in our congregations, in the dispensation of the word, or else we sow seed at random, which will not succeed merely by our sowing ; for let the husbandman break up the fallow ground, and harrow it, and cast in the seed,—unless showers come, he will have no crop ; in like manner after we have cast the seed of the gospel, though the hearts of men are prepared in some measure, unless there come the showers of the Spirit upon them, there will be no profiting. Therefore, let us pray that a blessing might be upon the word. The ministers of the word preach, and would be accepted with the people ; take this “*arcantum*,” [the secret] of it,—pray over it ; and it is the

**Euctical*, expressive of desire.—ED.

only way to have it accepted in the hearts of the people : follow it on with prayer.

2. We are to pray *for the presence of Christ* in all our assemblies ; for this is that whereon depends all the efficacy of the ordinances of the gospel. Christ hath given us many promises of it, and we are to act in faith concerning it, and to pray in faith for it in our assemblies ; which is a great ministerial duty : and if we do it not, we are ignorant of our duty, and are willing to labour in the fire, where all must perish : we fight at hazard, for all the efficacy of the ordinances of preaching and praying doth not depend upon anything in ourselves,—on our gifts, notions, parts, fervency,—but it depends only upon the presence of Christ. Make this your business, to pray mightily for it in the congregation, to make all these effectual.

3. Our prayers should be with respect unto *the state and condition* of the church. It is supposed he that is a minister is satisfied he hath some measure of understanding and knowledge in the mysteries of the gospel ; that he is able to conduct the best of the congregation unto salvation ; that he knows their measure, their weakness, and their temptations ; that he knows the times and seasons in which they are exercised and exposed, whether times of adversity or prosperity ; and, as far as possible, knows how it is with their persons. And we ought to suit our prayers according to all we know concerning them, and be satisfied in it that Christ Himself will come in to recover them who are fallen, to establish them who stand, to heal them who do backslide, to strengthen them who are tempted, to encourage them who are running and pressing forward to perfection, to relieve them who are disconsolate and in the dark : and we have all these sorts in our churches. And our prayers should be for a communication of supplies unto them continually, in all these cases.

Thirdly. It is incumbent on men who are pastors and teachers of churches, *to preserve the truth* and doctrine of the gospel, that is committed to the church,—to keep it entire, and defend it against all opposition. See the weighty words wherewith the Apostle gives this in charge unto Timothy, 1 Tim. vi. 20, “ O Timothy, keep that which is committed to thy trust ; ” and 2 Tim. i. 14, “ That good thing ” (that good depositum, that good treasure) “ that is committed to thee keep by the Holy Ghost, which dwelleth in us. ” This charge is given to all of us who are ministers, “ *Keep the truth, that good, that blessed thing.* ” “ It

is," saith the Apostle, "the glorious gospel of the blessed God, which was committed to my trust," 1 Tim. i. 11. And it is committed to *all* our trust; and we are to keep it against all opposition. The church is the ground and pillar of truth, to hold up and declare the truth, in and by its ministers. But is that all? No; the church "is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men" (Cant. iv. 4). The ministers of the gospel are shields and bucklers to defend the truth against all adversaries and opposers. The church hath had thousands of bucklers and shields of mighty men, or else the truth had been lost. They are not only to *declare* it in the preaching of the gospel; but to *defend* and preserve it against all opposition,—to hold up the shield and buckler of faith against all opposers.

But what is *required hereunto*!

1. There is required a *clear apprehension* in ourselves of those doctrines and truths which we are so to defend. Truth may be lost by weakness as well as by wickedness: if we have not a full apprehension of the truth, and that upon its own proper grounds and principles, we shall never be able to defend it. This is to be attained by all ways and means,—by the use, especially, of diligent prayer and study,—so that we may be able to stop the mouth of gainsayers.

2. There is required *love of the truth*. We shall never contend earnestly for the truth, we shall never "buy it and not sell it," whatever we know of it, unless our love and value of it arise from a sense and experience of it in our own souls. I fear there is much loss of truth, not for want of light, knowledge, and ability, but *for want of love*.

I have the advantage of most here present in this, that I know the contest we had for the truths of the gospel before our troubles began, and was an early person engaged in them; and knew those godly ministers that did contend for them as for their lives and souls, and that all the opposition that was made against them was never able to discourage them. What were these doctrines?—the doctrines of eternal predestination, effectual conversion to God, and the obduration of wicked reprobates by the providence of God. These truths are not lost for want of skill, but for want of love. We scarce hear one word of them; we are almost ashamed to mention them in the church; and he that doth it will be sure to expose himself to public obloquy and scorn; but we must not be ashamed of truth.

Formerly we could not meet with a godly minister, but the error of Arminianism was looked upon by him as the ruin and poison of the souls of men : such did tremble at it,—wrote and disputed against it. But now it is not so ; the doctrine of the gospel is owned still, though little taken notice of by some among ourselves, the love of it being greatly decayed,—the sense and the power of it almost lost. But we have got no ground by it ; we are not more holy, more fruitful, than we were in the preaching of those doctrines, and attending diligently unto them.

3. Let us take heed in ourselves of any inclination to *novel opinions*, especially in, or about, or against such points of faith as those wherein they who are gone before us and are fallen asleep found life, comfort, and power. Who would have thought that we should have come to an indifferency as to the doctrine of justification, and quarrel and dispute about the interest of works in justification ; about general redemption, which takes off the efficacy of the redeeming work of Christ ; and about the perseverance of the saints ; when these were the soul and life of them who are gone before us, who found the power and comfort of them ? We shall not maintain these truths, unless we find the same comfort in them as they did. I have lived to see great alterations in the godly ministers of the nation, both as to zeal for and value of those important truths that were as the life of the Reformation ; and the doctrine of free-will condemned in a prayer, bound up in the end of your Bibles. But now it is grown an indifferent thing ; and the horrible corruptions we suffer to be introduced in the doctrine of justification have weakened all the vitals of religion. Let us, for the remainder of our days, “buy the truth, and sell it not ;” and let us be zealous and watchful over any thing that should arise in our congregations.

Bring one man into the congregation who hath a by-opinion, and he shall make more stir about it than all the rest of the congregation in building up one another in their most holy faith. Take heed lest there be men arising from ourselves speaking perverse things ; which is to make way for grievous wolves to break in and tear and rend the flock.

4. There is *skill and ability* required hereunto, to discover and be able to oppose and confound the cunning sophistry of the adversaries. Great prayer, watchfulness, and diligence are required, that we may be able to attend unto these things. And those who are less skilled may do well to advise with those who are more exercised in them, to give them help and assistance.

Lastly. I shall mention one duty more that is required of pastors and teachers in the church; and that is,—that *we labour diligently for the conversion of souls*. This work is committed to them. I should not mention this, but to rectify a mistake in some. The end of all particular churches is the calling and edification of the catholic church. Christ hath not appointed His ministers to look unto themselves only; they are to be the means of calling and gathering the elect in all ages: and this they principally are to do by their ministry. I confess there are other outward ways and means whereby men have been, and may be, converted. I find, by long observation, that common light, in conjunction with afflictions, do begin the conversion of many, without this or that special word: and persons may be converted to God by religious conference. There may be many *occasional* conversions wrought by the instrumentality of men who have real spiritual gifts for the dispensation of the word, and are occasionally called thereunto. But principally this work is committed unto the pastors of churches, for the conversion of souls. Take this observation,—*the first object* of the word is *the world*. *Our work* is the same with the apostles'; the *method* directly contrary. The apostles had a work committed to them, and this was their method:—*The first work* committed to the apostles was the convincing and converting of sinners to Christ among Jews and Gentiles,—to preach the gospel, to convert infidels,—this they accounted their chief work. Paul made nothing of administering the ordinance of baptism, in comparison of it. "Christ sent me not," saith he, "to baptize, but to preach the gospel" (1 Cor. i. 17). In comparison, I say, preaching was their chief work. And then, *their second work* was to teach those [who were] disciples to do and observe whatever Christ commanded them, and to bring them into church order. This was their method. Now the same work is committed unto the pastors of churches; but in a contrary method. The first object of our ministry is the church,—to build up and edify the church. But what then? Is the other part of the work taken away, that they should not preach to convert souls? God forbid. There be several ways whereby they who are pastors of churches do preach to the conversion of souls:—

1. When other persons that are unconverted do come where they are preaching, to their own congregations (whereof we have experience every day), they are there converted to God by the pastoral discharge of their duty. "No," say some; "they

preach to the church as *ministers*,—to others only as *spiritually gifted*." But no man can make this distinction in his own conscience. Suppose there be five hundred in this place, and a hundred of this church, can you make the distinction that I am preaching in a *double* capacity,—to some as a minister, and to others not as a minister? Neither rule, nor reason, nor natural light expresses anything to that purpose. We preach *as ministers* to those to whom we preach, for the conversion of their souls. 2. Ministers may preach for the conversion of souls, when they preach elsewhere *occasionally*. They preach as ministers wherever they preach. The pastor's office is not such a thing as men may leave at home when they go abroad. It is not in a minister's own power, unless lawfully dismissed or deposed, to hinder him from preaching as a minister. And it is the duty of particular churches (one end of their institution being the calling and gathering of the catholic church) to part with their officers for a season, when called to preach in other places for the converting of souls to Christ. We had a glorious ministry in the last age,—wonderful instruments for the conversion of souls. Did they convert them *as gifted men*, and not *as ministers*? God forbid. I say, it may be done by them who have received gifts, and not [been] called to office; but I know no ground any man hath to give up himself to the constant exercise of ministerial gifts, and not say to the Lord in prayer, "Lord, here am I; send me."

Had I time and strength, I should tell you of the duty of pastors and teachers in administering the seals, and what is required thereunto; and their duty in directing and comforting the consciences of all sorts of believers;—what prudence, purity, condescension, and patience are required in it, as a great part of our ministerial duty.

I should show you, also, their duty in the rule of the church. Not that ever Christ intended to commit the rule of the church to them alone,—to take them off from that great and important duty of preaching the gospel; but as time and occasions will allow them, to attend to the rule of the church.

And lastly, in exemplary conversation, and in assembling with other churches of their order, for the managing of church communion.

"Who is sufficient for these things?" Pray, pray for us; and God strengthen us, and our brother, who hath been called this day to the work! It may not be unuseful to him and me

to be mindful of these things, and to beg the assistance of our brethren.

[We have several times read the above sermon with very mingled feelings of fear, self-condemnation, and hope; but never with so much searching of heart, examination of our call to the ministry, sinking under a sense of our unfitness for it and unprofitable discharge of it, as a few days ago. We can never express the solemn power which fell on our heart as we read sentence after sentence, how we confessed ministerial sins, and mourned before God, and hoped withal. And while thus reading and feeling, our brethren in the ministry came before us, and we at once decided to put the sermon in our Magazine, hoping the Lord would bless the reading to them. We thought, too, it might be useful to our churches, might under God be a means of showing them what they are warranted to look for in their pastors, even that they should feed them with knowledge and understanding. Oh that Christ would renew His great gift to His people for the glorious ends set forth in Eph. iv. 8—16. Such a renewal would heal our breaches and put an end to external difficulties, now exercising many. In the sermon our readers may observe two words which are not commonly used among us. i. The word "improved" occurs early in it. "Christ hath instituted a beautiful order in His church, if it were discovered and improved." The word is used simply in the sense of employed to good purpose. That if the Lord's order in the church were known and carried out, it would be of great service and benefit; as the sentences which follow show. ii. The word "duty" also occurs. In the first place, as the Doctor uses it he intends the work a pastor, teacher, elder should do; it is laid on him to give himself continually to prayer, and to the ministry of the Word. And the motive to this is given in 2 Cor. v. 14. In the second place, where it is said, "Really it is no easy thing for ministers to instruct to such kind of duties," it is used to express the calling of a Christian. It refers entirely to that blessed gospel in which we are "debtors, not to the flesh, to live after the flesh" (Rom. viii. 12; also Phil. ii. 12, 13). In the same gospel sense the word "ought" is used in the following texts:—Lu. xviii. 1; 1 Thess. iv. 1; 2 Thess. iii. 7; Heb. ii. 1; 2 Peter iii. 11; 1 John ii. 6.—ED.]

There is no life truly comfortable, but that which hath a comfortable prospect of death and judgment.—*Travill.*

A PRAYER BEFORE HEARING.

SOURCE of light and power divine,
 Deign upon Thy truth to shine :
 Lord, behold, Thy servant stands ;
 Lo, to Thee he lifts his hands :
 Satisfy his soul's desire,
 Touch his lips with holy fire.
 Source of light and power divine,
 Deign upon Thy truth to shine.

Breathe Thy Spirit, so shall fall
 Unction sweet upon us all ;
 Till, by odours scatter'd round,
 Christ Himself be traced and found.
 Then shall every raptured heart
 Rich in peace and joy depart.
 Source of light and power divine,
 Deign upon Thy truth to shine.

TOPLADY.

 "THEY ALL HOLD SWORDS."

To the Ministers.—Into your hand this sword of the Word is given in an especial manner ; unto you the ministry of it is committed : God hath not left it at random to all, that who will may publicly preach the gospel. That which is everybody's work is nobody's. He hath, therefore, set up a standing office, with officers in His church on whom He hath laid this burden, and from whom He expects an account. He "hath committed to us the word of reconciliation" (2 Cor. v. 20), as a prince commissions this or that man to be his ambassador. "O Timothy, keep that which was committed to thy trust" (1 Tim. vi. 20). See here, and tremble at the charge which is deposited in your hands. You are ambassadors from the great God, to treat with poor sinners concerning their eternal peace upon those articles which are contained in the gospel. You are His under-workmen, to rear up His temple in the hearts of men, and to lay every stone by the line and rule of His Word ; His stewards, to give His family their portions in due season, and all your provision to be taken out of His store-house. In a word, you are His shepherds, to lead and feed His flock, and

that in no other than these green pastures. Now if the peace be not concluded, the ambassador is sure to be called to an account where the fault lies. If the house be not built, or go to decay, woe to the negligent workman. If the family starve, what reckoning will the steward make? If the sheep wander through thy neglect, who shall pay for the loss but the idle shepherd?

Now, in order to the discharge of this your public trust, I shall point at two duties incumbent on you, with reference to this Word. One to be performed in your study, the other in your pulpit.

First. In your study acquaint yourselves with the Word of God.

That which may pass for diligence in a private Christian's search into the Scripture, may be charged as negligence upon the minister. The study of the Scriptures is not only a part of our general calling (in common with him), but of our particular also: in which we are to be exercised from one end of the week to the other. The husbandman doth not more constantly go forth with his spade, to perform his daily labour in the field, than the minister is to go and dig in this mine of the Scripture. He is not to read a chapter now and then, as his worldly occasions will permit, or steal a little time from his other studies to look into the Bible *in transitu*, and bid it farewell; but it must be his standing exercise, his plodding work: all other must stoop to this. Suppose thou shouldst know what Plato, Aristotle (with the rest of the princes of worldly learning), have writ, and hadst encircled all the arts within thy circumference, but art unskilful in the word of righteousness,—thou wouldest be Paul's unlearned person; as unfit to be a minister as he that hath read all the body of the law is to be a physician, if ignorant of this art. . . . I dare not bid ministers (as some fanatics have done) burn all their books but the Bible. No; but I would exhort them to prefer it above all their other books, and to direct all their other studies to furnish them with Scripture knowledge. As the bee that flies over the whole garden, and brings all the honey she gets from every flower therein into her hive, so should the minister run over all his other books, and reduce their notions for his help in this; as the Israelites offered up the jewels and ear-rings borrowed of the Egyptians, to the service of the tabernacle. . . .

This, I am sure, was Paul's charge to Timothy, "Give attendance to reading" (1 Tim. iv. 13). Follow thy book close,

O Timothy. And ver. 15; "Meditate on these things, give thyself wholly to them." And mark why,—"that thy profiting may appear to all." That is, that thou mayest appear to be a growing preacher to those that hear thee. O, how shall the people grow if the minister doth not? and how shall he grow if he doth not daily drink in more than he pours out? That minister must needs spend upon the stock that hath no comings in from a constant trade in his study. If the nurse doth not feed, and that more than another, she may soon bring herself and child into a consumption. As we would not therefore see the souls that hang on our breasts languish for want of milk, or ourselves faint in the work, let us endeavour that our recruits be suitable to our expense. Study and pray, pray and study again. Think not your work is done for all the week when the Sabbath is past. Take a little breath and return to thy labour, as the seedsman that sits down at the land's end to rest himself awhile, and then rises up to go before his plough again. We have reason to be more choice of our time than others, because it is less our own: there is none in thy parish but have a share in it. We are thieves to our people's souls when we do not husband it out to their best advantage. "All are yours, whether Paul, or Apollos, or Cephas;" yours for the service of your faith. Is the parent bound to husband his estate and time for the provision of his children, and should not the spiritual father have as natural an affection to his people? How great a labour this must needs be, both to mind and body, did they understand, they would both more pity and encourage their minister in his work. God move your hearts to it whom He hath blessed with faithful labourers; help them in their study for you, by easing them of their worldly cares for themselves. . . .

Secondly. In the pulpit use no other sword but this, and handle it faithfully. . . .

Think it not enough your text is Scripture, but let your whole sermon be agreeable thereto. Thou art an ambassador, and as such bound by thy instructions. Take heed of venting thy own dreams and fancies in God's name. "He that hath My Word, let him speak it faithfully," that is, purely, without mingling it with his own dreams. So He expounds Himself, "What is the chaff to the wheat? saith the Lord" (Jer. xxiii. 28). All is chaff besides the pure Word of God; and what hath it to do to be blended with it?

HE WILL COME, AND WILL NOT TARRY.

TRANSMITTED BY BERNARD GILPIN.

HEAVINESS and weeping may endure for a night, but joy shall come in the morning. The invaluable promise runs that Jesus will not break a bruised reed, nor quench the smoking flax. Let the afflicted, the tempted, the desponding, and even the despairing soul see this realised in the abundant faithfulness and mercy of a covenant-performing God, revealed in and by the subject of this letter, Jane Hall, the wife of the Rev. Robert Hall, of Arnsby, Leicestershire.

It may be proper to observe (says this messenger of Christ in the opening of the present narrative) that the dear deceased was naturally of a lively, cheerful disposition, and remarkably active in the management of her domestic affairs; and though partly by a violent fever, about thirteen years ago, which deprived her of the regular use of reason for several weeks, and partly by bearing fourteen children, eight of whom she followed to the grave, her constitution was much impaired; yet her cheerfulness was not eradicated. She was also frequently favoured with much of the divine presence, in the enjoyment of which she was indulged by a gracious God for nearly twenty years, to a degree not experienced by many Christians. In the beginning of March, 1773, she often complained of great spiritual darkness, and laboured under great mental discouragements, and frequently said she apprehended some great trial coming upon us. On the 21st of the same month, about one o'clock in the morning, we were awakened by an uncommon noise, and the alarming cry of "Murder!" the reason of which was, as we quickly learned, a person had broken into the house of a very near neighbour who lived alone, stolen his goods, and threatened his life; out of whose cruel hands he very narrowly escaped by bursting through a window. This unexpected alarm, being immediately followed by a view of our injured neighbour, who, having wounded himself in making his escape, was in a bloody and shocking condition, affected my dear deceased to such a degree that she could not sleep for nearly a fortnight; and ever after, when she did sleep, she generally woke up about the same hour in a dreadful tremor. Upon this she concluded that God was angry with her, that she had never known Him savingly, that all her former spiritual enjoyments were the delusions of a vain imagination. From this time forward she took no interest in her family; and

her domestic concerns, in which she was remarkably diligent, became her aversion. Bodily disorders also came upon her of such a nature as greatly added to her former gloom and horror of mind, which, being still much increased by violent and dreadful temptations from our common enemy, she was rendered as completely miserable as perhaps anyone in this world was known to be, who retained the exercise of reason. Nay, it was the opinion of many that her affliction would have been much lighter had she been entirely deprived of the use of that noble faculty. On her behalf many fervent prayers were offered up to God, and the aid of medicine was sought in various ways; but notwithstanding all this, her affliction increased in every view, especially as to the horror of her mind and the violence of almost every kind of dreadful temptation. For some time she retained honourable thoughts of God and His law, of His people and appointments, and often said, "God is righteous, and His law is holy, just, and good, whatever becomes of me." But for the last year of her life she seemed to give way to the most horrid suggestions and blasphemous conclusions that Satan himself could inspire. She had, indeed, in the midst of her deep distresses, various very consolatory portions of Scripture impressed on her mind, particularly the following: "For a small moment have I hid My face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." "The vision is yet for an appointed time, but at the end it will speak and not lie: though it tarry, wait for it; because it will surely come, and not tarry." "At evening time it shall be light." "The days of thy mourning shall be ended." The last of these passages, she often said, ran almost perpetually in her mind, but she could take no comfort from it; nor did any of them afford her the least gleam of cheering hope. She was indeed so far influenced by them as at some particular times to say, "The Lord can save me if He will;" but this was the utmost effect they had on her mind. The painful apprehension of perishing for ever had the ascendancy to such a degree that in August last, my watch happening to hang in her chamber, she took it in her hand and said, "I need not regard time; I have done with counting time; I am entered on an eternal state of suffering;" and throwing the watch with vehemence on the floor, added, "I am as surely damned as the watch is broken." The watch, however, not receiving the least injury, she was amazed, and said with tears, "Well, if God save me, all heaven will be astonished; but none

will wonder at His unparalleled mercy as myself." But even this had no abiding effect, for in a few weeks she was in as great an agony of mental distress as ever. She took the watch a second time, concluding that she did not before throw it with sufficient force, and, saying the same words as before, flung it with all her might across the room; but still the watch received not the least harm. This was quite astonishing, the more so to me as the enamel was cracked by an accidental fall some years before; but neither the enamel, nor the case, nor the glass, nor any part of it, received the least injury from these repeated acts of violence. I was not an eye-witness to these astonishing facts, but she, with many tears, informed me of them; which determined me to take care of the watch, lest she should be tempted again to repeat this unwarrantable and presumptuous experiment.

She was for a considerable time under strong temptations to put an end to her life, imagining that the longer she lived in this world, the more intolerable would her case be in the next; and though a watchful eye was kept upon her by my whole family, she found several opportunities in which, had not a gracious Providence prevented, she might have accomplished her awful design. At one time, having such an opportunity, she thought, before she executed the rash resolve, that she would kneel down and pray that she might not be a blasphemer in the infernal world, when God was pleased to frustrate the designs of the tempter with a "Who can tell?" At another time, it being Lord's day and the hour of public worship, two persons being at home with strict orders to take the utmost care of her, one of them happening to step into the adjoining chamber, and the other going downstairs to do something about the fire, she went out of the house entirely unperceived by either of them. Soon after, and just before I returned from divine worship, she came in, to their surprise, all over wet. Seeing her in such a condition, a sense of her imminent danger came over me. Conversing with her on the alarming circumstance, I found that she had flung herself into a pit full of water, which was in a field contingent to my garden, and was in general five feet deep, but still deeper on the side in which she threw herself, and the descent almost perpendicular. How she got out again she could not tell; but she said that while in the water these words sounded in her ears and impressed her mind: "Deliver my soul from going down to the pit," on which she was delivered; but she knew not how.

Passing by many remarkable circumstances of divine protection during her deep distress and horrid temptations in the course of three years and nine months, I shall give you a concise account of the Lord's appearance for her near the close of her life in December last, 1776. Being wasted almost to a skeleton, she had all the symptoms of a speedy dissolution; nor was her mind in the least relieved from the temptations of the devil, or the horrors of despair. On the 17th of that month, early in the morning, we considered her as in the very article of dissolution. But on her reviving a little we asked her how she was in her mind. She answered, "Worse and worse. The pains of hell have got hold upon me; I am a damned creature;" with other expressions of a similar kind. She being exceedingly weak, I requested, if the Lord should appear for her so as to afford her any hope, that she would give us a signal of it. She replied, "Yes, when He does, but that will never be: no, never, never, never."

The next day she appeared to be more calm, but said little; her strength seemed to be almost entirely exhausted. In the evening of the same day my distress on her account was inexpressibly great. I retired, as I had often done before, to pour out my prayers to God for her, and found such liberty and fervour in addressing the Lord as I do not remember I ever before enjoyed. I felt a submission to the will of God in reference to our having any evidence of His appearance for her, concluding that it might possibly be better for us to be ignorant of it; and that mercy might be manifested to her was all for which I was anxious. After meditating on her very affecting situation, and thinking with many tears on these lines of Dr. Watts:—

"How would the pow'rs of darkness boast,
If but one praying soul were lost!"

I went into her apartment to pray with her, and I asked her how she did. With a serene countenance and cheerful smile she said, "I am well now, my dear. My burden is quite removed; it is gone like a stone from my heart. My sweet Jesus is come, is come, is come. Yes, my dear, He has come; He is come of Himself, and Himself is come! He is come of His own accord; I did not fetch Him; I could not, I durst not pray. I did not expect ever to have enjoyed His presence. I verily thought I should never have enjoyed His face with comfort. But, O wonderful grace! My Jesus is come; He is come, He is come, He is come to me, and bids me come to Him! He says, 'Come unto Me, ye heavy laden.'" Her strength being quite exhausted,

she paused a while, as she had repeatedly done before, for it was with difficulty that she uttered her words. Recovering again a little, she added, "Precious Jesus! Yes, my dear, He used to be precious to me, but O how precious to them that believe! more precious than ever. O how I love Him!" which words she repeated till she was quite spent. After a while she said, "My dear husband, you and I have had a long time of trouble; we have sorrowed together, but now we will praise. O, help me to praise and bless His holy name. I am so weak I cannot praise Him now, but I shall soon be free from this poor body, and then I will praise Him for ever." I asked her when the Lord began to dispel the darkness and comfort her soul. She answered, "Early this morning. I could hardly forbear singing,

"Come, ye sinners, poor and wretched,"

but I suppressed my joy, for I thought I had been such a poor, sinful creature that I would say nothing to anybody; but I could not forbear any longer. The Lord told me the vision was for an appointed time; that at evening time it should be light; and that the days of my mourning should be ended. Many hundred times did those passages run in my mind, yet I could not believe. But now the days of my mourning shall soon be ended. What unbelief and horrid thoughts have I had of the great and good God. Satan tempted me to blaspheme, yea, to curse God and all His people. I love His ways, I love my husband and children better than ever I did, but my God I love above all. I soon shall be with Him, and sing victory, victory through the blood of the Lamb! O precious blood, divine blood! it cleanseth from all sin." Asking her whether she would take anything, she replied, "No, I want nothing now, my dear; I have my Jesus. I entreat you to go to bed. I need nobody with me now; for my Jesus is come, and He says, 'I will never leave thee, nor forsake thee.'" After prayer and praise, knowing that I had been much interrupted in the enjoyment of my natural rest, she was very urgent upon me to go to bed, and to satisfy her I went; but could not sleep for joy. I soon rose and enquired how she was, which question being asked, she answered, "Very well; my Lord is with me, but am so weak I cannot converse." The next morning a Christian friend came in as usual to enquire how she did. I informed her such a one was below. "Tell him," said she, "to come up." He did so. On seeing him she took him by the hand and said, "My dear friend, rejoice with me; my Jesus is come; I am comfortable now. Tell sister Alice

(meaning his wife) to come and see me now, and let us all rejoice once more together." Many Christian friends visited her that day, each of whom was filled with a joyful surprise, and affected in a manner which exceeds description. When speaking to them she frequently said, "O how I love the people of God! I love you all as I do my own soul. Pray that I may still have more faith and patience."

PRAYER AN INVALUABLE BLESSING, AND THE
HIGHEST PRIVILEGE OF EVERY REAL CHRISTIAN.

By J. RUSK.

(Continued from page 144.)

WATCHING UNTO PRAYER.

THERE must be watching added to prayer; for if there is no watching, we shall ascribe our deliverances to chance. I think this is watching:*

1. I am going to prayer; well, do I really need what I am going to pray for? Is my trouble about the corruptions of my heart? Is sin a sore burden? Yes. Then, how do I feel when I leave off? Is the burden removed? Am I a little encouraged? Is my grief a little assuaged? Am I any lighter? Am I any stronger than when I began? Now this is watching.

2. Is my trouble about my enemies? Do they oppress me, hate me, and try to ensnare me, smiting me all day with their tongues? Yes. Then my business is to watch to see whether God's hand goes out against them in judgment; for He has said, "His indignation shall be toward His enemies." If it is so, it is not that we should vaunt; and therefore He will let them long exercise us to humble us in the dust; so that when He is pleased to appear in our behalf, we may loathe ourselves and wonder at His longsuffering mercy towards us. Nevertheless it is right for us to pray that God would turn their hearts, as Stephen did: "Lord, lay not this sin to their charge;" and Christ says, "Pray for them that despitefully use you and persecute you."

3. I must watch against Satan, for he will watch for me continually. The way to do this is to see where my weakest side is, for there he will come the most; and then to level my prayer

* This is not to be regarded as a full description of watching, but rather as the remarks of a tried Christian, illustrating the subject.

continually to God about it, watching to see if the temptation is weakened. Sometimes he will fill us with such terrible fears of God that we shall expect some judgment to come on us; and he does this to make us believe that our God and Father who is reconciled to us in His dear Son is a hard and cruel Master, and reaps where He has not sown. At other times he will fill us with the fear of man, and this brings a snare, called the "snare of the fowler." This is done sometimes to keep us from speaking to men about their awful state, and about salvation by the Lord Jesus Christ; and here I have been held fast for weeks together, trembling to go to work, my mouth stopped, and ready to say a cessation of arms. Now, by watching we shall see if these snares are broken; as David says, "The snare is broken, and I am escaped." Various are Satan's suggestions to the mind; but we have good ground to go on here also, for the Lord says, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy" (Luke x. 19). And Peter gives us good advice here: "Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Our Lord says, "Watch and pray, lest ye enter into temptation."

4. This watching must be under the word preached. After praying, when going to hear, then watch to see if light has been sown for the righteous; as the promise is that it shall be. Does my path shine more and more? Again, He is to send us "help from the sanctuary." Do I find that promised help? The word preached is to profit, being mixed with faith. Is my faith increased? or am I always the same, like the door on its hinges? Again, He says, "My doctrine shall drop as the rain; My speech shall distil as the dew." Am I softened, meekened, and do I receive with this meekness the engrafted word? Am I reproved, rebuked, judged, searched, and tried, as the man that Paul speaks of,—“He is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest.” And then, at other times am I refreshed? For the "times of refreshing" are to come from His presence.

Now, I have been at all this time after time, and have found the good of it. Go and do likewise. Thus we are to watch against the corruptions of our hearts till we find them cleansed again and again; we are to watch against our enemies, to find them subdued; we are to watch against Satan, to see if the temptation gets weaker; and lastly, to see if the word preached is

attended with power, for "where the word of a king is, there is power."

5. I will add one thing more. Are we poor in circumstances? Then, after prayer to God, who has promised to supply all our need, we must watch to see what He turns up in our favour, the quarter it comes from, the way also that it comes, the hearts that He opens; the door that, though once shut against us, now is not; and the strength He gives us to work, "for it is He that giveth the power to get wealth." And by this watching we shall sometimes see some removed from a place of work, that we may go in their room, when we have been sorely tried and all refuge has failed; for He will give us the "heritage of the heathen." But if this watching is neglected, then we shall, like the world at large, sacrifice to our own net and burn incense to our own drag; which will bring this text against us, "Because they regard not the operation of His hand, He will destroy them and not build them up." On the other hand, "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord" (Psa. cvii. 43). Habakkuk went this way to work, and says, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprovèd;" and you see how he received an answer, which was, "The just shall live by his faith."

6. Again, Paul says, "Watch, and remember" (Acts xx. 31)—remember past deliverances, how He has appeared again and again, and in time of temptation succoured us; spoken to us a word in season when weary, propped up our hearts when sinking, appeared for us in providence, &c. You know it is said of Israel that "they soon forgot His works;" that "Jeshurun waxed fat and kicked," "and lightly esteemed the Rock of his salvation." "But," say you, "what have we to do with them?" We have here what Paul says: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11). And Peter says, "I stir up your pure minds by way of remembrance." So that prosperity in providence requires watching as well as adversity, for the heart is prone to depart from God: hence David says, "If riches increase, set not your heart upon them." Therefore, "watch and remember."

7. God is pleased so to pull us down and break our spirits that we may use entreaties: "The poor useth entreaties, but the rich answereth roughly." Now David was one of these poor ones,

and so he tells you, "I am poor and needy;" and he used entreaties: "I entreated Thy favour with my whole heart." There are six things that God makes use of to break the heart; and when it is thus broken we shall use entreaties, and not before. And such are *needy*.

(1) Smiting us with His Word. "He shall smite the earth with the rod of His mouth." And when this is the case, every sermon reproves, rebukes, and finds fault with us; when we read, it is the same—we take the threatenings to ourselves; and the righteous will smite us. But this is all intended to break our hearts. "Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" The rock is the heart. "They made their hearts as an adamant stone" (Zech. vii. 12); "their faces harder than a rock; they have refused to return" (Jer. v. 3). Ephraim stood it out as long as he could, as we all do; he "went on frowardly in the way of his heart."

(2) The children of Satan are let loose upon us. They vilify our character, smite us with their tongues, rip up our past life, and hate us with perfect hatred. This David found, and therefore says, "Reproach hath broken my heart." If this does not do,

(3) Satan himself is sometimes let loose upon us. He first lays baits for us, then accuses from morning to night; so that we are "sore broken in the place of dragons," and covered "with the shadow of death."

(4) We go mourning all the day; like Hannah, we have a sorrowful spirit; and like Job, are afraid of all our sorrows, which shows they are many. Sometimes we think it is the sorrow of the world, and will work death; when despair makes head against us, we think it will end in "desperate sorrow" (Isa. xvii. 11). Nevertheless, Solomon says, "By sorrow of heart the spirit is broken."

(5) We are brought at last to venture upon Christ Jesus, who is God over all, blessed for ever, a sure rock, a sure foundation, and a tried stone. And when this is the case we are sure to be broken; for "whosoever shall fall on this stone shall be broken."

(6) Lastly, He discovers His love to our hearts—His dying love, and down we fall altogether. "They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." To this agrees the poet:

“Hearts of stone relent, relent,
Break, by Jesus' cross subdued.”

And again, Hart:

“But a sense of blood-bought pardon
Soon dissolves a heart of stone.”

See Mary at Christ's feet.

Now some of these things, three or four, I have heard Mr. H. speak of; the other two I find to agree with Scripture, and all with my own experience. They will make us use entreaties, and nothing else will.

8. Delay in answering our prayers is not to discourage us, but is intended to make our case very perilous, and that we may use importunity in prayer. Long afflictions, long trials, long temptations, enemies long triumphing, long debts and no signs of getting out of them, but deeper in—these things, if they have the desired effect, make us use importunity. Jesus loves to take such cases in hand. When we have tried every way to extricate ourselves out of our troubles, we are like the poor woman who had spent all her money on physicians, but got worse and worse, and at last went to Jesus—so do we. Now, Christ “spake a parable to this end, that men ought always to pray, and not to faint.” I think, when troubles crowd in upon us from all quarters and God hides His face, it will try us to the root. It so tried Job that he restrained prayer before God; and when Saul got in his trouble he went down altogether. It is called binding us. Job says that hypocrites “cry not when God bindeth them.” And I am sure that at such times we should never rise more if the good Spirit did not help our infirmities. This importunity is set forth in Scripture by a man coming at midnight to his friend, saying, “Friend, lend me three loaves.” His friend tells him that he and his children are in bed, and he cannot arise. But as the man is very importunate Christ tells you, “Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.” Again, He tells you that though the unjust judge neither feared God nor regarded man, yet he would avenge the woman of her adversary, “lest by her continual coming,” says he, “she weary me.” And Christ says, “And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily.” You may see this importunity in the blind man. It is said, “They which went before rebuked

him, that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me." And Jesus "asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight." "And immediately he received his sight and followed Him, glorifying God."

Two things make us importunate, and we are sure to prevail when this is the case. First, a deep sense of want, and every other refuge failing; second, the Spirit of power helping us to plead the promises. See these two in Jacob, Gen. xxxii.: his distress, verses 6—8; and the Spirit of power given him to to plead with God, verses 9—12, and 24—29.

CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM GOODWIN ON EPH. I. 20.

"Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places."

THE comparative consideration of the same power, that *that* which wrought in Christ works in believers, I have despatched; but that which I am now entering upon is the simple consideration of the main grounds of faith which are to be known about Christ. These now come to be considered.

Now I have given you the coherence and scope of the words, I will give you the parts of them in general, as much as now needeth, to the end of the chapter.

First. He doth run over, I say, the great articles of your faith concerning Jesus Christ. He sheweth how He was dead—he intimateth that—and remained in a state of death; for He was "raised from the dead," saith the text.

Secondly. He setteth before us His resurrection; "whom God raised up," saith he.

Thirdly. His exaltation, the exalting of Christ, the glorifying of Christ, set forth in these words, "and set Him at His own right hand in the heavenly places." So he expresseth it, first under a metaphor; he calleth it "setting at God's right hand." But then he explaineth himself in the 21st and 22nd verses, and he sheweth how high that exaltation is; he saith it is "far above all principalities and powers." He sheweth both the extension of it,—it is over "all things," all things in this world, and in the world to come; and he instanceth in the greatest

things, both principalities and powers, might and dominion. He sheweth, secondly, the height of it, as the other was the breadth of it: he saith He is so far advanced that all these things are under His feet, so saith the 22nd verse.

In the fourth place, as he shewed His death, and resurrection, and exaltation, so he sheweth the relation that Jesus Christ beareth to His church. In the midst of all this exaltation, saith he, He hath all things under His feet indeed, but He is a Head to His church: that is for their comfort. And this doth Jesus Christ account as great a part of His exaltation as any other, that He is a Head to His church, for so it followeth in the last verse, "which is His fulness." Though He be full of all this glory, He is pleased to account His relation to His church to be His fulness, without which He is not perfect.

Lastly, he telleth us the influence that Jesus Christ hath now He is in heaven: He sitteth not there as possessing glory and happiness in Himself, but He hath an influence unto all things; "He filleth," saith he, "all in all."

So now you have the parts of the words to the end of the chapter. Before I come to handle these particulars, as I have often done, so I shall now give you one observation in general; and the observation riseth from this: both that the Apostle here runneth out so much when he had mentioned the power that wrought in Christ, he runneth out upon His resurrection, and exaltation, and sitting at God's right hand, &c., and prayeth that they might *know* these things, for that is part of his scope also. Hence observe this, my brethren,—

That the knowledge of these common articles of our faith—of Christ's being raised again, His sitting at God's right hand, and having all things under His feet, and the like—that the true knowledge, the constant apprehension of these, take them in the relation that Christ hath to us as a Head—*take that in*—is of all knowledges the most necessary, the most useful, the most comfortable; and therefore the knowledge of this is the last of the Apostle's prayer, for all this cometh in his prayer to God for them; necessary for sealed Christians, as these Ephesians were, Christians grown up, for them to spend the deepest and the dearest of their thoughts upon.

My brethren, they are common points, and you have them in your creed, and every child knoweth them, and you take them for granted; whereas if they were but digested by faith constantly and daily, if you would make constant meals of them, there are

no points in religion more strong, more powerful to quicken men's hearts than these. It would never else have been, that by universal consent of the church in all ages, these should be put as the common articles of our faith, as you know they are.

Whatever account you make of them, let me tell you this; they were the great points which took up the thoughts of the faith of the primitive Christians—that their Christ was risen, newly ascended up to heaven, and sitting there at God's right hand. They were fresh news then, and did mightily quicken their hearts; and it was that which took up their sermons; read their sermons in the Acts, chap. v., and you shall find they insist upon these things.

When Paul came to Corinth, you shall see in 1 Cor. xv. what an emphasis he putteth upon these common points, Christ's being dead and risen again. Saith he there, "I declare unto you the gospel which I preached"—so it is at the first verse—"which also ye have received, and wherein ye stand; by which also ye are saved;" and he addeth, "if ye keep in memory," that is, if you exercise your thoughts daily upon what I have delivered—for it is a great point, it is not only necessary to salvation for their first believing, but for their keeping in memory, and whetting their souls upon them—"if ye keep in memory," saith he, "what I preached unto you, unless ye have believed in vain." "For," saith he,—if ye would know what this gospel is which he putteth this weight upon—"I delivered unto you first of all that which I have received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again according to the Scriptures;" and, saith he, ver. 11, "So we preach, and so ye believed." It was the great thing in their preaching, and it was the great thing in the eye of their faith.

Read all Paul's Epistles, you shall likewise find he runneth out upon these points. Here is but a small occasion given; you see how he enlargeth himself upon it. When he cometh to speak of these points his heart swelleth and mightily riseth up, for indeed his heart was full of them.

These were the cream of notions in the primitive times, both in the sermons of the apostles, and in the daily talk and thoughts of the Christians. They were the great notions in that golden age. These made them comfortable, heavenly, spiritual Christians, to have their conversation in heaven, ready to sacrifice their lives at an hour's warning, because so the apostles

preached, and so they believed, as he telleth them in that place of the Corinthians.

Other doctrines, my brethren, that are the great doctrines of this age, that you may see what children we are, the Apostle professeth that they are but the beginnings, the principles of the knowledge of Christ. Do but look into Heb. vi. 1—4: "Leaving," saith he, "the principles of the doctrine of Christ, let us go on unto perfection." What are the principles of the doctrine of Christ? Saith he, "Not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." These—the laying open of faith, the works thereof, and of repentance and sanctification, the laying open of the doctrine of church government, which imposition of hands, as some think, is put for—although they are all necessary and useful, and so likewise to terrify men's consciences, and preach hell to them, and judgment, and wrath, and the like; these, saith he, are but the principles of the doctrine of Christ, and he chideth them that they should stick at these. In chap. v. 10, 11, he speaks of Christ, that He was called of God a High Priest after the order of Melchisedec; "of whom," saith he, "we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (he chideth them presently), while ye are preaching and talking of faith, and repentance from dead works, and imposition of hands, and the like. But to lay open the great things of Christ,—His resurrection from the dead, and sitting at God's right hand which the Apostle makes the sum of this Epistle to the Hebrews, read chap. viii. 1; the sum of those things that he had spoken, and to be spoken—the word in the original beareth both—is that Christ is set down at the right hand of the Majesty in the heavens;—to lay open, I say, the death and resurrection of Christ, and His sitting at God's right hand, and all the mysteries thereof, these are the great points that the Apostle would have them go on to the knowledge of; this is a going on to perfection.

Now, how contrary is the strain of Christians in this age! They, on the other side, account these doctrines, because you have them in your creed, the principles of Christ, and of the doctrine of Christ; and therefore they leave them, and go to insist altogether in their thoughts, and every way, upon the other. My brethren, though those other are not to be neglected,

yet these are the great things of the gospel, as our Saviour speaks in another case. And know these will be the current truths of that age that is to come, and men will rejoice in them; and the true knowledge and constant apprehension of these points will make men to live in heaven.

So much now for the general observation. Only I will add this: the reason why men's thoughts are no more taken up with these common points about Christ, is because they do not mingle them with faith. For you must all acknowledge this for a most certain truth, that they are all the greatest things the gospel revealeth. Now if they be the greatest things of the gospel, if you had faith answerable they would make your minds great, they would have a proportionable influence upon your souls, both to comfort them and to quicken them. But the error lieth in this, not that these are not the great points of religion, but because you have not faith to rise up to them, to make use of them,—that is the truth of it.

My brethren, are you troubled with the guilt of sin? If you could but see by faith Jesus Christ rising from the dead, and sitting at God's right hand, and crowned with glory and honour, the guilt of sin would vanish with the real and serious thoughts of these, more than by all the assurance of your own graces. Doth the power of sin trouble you? That Jesus Christ died for sin, for this very sin that I am committing—you are now a-sinners; why, did not Jesus Christ rise again from the dead, in whom I believe to be saved? Have but faith in it, and it would presently quash the rising of a lust, and instantly fire your souls. Is Jesus Christ sitting in heaven, in glory, and am I a member of His, and hope to be with Him (or else why do I believe in Him?)—what do I then sinning upon earth?

You know how the Apostle urgeth it, Col. iii. 2, "If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, and not on things on the earth." This our hearts will do if we believe these great things. My brethren, you make conscience of sin, and you do well; but had you but faith in those great things about Christ, that faith would make more quick riddance of your sins than your consciences can do; the one would direct you what is sin and what not, but the other would strengthen you against it. If these common principles were held forth and professed, if they were lived upon by believers, you would find that the holiness of your lives would

have, as in your own hearts, so in the hearts of others, more power to convince you. The believers in the primitive times, as they were holy in their lives, so they professed this still to be the foundation of their holiness: Christ is dead, Christ is risen, Christ is in heaven, therefore we must live so and so. And this was their great profession: read but the writings of those first times, and you shall find it. It dasheth all the carnal gossellers in the world; it would shame men out of their sins, or out of their professing of Christ. . . . I cannot demonstrate this unto you as I would. I must leave the point: so much in general.

REVIEW.

MEMOIR OF SUKEY HARLEY. London: Farncombe & Son, 30, Imperial Buildings, Ludgate Circus, E.C. Price 1s.; by post, 1s. 2d.

True religion is divine life in the soul. It is implanted by the Holy Ghost, and is the fulfilment of the new-covenant promise by Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." All the motions, desires, longings, and appetites of the new heart are after God and holiness. This heavenly principle, newly implanted, is destined to overcome sin, which is in the members. "The elder shall serve the younger." "For sin shall not have the dominion over you: for ye are not under the law, but under grace." But all this implies conflict; in which, to little faith, victory is often doubtful. In the early stages of the work of grace there is usually much confusion in the subject of it, arising out of ignorance of the nature of the change which has taken place. The confused ideas of God, the feeling of sinfulness, the doing of wrong, the sense of coming judgment, the dread of hell, fill the soul with indefinable misery. But the Holy Ghost, the ever-gracious Spirit of Christ, puts strong cries into the heart, causing it to come to the throne of grace as the publican did,—“God be merciful to me a sinner.” And though the afflicted creature knows not who is the Author of that prayer, and that it is a part of the intercession of the Spirit, “according to the will of God” (Rom. viii. 26, 27), yet some relief is felt. And the light that is sown breaks forth

in gleams of knowledge of God, and so of deeper conviction of sin, but also in stronger hope in His mercy. But the workings of sin, the power of darkness, the influence of surroundings are strong, and bind the soul. How impossible at times prayer seems; for God is holy. Yet how necessary, for the Spirit is secretly leading. He keeps the heart at the labour the more earnestly as the day of deliverance approaches. O those early days when divine things were all! when the salvation of the soul, the pardon of sin, the revelation of Christ swallowed up every thought, turned us from every earthly object. When, hardly knowing the meaning of our words, we vowed that we minded not what we passed through, or lost, so that we were saved. But we were heard.

These reflections were occasioned by a fresh reading of the valuable experience of Sukey Harley. A remarkable instance she was of the powerful and effectual teaching of the Spirit. Though the beginning did not immediately manifest the *nature* of the change, it became abundantly evident that it was spiritual. The following extract will show who had made her sick in smiting her. Having described her early days of poverty, suffering, and sin, she tells the beginning of the mighty, wonderful, and blessed change which God wrought in her.

“The first thing that gave a turn to my manner of living was being called on by two women, neighbours, who wished me to go with them to meeting. I refused; but when they came again and pressed me very much, I began to fear they would call me a bad neighbour, so to please them I went. . . . This was my trouble, the thought that these women had got something that I had-na’ got, this was it that troubled me. All day long my thoughts were hampered, my mind was tossed about this thing: ‘What have these women got? I wish I knew what they have got.’ Oh, I was sore distressed; I was heavily burdened; I was weary, weary in mind to know somewhat about it. Nothing that ever I heard in church or chapel at that time ever struck my mind. I never paid attention there, my trouble wasn’t brought on by the word of man; I could tell no man what ailed me, not even my husband. I did-na’ know, I could-na’ find out myself what was the matter; I would for ever make some light excuse to know what they two were about. I would peep into old Nancy Smith’s door; she would come out, the big tears standing in her eyes, and the book in her hand; well, I hated her. Then I’d go to the other: ‘Sukey (she’d say), do come and sit down, and I’ll read to you a bit.’ Well, I’d say and think to myself, I do hate to come nigh ’em. Then I would look upon her countenance; oh! what a blessed look I thought she had in the midst of all her poverty and outward wretchedness. She is a deal worse off than myself, thought I, though I am miserable and she is blessed. What does it mean? They must have somewhat; I wish I knew what

they have found. Then I'd go home pondering on this matter, puzzling my foolish brains to find out what they'd got: tossed to and fro; I was weary, weary, weary: day and night I could find no rest. Oh! I wanted something I could-na' get. I began to think there must be a God; then I thought, these women know that God. They used to tell me I must pray; so in hopes of knowing their God I did pray, that is, I said the Lord's Prayer o'er and o'er and o'er again: this was all the praying I knew. I used to take great notice of the clouds. Well, I'd think, what can it be? is it smoke out of all the chimnies gone and settled up there? then again I'd think it can-na' be smoke; sometimes they be all cleared off. Well, there must be a God to make these. I now began to be in great terror, it's impossible to say what confused thoughts I had at this time; no hearts but those that have experienced it can tell what dreadful feelings, and tremblings, and shakings possessed my mind."

From this time her trouble, uncertainty, and exercise of mind increased. The Lord was working mightily in her heart. The time of her deliverance drew near. We cannot forbear giving the account of it in her own striking words.

"On the Monday morning while I was eating my breakfast (but I had no stomach to eat), it was after Charles was gone to work, these words entered my mind, 'Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me' (Rev. iii. 20). I said, 'This is the text the man had for his sermon last night.' Well, it was; but I had-na' heard it then. I heard it now, though; all the words came quite plain into my heart. Oh! I thought, suppose it should be THEIR God at the door! Oh, how joyful I would get up and loose Him the door! Now, I thought, I can ne'er give in praying, those words have so encouraged me. I went up the ladder into my bedroom, and began to pray. I made such a noise the folks might have heard me in the street. I was afeard I should frighten my child; I came down and looked at her; she was a little one, eating her breakfast. I went up again, and did not stop long. I came down again and filled the child's bag with meat, and sent her off to school; I put her out at the door, and locked and bolted it. Then I said with all my strength, I will never open this door again till I know *their* God. I stuffed the windows with all the old rags I could find; I could not bear the light; then I went down on my knees in the dark corner and began praying these same words that I used to do, the same words over and over and over again,—the Lord's Prayer, and 'Lord, lead me into the true knowledge of Thy dear Son.' I felt as if I would have pulled the roof over my head, I went tearing and tearing at it with such vehement earnestness. Well, who put that strong cry into my heart? Was it from myself? No; but He gave it me, and forced me to cry out, because it was His own blessed will to hear me and answer me. I felt Him come; it's past my talking about! Such a wonderful time; it's clean past telling. No words can express the feelings of my heart at this time. He fetched me off my knees; I started up; I cannot find words to express the wonderful doings o' that blessed moment. Well, this is part of it.

He showed me all my sins that I had committed even from a child. Yes, that bit of pink ribbon I had stolen for my doll's cap, came upon me. He showed me how for that one sin I might have been sent to hell, and He would have been just. Oh! He showed me my black desert, how I had deserved to go to hell; what a reprobate I had been, and how like a devil I had walked upon the earth; how I had angered Him with my sinfulness. My heavy sins and my vile-ness came upon me. Oh! He appeared such a holy God, such a heavenly, bright, and glorious Being; suppose He had said to me then at that awful moment, 'Depart from Me, ye cursed,' He would have been just, and to hell I must have gone.

"Oh! what a holy God mine is. Well, I was lost, I could-na' tell what to do; lost in wonder, lost in surprise; yet all this time He kept me from being frightened. I had been frightened, but not now; there was somewhat that held me from being frightened. He seemed to tell me all my sins were forgiven. I had such a sight inwardly of my dear Redeemer's sufferings; how He was crucified, how He hung on the cross for me; it was as if He showed me what I deserved, yet He seemed to say He had suffered that desert. It was as if He made it so plain to me, how that He would save me, because it was His own blessed will to save me. It was as if He showed me how He had chosen me from the foundation of the world. He would have mercy on me because He would have mercy.

"I never knew what sin was till now, but He showed me what it was; how black, how dreadful. I felt it was my just desert to go to hell. He would have been just and holy to send me there. I was so lost in wonder that I said, 'O Lord Jesus Christ, make hell ten thousand times hotter before Thou sendest me there.' These were my very words; I can tell the words, but the feeling I cannot tell. But He saved me till I was so overwhelmed that I did-na know what to do. I can truly say, since that blessed morning, I have a Saviour and a Redeemer, yes, I have; ever since that blessed time my dear and heavenly Father has kept me in His dear hands, and guided me and counselled me Himself. Well, I went and unblocked the windows, cleared away all the dirty rags, and let in the blessed light of the sun, the glorious light, my Father's light. I unbolted the door and opened it. I looked out: what a glorious sight! I saw my God in everything; the clouds, those clouds I had so often puzzled over; my God was in the clouds. The trees, the hedges, the fields, the beasts of the field, the birds of the air, showed me that I had a God. All things were new to me; I was unbound, I was loosed; yes, I wondered at it."

Thus this favoured saint entered into rest by a revelation of Christ, and a consequent believing on Him. Her subsequent course was as striking as her deliverance. Witness the Lord's wonderful dealings with her when her cottage was burnt to the ground. After this marvellous working of the Lord for and in His child, we perceive the carrying on of His work, bringing her naturally high and turbulent spirit under discipline. But we must content ourselves by one more quotation, coming at once

to the end of Sukey Harley's race. She was often in prayer concerning it. And she thus expresses herself :

"Don't you be terrified (she would say), or think that I have been taken by surprise, if you should hear of my dying suddenly, or being struck speechless, so as not to utter a word on my death-bed ; my God has been preparing me for it these years and years past : and I wish to warn you about it, that you may know it will not come upon me by surprise. I never feel satisfied to close my eyes at night, nor can I rest in peace till I feel Jesus Christ in my conscience, so as to be able to say, Now, Lord Jesus, if it should be this night, I am ready to go. Oh, if He is absent, and guilt is on my conscience, what *unrestless* nights I have ! my sighs, my groans, my tears, none know but He Himself, nor can any other bring ease to my distressed soul."

Her end, verified her belief that she should be unable to speak at the last, yet on her last evening before becoming speechless her words testified of perfect peace within.

"This morning I was having my cup of tea, and the Lord came to me in a blessed way in this word, 'I have sealed thee unto the day of redemption.' Oh the power of it ! how blessed it was ! and I burst out and said, Oh happy and glorious day ! come when it will, it will be happy to me, and tarry as long as it may, it will still be glorious ! The words followed, 'I know that my Redeemer liveth, and that He will appear the second time upon the earth.' Oh, I do know it, and I felt it in this way ; I know that my Redeemer Christ Jesus liveth and reigneth in me, and at the last He will appear, and make clear and bright His own blessed work of grace, mercy, and truth in my heart. For He will keep that which I have committed to Him to the last day ; and will support and comfort me at the last, whether I am able to speak of it or no, for He has said, 'I will perfect that which concerneth thee,' which is His own blessed work of grace in a wretched, vile sinner's heart."

On the next morning she was taken ill, and never opened her eyes nor spoke again ; and after five days entered into her rest on a Sabbath morning, as it had been her wish. Her end, therefore, shows that her prayer was heard ; that it was granted her to be found ready, with her loins girded and her lamp burning ; like unto men that wait for their Lord.

We have quoted largely from the book, hoping thereby to create in our readers a desire to possess it. The author's relative who has allowed this remarkable memoir to be re-published has laid the church of God under an obligation. Though a stranger, we venture to express to him our gratitude. We hope, too, that our publishers, Messrs. Farncombe & Son, will meet with encouragement by a large sale. And our chief desire is that this most gracious testimony to the invincible work of the Spirit, the blood and righteousness of the Lord Jesus, and the love of the Father, may be made useful to many.

LIVING INTERCOURSE.

My dear Cousin,—The various accounts you gave interested me much, and I do hope that they will be made useful to me in every respect. I felt humbled with what you related of Ruth Hervè. She seems indeed to be made what I often see great beauty in—that lily of the valley of humiliation. I know what it is to feel it in its perfection; but alas! how soon am I changed. I have been a good deal beclouded with unbelief since I have been here, even so far as to make me greatly afraid; but when I have ventured to confess my sins and bemoan my condition to the Lord Jesus Christ, He has encouraged me to draw near, and to hope in His mercy. I am a good deal affected with the manner of Sukey Harley's life. She is favoured with such heavenly intercourse with the Lord that she lives almost in heaven. A few words she uttered on the Sunday (which day we spent with her) sank into my heart, and I hope I shall never forget the impression they made. She said, "My communion is with the Father and with the Son and with the Holy Ghost. I have nothing here. I am waiting for my change. O my Jesus! my Jesus! He is all." I thought as I came home that I had hardly known Him. I was sure that I did not love Him as she did; and this made me grieve. I felt almost ashamed to pray to Him; but I secretly confessed my unworthiness, and cried to Him, and longed for Him, till at length I was able to believe, though tremblingly, that He had made me to love Him and to desire Him with my whole heart. I cannot say much more on this subject, only that He gave me to hope that He would come again and visit me with His salvation.

I am now in heaviness of mind; but this I have more power to carry to Him than to express to you, and I hope He will enable me to make Him my *only* Refuge in this life. I perceive it will be a vale of tears to me on account of my sinful constitution; but the blessed assurance of everlasting glory at the end does sometimes more than reconcile me to it. If I have broken the heart of the most tender of friends by my sins, is it much if I do the same for myself who am so worthless? . . . If you see my Beloved (I want to ask you this favour), O tell Him that I am sick of love.

From your most unworthy and affectionate cousin, H. B.

August 13th, 1839.

CHASTENED FOR PROFIT.

My dearly beloved Friend and Brother in Christ Jesus,—Grace, mercy, and peace be with thee. . . . I have been greatly afflicted of late in body, more so I think than ever; and what is much worse, the Lord hid His face from me, which made my complaint the worse; at least, I felt it the more severe; but whom shall He teach doctrine but those that are weaned from the milk and drawn from the breast? and it is agreeable to the many petitions I had formerly put up; namely, that I might know more and more of Christ and the power of His resurrection, the fellowship of His sufferings, and be made more conformable unto His death. These petitions have in some small degree been answered, but very differently from what I expected; yet I can bless my God it has been a right way. God is infinite in wisdom and wonderful in working; He can make no mistake. It is in love He corrects us, and chastens us for our profit, that we should not be condemned with the wicked. His chastening will, I make no doubt, ultimately terminate in His glory and our souls' profit and good, though old nature does not at all like it. In fact, it has been made very useful to me already, and has produced a good effect, in weaning me more from the things of time and sense, in showing me happiness is not here, in drawing my soul more out in earnest prayer, that the Lord would enable me to make up all my happiness in Him as my crucified Saviour and Redeemer, and that He would crucify me to all things but Himself. And I bless His name, He has in measure fulfilled it; that my desires have been more strong, my cries more frequent, my love waxed stronger, and my soul more particularly blessed with sweet nearness of access, which hath humbled me in the dust before Him. I have submitted to the cross, and kissed the rod, and Him that had appointed it.

I know not where I should go to, either in principle or practice, were it not for the chastening hand of my God upon me; for I am prone continually to evil, and can bear but very little ease, but am gone astray. Yet the Lord has sat as a refiner to mitigate the heat that it should not be insupportable, but has in every temptation and in every affliction made a way for my escape, and enabled me to bear it with some degree of patience; and you know, my dear brother, it is "through much tribulation we must enter the kingdom." I find it so, but not so much outwardly as inwardly, having an evil heart of unbelief, a corrupt

body of sin and death, an old man very strong, powerfully and continually striving to gain the mastery; that was it not for the Lord's faithful and unchangeable word of promise, that "grace shall reign through righteousness unto eternal life," I think at times he would gain a complete victory over me. Nevertheless, when in my right mind, I find even this work together for my good, in emptying me of self and self-sufficiency, and enhancing the value of the precious atonement, the blood and righteousness of a dear Redeemer, who is to them that believe truly precious; for when by faith I am enabled to believe in the Lord Jesus Christ for life and salvation, guilt and fear are removed from the court of conscience, the devil and unbelief silenced, and the voice of love, joy, and praise is sure to succeed. Such moments with me are rare, but when enjoyed are most precious. So you may see, though faint, yet I am still pursuing, and can raise my Ebenezer and say, "Hitherto the Lord hath helped me." May God Almighty bless you abundantly with every spiritual blessing in Christ Jesus. So prays

Your affectionate brother in Christ, JAMES LEWIS.
Chichester, September 11th, 1823.

Obituary.

JOHN SAVAGE, who entered into rest on November 22nd, 1904, in the 91st year of his age. He was a deacon of Frederick Street chapel, Birmingham, for upwards of fifty years. His widow only survived him a few weeks. The spiritual experiences of these aged saints are recorded in their own words. Mr. Savage says:—

"I was brought up in the Church of England, and was the subject of natural convictions from my childhood. Notwithstanding this, I grew up a reckless youth, fond of all kinds of vanity, and was very light and trifling. When in my 20th year I became acquainted with my wife, and we were married on June 7th, 1835. My wife asked me to go with her to a chapel where a Mr. Weldon preached, and it was under his ministry the Lord first convinced me of my sin. I felt sometimes, whilst hearing him preach, as though my heart would burst with anguish and trouble about my soul. One day, as I was going through the streets, full of trouble about my state as a sinner before God, the Lord spoke these words with power to my heart: 'Every idle

word that men shall speak, they shall give account thereof in the day of judgment' (Matt. xii. 36). Then I felt there was no hope for me. O what a solemn place was this to be brought into! I feared I should sink into despair, for I could see no way of escape, and felt that hell would be my everlasting portion. The more I heard Mr. W., the more the word cut me up; I felt so condemned that I thought I must put an end to my life, and thus know the worst of it; for nothing but eternal destruction stared me in the face. Then I tried to work out a righteousness of my own, and strove hard to keep the law; but the more I strove to keep it, the more it condemned me.

"I went on in this way for nearly three years, not knowing what was the matter with me. One Sunday, while a Mr. Jay was preaching, this sentence dropped with power into my heart, 'What the law demanded Christ fulfilled every jot and tittle thereof for His people.' I thought this was the most glorious news I had ever heard, although I did not then have a full deliverance. As I was going home after the service, the Lord Jesus Christ was so revealed to me that it appeared like an open vision, and I felt as though I was translated from one world to another. Everything seemed new to me, and I went home as happy as I could be. When I took up the Word of God, everything I read seemed for my comfort, and parts that condemned before now encouraged me. In fact, it seemed as if heaven had begun in my soul, for I lost sight of everything but Jesus Christ. He was All in all to me. And this portion came with power to my soul: 'Truly our fellowship is with the Father, and with His Son Jesus Christ.' And I felt it was indeed so with me. I believed God was my Father, and the Lord Jesus Christ was very precious to me.

"I continued for nearly a twelvemonth in the enjoyment of the Lord's presence and blessing in my soul. And every time I went to chapel there seemed something for me. But at length there came a time to be weaned from the milk and drawn from the breasts. I did not understand it then, but I understood it afterwards. I had to come into the wilderness, and I sank into such a state as to feel as if there was no hope; everything was gone, and I feared I had been deceived altogether. So that what between soul trouble and temporal trouble I was brought into a very low state of health and could not work. I was brought in my feelings to the border of the grave. The doctor said it was impossible for me to live. One day I went upstairs, and like

Hezekiah, turned my face to the wall, and prayed and cried unto the Lord. Whilst so doing, the Lord gave me this portion: 'I will add unto thy days fifteen years.' Then when the friends came to see me, I said, 'I shall not die; I feel assured I shall not die.' They said they hoped I was not deceiving myself. In a fortnight afterwards I walked into town. This was about 57 years ago, and here I am spared till now.

"After a time I went to work again, and got into a worldly spirit. I wanted to get on in life. My first love had declined, and all I thought about was to get on and be a big man; but the Lord thwarted me in all my designs, and I came indeed into the experience of that hymn of Newton's:—

"'I asked the Lord that I might grow,' &c.

I tried first one thing and then another to get on in business; but the Lord crossed me in everything.

"'Lord, why is this? I trembling cried,' &c.

The answer would come,—

"'That thou may'st seek thy all in Me.'

And He has indeed been All in all to me many times since then. But I have had my changes—many sinkings and sorrows, and then again a little lifting up; so that it has been here a little and there a little. Sometimes I have had glimpses of the Lord Jesus, and have enjoyed a little communion with Him. I have often been encouraged to hold fast the beginning of my confidence. Some time ago I was led to examine as to what was the beginning of my confidence; and I felt it was the Lord Jesus Christ, who is the 'end of the law for righteousness to everyone that believeth.' I believed that He had magnified that law for me; and He is my confidence still. In 1844 my wife and I were baptized by Mr. Lord; and after he left Birmingham we heard supplies, such as Messrs. Burns, Mountfort, Bliss, Silver, and others.

"In the year 1857 I went to Australia. I had been in business some few years, and striven to get on; but the more I strove, the more the Lord thwarted me. I had not been many days on board the vessel before I wished myself back in England. We had such a rough passage I feared I should go to the bottom. I thought I would go to the gold diggings, so I went 100 miles up the bush. While there a murder was committed near me. Hearing a noise, I looked out of my tent, and saw two men engaged in mortal combat; they both fell dead together before my eyes. One of them, during the day, had found a large

nugget of gold, and the other had gone at night to rob him ; which made me feel I had better get back again to England. I had tried first one thing and then another, but could not get on, and had not even a bed to lie down on. One day this portion came to me, 'What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?' It followed me very much. I could never justify myself in leaving England. I knew I had done wrong; and so, after having been away fourteen months, I had to return. My fellow-deacons did not approve of my leaving the country; but I had got into a sad state, and was bent upon having my own way; and the Lord left me to it for a time to stain my pride. I have had bitterly to suffer for my waywardness; but I learnt something in this trial that I could not have learnt any other way. It was the means of humbling me, and bringing me down to be willing to be nothing. After I came back I did not want to have anything to do with church matters again, I was so ashamed of myself; but one of the deacons said to me, 'You *must* come back again into your office in the church;' so I had to submit.

"I was reading the other day the Lord's promise, 'Even to your old age I am He, and even to hoar hairs will I carry you,' and was obliged to plead it in prayer. I am looking now for dissolution. The Lord has brought me to old age and hoary hairs, and now I want Him to bear me quite through, and make me fruitful in my old age. I have to mourn over my unfruitfulness; but,

" ' Could we see how all is right,
Where were room for credence?
But by faith, and not by sight,
Christians yield obedience.'

"I am lost in wonder when I think how the Lord has borne with me these many years, and am amazed at His lovingkindness and forbearance towards me; for had He been strict to mark my iniquities, He would have cut me off long ago. It is because His compassions fail not that I am still spared. Sometimes I feel so dead and lifeless. O how Mr. Dennett has described my feelings when he has been speaking of his own exercises of late; for it seems at times as though I had not even a good desire in my soul. Prayer seems a burden, and when I would pray all sorts of thoughts fill my mind. O what a state I have got into at times; and yet I could not deliver myself out of it, but felt that if my salvation depended upon my creating a good thought or a good desire, I must sink down in despair. About six months

ago I thought the Lord was about to take me, and that hymn expressed the feelings of my soul:—

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

Here his own account ends. Early in the year 1902, Mr. Savage took to his bed, to which he was confined with one or two exceptions until a month before his death. For some weeks after he was laid aside, the Lord favoured him with His gracious presence; and the truths embodied in the sweet hymns he had for so many years been accustomed to give out at the chapel were food and comfort to his soul. He afterwards sank into much darkness and felt desertion, and Satan was suffered greatly to tempt him; but through it all the Lord sustained him. A few weeks before his death, he wished to be removed to the house of some friends who were members of the chapel; and they being willing to receive him, his wish was complied with. One of these friends has supplied the following particulars of the last few weeks of his life:

“ When our beloved friend had been with us a fortnight, he began to sink very rapidly, and could only speak a few words at a time. He used to ask me to read portions of the Word and hymns to him; and at times his soul was filled with heavenly bliss. One night a friend called to see him, and asked him how he liked his new home. He replied, ‘ I have everything that heart could wish for my comfort in this life; but I long to be with Christ, which is far better.’ Many times I have heard him, when alone in his room, conversing with his dear Lord. He would say, ‘ Lord, I do long to be with Thee in Paradise. O when wilt Thou take me to Thyself? but, dear Lord, do give me grace and patience to wait Thy appointed time. O keep me from rebellion! I hate rebellion, but often wonder what there is for me to live here for; yet not my will, but Thine be done.’ At another time, when I went into his room, he was shouting, ‘ Victory! Victory! through the blood the Lamb!’ He used to pour out his soul in thankfulness to God for all the goodness and mercy which He had made to pass before him all the days of his life whilst travelling through this waste, howling wilderness. When only able to utter a few words, if we gave him a little water or his medicine, he would say, ‘ Lord, bless this to the good of my body, until Thou receivest me into Paradise.’ On Saturday, November 12th, he said, ‘ I shall have to take to my bed again,

for I am too weak to get up, and my legs are filling with water, and are very painful.' After this he began to sink rapidly, and was too weak to speak; and the greater part of the time seemed to be in a deep sleep. On the Tuesday morning, when I left to go to my work, I thought his end was very near. Soon after, as my wife was standing by his bedside, she thought he had passed away; but, on putting her hand on his brow, he opened his eyes with such a heavenly smile, and his immortal spirit took its flight to the realms of bliss to be for ever with his Lord and Saviour.

—————
THOMAS CARTER.

CATHARINE SAVAGE, wife of the above, died on January 7th, 1905, in the 92nd year of her age. The following is her own account of the Lord's dealings with her:—

"In my girlhood I was fond of card-playing, dancing, theatre-going, and other worldly amusements. When about 15 or 16 years of age I was very ill, and thought if God would have mercy upon me and raise me up again, I would lead a new life. After I recovered, I went with a companion to the Wesleyan chapel, and soon joined their community. As I had left off my worldly amusements, they thought me very good, and I thought myself so too. In the providence of God I removed to Birmingham, and attended a chapel where I heard the doctrine of election preached by a Mr. Weldon, whose ministry cut me up root and branch. After this, I heard men who preached that none would be saved but the elect; whereby I was brought into deep soul-trouble, and wished I had never said anything about religion. I felt myself a great sinner in the sight of God, and trembled to think that I had sat down to the Lord's Supper and partaken of the bread and wine; for the Word says, 'Whoso eateth and drinketh unworthily, eateth and drinketh damnation to himself.' I was so troubled about my state that I wished I had never been born, because I felt sure that if I was not elected I could never be saved. This trouble continued a long time. I was taken very ill and brought into great distress of mind. One night I was awakened three times with this portion, 'Blessed are they that mourn, for they shall be comforted;' which comforted me for a time; but I thought there was no one like me. I was so ill, I thought I should die. The Lord was pleased to raise me up again; but I was so much troubled about my soul that I wished I was a beast or a bird, or anything that had no soul. O what a wicked wretch I felt myself! it seemed as though the devil was in me. I was so tempted and harassed I felt I could

endure it no longer. One night my husband had gone to bed and was asleep, and I was greatly tempted to put an end to my own life, and my husband's also, when a feeling came over me, 'Who can tell but God will yet show mercy to me?' The next morning when I came down stairs, these words were spoken to me by the Lord: 'Beloved, think it not strange concerning the fiery trial which is to try you;' and during the day these came, 'Fear not, I will help thee; I will strengthen thee.' They were so sweet to me that I locked the door, and was glad to be alone. I did not know where in the Bible those portions were, but I felt the sweetness and power of them. I was so happy I scarcely knew what to do with myself; for I felt the Lord had delivered me from this sore temptation, and given me a good hope that I should go to heaven.

"After that I sank into an indifferent state, and then fresh soul-travail came upon me. The ministry that I sat under at this time did not yield me the comfort I needed. Many times I have walked the streets, inwardly crying, 'Oh that I knew that I was one of the elect!' I wished I had been living when the Lord Jesus was upon earth. How I would have gone after Him! such was the love I felt to Him. I knew He saved sinners, but was sure none would be saved but those He died for; and not all the world, as I formerly thought. One day I was greatly cast down by reason of the answer the minister gave to a question I put to him. This led me to pray more earnestly that the Lord would make it manifest whether I was one of His or not. I was going across the yard when these words came with power: 'The eternal God is thy refuge, and underneath are the everlasting arms.' They drew my affections up to the Lord, and I felt so happy that I did not then care what the devil or anyone else said, for I felt the eternal God was *my refuge*; and I exclaimed, 'Bless the Lord, O my soul!' This sweet frame continued two or three days. On the following Sunday I went to hear Mr. Francis. He preached from the words, 'Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.' I was completely broken down under the word, and felt if I had told the minister all I had been passing through, he could not have traced it out more exactly.

"Sometime after this I was again afflicted. One day I was very much tried in my mind, for I thought, after all I had experienced, I had not come into what my husband spoke of having felt; for I could not say that my sins were all forgiven; when the follow-

ing portion came very sweetly to me, 'I have chosen thee in the furnace of affliction.' I said, 'Then, Lord, do help me to bear it.' I thought it referred to affliction of body; but I have found since that it referred both to temporal and spiritual things. One morning as I was crying to the Lord to be with me, these words were applied to my soul, 'Ye are clean through the word which I have spoken unto you,' and, 'Ye are My witnesses, saith the Lord.' I did indeed feel the sweetness of them. Once I heard Mr. M'Kenzie, and he spoke much of the blood of Christ. I had been very much tried, because I thought in my simplicity that it must be literal blood, and feared that after all I had not been washed in the precious blood of the Redeemer. He said, 'Perhaps some poor child of God is much exercised, and thinks that this is literal blood; but if ever you have had a portion of God's Word applied to your conscience, and the Spirit of God has brought it home and sealed it with power and sweetness on your soul, that was through the blood.' I knew I had felt this many times; and what he said was the means of delivering me from that exercise.

"But again I became very low and tried, and feared I was deceived and had deceived others. After I have been lifted up I have had to come down again, and be exercised in my mind, and have questioned whether it really was the Spirit's work upon my soul. I have such a carnal nature, and things have often gone contrary to my desires. I wanted to be in a different position from what we were, and this caused me much trouble and sorrow. Once when greatly tried about temporal things, I had these words, 'Thou shalt have goats' milk enough' (Prov. xxvii. 27). My husband was very anxious to go into business, and we lived very hard, in order to save a little money for this purpose. When we had saved about £75 he started in business, and lost all; then we had to sell off. He went to Australia in 1857, and came back again in December, 1858. What I passed through during this time I can never tell anyone. One morning when much tried, and fearing there was nothing but the workhouse before me, I had these words applied: 'Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.' My sister asked me what was the matter; and when I told her, she said, 'The Lord will surely appear for you.' This verse was very sweet to me while my husband was in Australia:

" 'Thrice comfortable hope
That calms my stormy breast

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

My cry continually was, 'Lord, do keep me! Sustain and hold me up;' and so He has up to the present. Then again, when very tried about how it would be with me at the last, these words came, 'As far as the east is from the west, so far hath He removed our transgressions from us.' Then I felt that if it were the Lord's will to take me I was willing to go, although I should never see my husband again. The Lord in a wonderful manner made a way for him to return to England, and we again attended the house of God together. The Lord has upheld me these many years; but I often wonder He has not cut me down as a cumberer of the ground. Many times I have gone about the house begging Him to assure me again that I was His, and once these words were a comfort to me, 'Who is he that shall harm you, if ye be followers of that which is good?' I answered, 'None, Lord; neither sin nor the devil.' I felt that Mr. Dennett was a good man, and the Lord had called him to preach; and O the many, many times I have begged and entreated of the Lord to be with him and to bless the word to my soul; and He has answered my poor cries. The Lord has led him to speak in such a way that he has traced out what I have been passing through, and I have felt if that was the right way, I was in it. Sometimes, when hearing him, I have been so blessed that I have felt I should like to depart and be with Christ. All I want now is God's presence. I feel weary of this body of sin and death, and if the Lord would come again and assure me of my interest in Him, I should not mind how soon I am called to leave everything here below; but I must wait the Lord's time."

A few years before her death Mrs. Savage began to show signs of mental decay, and eventually had to be removed to the Infirmary, where she was frequently visited by the friends from the chapel; and although her mind was very wandering as to temporal things, she would repeat with great clearness and effect portions of Scripture which she had felt precious to her in former days. She would also often express her earnest desire that the Lord would come and take her to Himself. On Saturday evening, January 7th, 1905, she passed quietly away, having only survived her husband about six weeks. We felt it was blessedly true that she had

"Gone in endless bliss to dwell."

THOMAS CARTER.

DEATHS.

No charge is made for inserting the deaths of godly persons.

We regret to announce the death, on the 6th of March, aged 75 years, of Mr. HULL, for thirty-six years the highly-esteemed pastor of the church at Hastings. Also, on the 9th of March, of Mr. BARNES, the pastor of the church at Beulah, Harrow Road, London. These lamented removals from us add two more to the long list of our pastorless churches. To us the outlook is most gloomy and serious. We can but sorrowfully conclude that the Lord has a controversy with us as a small body of people. Oh that He would arise and have mercy on us! "O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low" (Ps. lxxix. 8).—Ed.

On March 14th, 1906, aged 56 years, Mr. E. WILMSHURST, pastor of Tamworth Road Chapel, Croydon. [This notice reached us after we had gone to press.]

JOHN ASHLEY, aged 85 years, died January 5th, 1906, after a very brief illness. He was baptized about 52 years ago; was a member and a deacon at Warrington. He was a man of peace; had very little to say, but loved the means of grace, and was a good walker in the spirit of truth. Our loss is his eternal gain. J. L. B.

On June 22nd, 1905, MARTHA SANDERS, aged 65, of Holmwood, passed away. She formerly met with the Plymouth Brethren, but could not continue with them. She then worshipped with the friends at Holmwood, afterwards becoming a member. She was one of the poor and needy ones, but Jesus was precious to her. She had deep exercises of soul at times, but towards her end she seemed to have close communion with God. She said she could leave her husband and children in the Lord's hands. She longed to go, but prayed to be resigned to the Lord's will. Some portions of Scripture were sweetly applied to her; among them was, "I will never leave thee, nor forsake thee." Also the two last lines of hymn 18, Gadsby's, were sweet to her. About a month before she died she said to one of her daughters, "I feel such a blessed resting on the Rock of ages, and so peaceful that I can't tell you half." She then asked the Lord to bless her dear husband and all her children, and said, "Oh that I could cling round His dear feet and wash them with my tears." She said, "More happy, but not more secure, the glorified spirits in heaven." F. MAYNE.

ROSANNAH COOKE, aged 76 years, peacefully entered into rest on the 24th January, 1906; a member of Ebenezer, Old Hill, Staffordshire. She was called by grace when young. She said to me, "Mine has been a path of tribulation, but I have proved the promise true, that 'As thy days, so shall thy strength be.'" When near the end she said to one of the deacons, "Rock of ages, shelter me." She has gone to "sing in the heights of Zion." S. J. FULLEYLOVE.

ELIZABETH RELTON, aged 82, sixty-six years a member of the church at Ebenezer Strict Baptist chapel, Glemsford. Before her death she received a very blessed visit from the Lord, and was enabled to tell others that went to see her to "Praise Him." (*Date of death not given.*) O. H. LUDMORE.

CATHERINE HANSON, aged 82, widow of Hezekiah Hanson, minister of the gospel, late of Witham, Essex. She was a member of late years at Rochdale Road, Manchester, but was baptized in 1858 at Peel Street chapel Accrington. She died in peace, January 2nd, 1906.

H. GRUBER.

ELLEN, widow of the late John Standeven, minister of the gospel at Patricroft, died March 5th, 1906, aged 69 years. She died in peace; almost the last words she uttered were, "Precious Jesus! Beautiful, beautiful!" She was one of those that walked with God, talked with God, and feared Him, and held Him in reverence above many. She has left two sons and two daughters to mourn her loss. She has also left a few poor brethren, with whom she was united in church fellowship; but our loss is her everlasting gain. We have lost one who held us up at a throne of grace, and asked the Lord many a time to bless us as a church, and to make bare His arm in gathering others to the number. She was a woman of a sorrowful spirit all her life long. She was laid in her last resting-place by Mr. John Smith, in a sure and certain hope of a glorious resurrection unto eternal life. "Precious in the sight of the Lord is the death of His saints."

R. WILKINSON.

(Some notices of Deaths are unavoidably held over for want of space.)

NOTICES. &c.

RECEIVED.—Gospel Magazine. London: Samuel Arnold, 74 Strand, W.C. Grievances from Ireland, February and March. London: Imperial Protestant Federation, Dudley House, 36—38 Southampton Street, Strand, W.C. Australian Particular Baptist Magazine, February.

For the Lord's poor, with thanks: F. W. L., 12s. 6d.

A. P. F. S.—Per the Editor, Mr. N. Paxman, 21s.

A YOUNG INQUIRER.—The Lord has often spoken to some of His people about others, both in respect of mercy and judgment: 1 Samuel iii.; 1 Kings xiv. 13; Acts ix. 15. On the other hand there is no reason to doubt that Satan, if permitted, will transform himself into an angel of light, and misapply Scriptures. It is his business to deceive souls. But your perplexity, the vanishing of your last ray of hope, may be, at this point of your life, your greatest mercy. For it appears that you have, unconsciously, built your hope on the confidence your friends have as to your state before God. Their confidence will not bear you. "For every man shall bear his own burden." To know whether the words they received for you came from the Lord or not, is therefore not, as you say, of "the utmost importance" to you. The only vitally important thing for your salvation is the revelation of Christ in you, the blood of sprinkling on your conscience, the witness of the Spirit. Go on crying as well as you can, as the Psalmist did, "Say unto my soul, I am thy salvation." And though your hope be deferred till your heart is sick, still may you be found, in the power of the Spirit, waiting at Christ's gates, Prov. viii. 34, 35; and in His good time you will find His word true, which declares, "They shall not be ashamed that wait for Me;" and, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

—ED.

The Editor will be deeply grateful if those who have sent his predecessors their votes for the Aged Pilgrims' Friend Society will extend the same kindness to him. He is anxious to help several cases for the pension and one for a "home."

THE
GOSPEL STANDARD.

MAY, 1906.

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

CONFESSION OF SIN, AND WHAT FOLLOWS IT.

A SERMON PREACHED BY MR. J. K. POPHAM, ON FRIDAY EVENING,
APRIL 6TH, 1906, IN THE MEMORIAL HALL, FARRINGTON STREET,
LONDON.

Published by the request of the Committee.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 JOHN i. 9.

NATURALLY we should not expect such a word as this in its connection. Its connection is wonderful. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." The light which we are in, the fellowship we have with the Father and with His Son Jesus Christ, all these things are in the verses preceding the text, which relates to sin. Naturally, religious people would say, "Why, of course, if you walk in the light as God is in the light, you are not walking in the way that would make confession of sin necessary." And, doubtless, it is this view of things which is leading thousands of people into the deadly error of perfection in the flesh. But if God is with us, if we are in the light as He is in the light, if we look upon the Word of life, and handle it, one thing is absolutely true of us, namely this: we know what sinners we are. "Whatsoever doth make manifest is light." And all the true, humbling knowledge that people have of sin, of themselves as sinners, they have from the shining in of the true Light of life upon them. If you walk with God—and people do when He reveals Himself to them in His Son—you know what it is to see the unutterable awfulness of sin, to feel the unutterable filth of it, to groan under the dreadful and dreaded power of it. And by this you will be saved from saying

you have not sinned. It will be present with you; its working will be felt in your members. Thus you will be vitally and graciously brought into this middle path—this safe, godly path—of confessing sin. “If we confess our sins.”

In speaking to you as I may be helped—and I need to be—I shall show, I. That *confession of sin is a vital part of real religion*: that the Scriptures show it, and that every saint feels it. And II. *The source of confession*. III. What follows confession: “If we confess our sins, *He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” And in this it will be helpful, as one may be helped, to explain the mystery that is wrapped in this word.

I. I am to show that *confession of sin is a vital part of true religion*. The whole Word of God shows this. You will find from the beginning to the end of the Scriptures that people who were in the light of God found themselves confessing, and must go on confessing their sins. It is certain if we confess and forsake our sins we shall find mercy. “Whoso confesseth and forsaketh his sins shall find mercy.” Every good man has had his hand on his mouth when God has made him sensible of his sins. Said David, when Nathan came to him, “I have sinned, I shall die.” All the prophets had the same spirit in them. There was confession, confession, confession, coming from the heart and lips of each child of God whose case we have recorded in the Scriptures, as being under divine dealing and teaching. No confession of sin is therefore a very serious flaw, a fatal flaw, in anyone’s profession. If you and I are under the teaching of the Holy Ghost, it will not be a matter of choice with us—though it will be a choice—nor a matter of form, but of necessity, from the bubbling up of it in our hearts. We shall go on confessing sin. Never are you favoured without confession following; never do you see yourself, never are you brought into the light of truth and God’s mercy without confession following. It is a vital point. Therefore it is a great thing to have this really in you. Not from acquiring it, not from some extraneous circumstance; but from a living principle within you. You have come before God like a beast, more brutish than any man, without the understanding of a man; with your comeliness turned into corruption within you, falling as one dead at the feet of a revealed God; feeling as Abraham, dust and ashes; poor, vile, frail creatures whose foundation is in the dust. This, then, is that which all gracious people have some acquaintance

with ; and I will be bold to say this, that the more grace there is in the heart, the more confession there is there. He knows but little of grace who does not know much of sin. For grace, while it saves from sinning, does make its subject well acquainted with sin.

“ If we confess our sins.” Confession, what is it ? It is not lip language simply. There may be no word where there is the most confession, deep and heartfelt. It may trickle down your cheek sometimes in a tear ; it may go out in a very broken, unuttered feeling, or in a simple word, “ Behold, I am vile, vile in nature, vile in all my ways.” Sin is that filthy thing, that crooked thing, that deadly thing that God’s people have a painful acquaintance with, and consequently make an honest confession of, and thus they give glory to Him. There are two instances in Scripture of this, that confession of sin glorifies God. One is the dreadful case of Achan. “ And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him ; and tell me now what thou hast done ; hide it not ” (Josh. vii.). The other is David’s case, where he confesses, “ Against Thee, Thee only have I sinned, and done this evil in Thy sight ; ” and adds, “ that Thou mightest be justified when Thou speakest, and be clear when Thou judgest ” (Ps. li. 4). And further, when there is any appearance of God’s rebuking us and chastening us, it glorifies Him to own that it is for our sin. If this, then, is so, and if confession of sin is a vital part of true religion, may we not lack it, whatever else we may lack !

II. I am to show, in the next place, the *source of it*. Negatively, the source of it is not the man himself. You can no more make yourself acquainted with what you are than darkness can make itself acquainted with the things which it covers. You must, if you are to be discovered to yourself, have light ; and if you are to feel yourself a sinner, you must have life. The source, then, of true confession is spiritual conviction ; and that is by the Holy Ghost. “ He shall convince the world of sin.” Conviction of this kind comes from the application of the law ; from the shining in of divine light. “ Whatsoever doth make manifest is light.” If God draws near to you, you will be “ dust and ashes.” If He lays the claims of His holy law on you, you will be short. If He puts the straight line of His law by your crooked nature and crooked conduct, the crookedness will be discovered to you. If He opens to you the spirituality of

His commandment, that will go to your thoughts as well as acts. You may be clean in respect to act amongst men; but inasmuch as thought is inward act, your whole conduct will be evil as you are measured by that. God, then, is the source of conviction. When Abraham talked with God, what did he feel? "Dust and ashes." As the Lord drew near to him, what was his posture? He fell on his face. When Isaiah saw the Lord sitting on a throne high and lifted up, he felt his undone state, and said, "Woe is me, for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." When Ezekiel, Daniel, and John each had a discovery of God in His glory, what was the effect? Each found his comeliness turning into corruption in him; and John found himself as dead. It is this, then, the shining in of God's truth, its application to the conscience discovering the nature and thoughts of a sinner, that will always produce a true confession of sin; and nothing else will. Hence conviction and confession always go together. Men are not educated into a knowledge of sin. They get it from the Lord. It is a secret word of God whispered, like a shining in, a light stealing sometimes quietly into the mind; and the man says in astonishment, "Where have I been, what have I been doing?" Hence his confession of his sins.

Now if this is so, our confessing will be in proportion to the teaching; they will be just the things that God has discovered to us. Sometimes confession is in detail, sometimes in bulk, as we see and feel a base nature and a life wholly bad. Look at a little in detail; who could set it all out in language? If God shines on us, if He makes this out in the spirit of it, "Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy mind, and thy neighbour as thyself," and brings it home to us, puts it to our motives, our thoughts, our aims, our designs, all the schemes of our mind, how we shall confess, "Lord, I have never had a good aim!" It is not what we seem to men to be; our true life is in secret. And when God comes there, and brings His line and rule to our nature, to our motives, to the workings of our mind, have we one straight bit, one little thing we can put the point of a fine needle upon, and say, "That is right"? Well then, confession will go out in this detail. O the bad motives! Though it may have been a good act, and most profitable to someone, yet God knew the motive. O the hellish motive that may have prompted a kind act! O!

the pride that may have made you call yourself a beast. This is what sometimes will go on in the secret work of confession before the Lord when it pleases Him to show you what His service is, how spiritual, how pure, and how He must be worshipped in His Son. When He shows you how carnal you have been; how on your knees you have been planting your garden, building your house, doing your business, buying and selling, what will you say? When He shows you that He expects all the heart or nothing, and when you see that when you were sitting in chapel He had not a bit of your heart, but you sat there as a beast, a rebel, a schemer, a buyer, a seller, dealing in merchandise in His house, what will you say? You will confess your sins. When you see what spiritual feeling is in the light of life, and that the Lord has repenting people at His feet; when you find your heart like a stone, and feel it to be as an iceberg, what then will you say? You will wonder if you have any life. When you see that the Lord has blessed others with faith in His dear Son, and perceive that in yourself there is nothing but a sink of sin and unbelief; that you nibble at every truth, quibble at everything, quarrel at every cross providence, and try—though perhaps you say you don't try—to straighten His seemingly crossed hands—what will you say? When you see that the Word of God calls for spiritual attention and faith, and you pass it over in a cursory way, and it produces no effect, what will you say? Well, as the Lord thus draws near to His people they confess their sins. This is the source of confession: true inward conviction by the Holy Ghost. As long as we live there will have to be confession of personal sin.

“Repenting saints the Saviour own.”

As long as we live we shall never be rid of a body of sin and death. The chief of Satan's wiles, fleshly perfection, others may go after, but if we are under divine teaching we shall not.

Now take family sins. Look at Job, a godly, anxious father. Whenever his children met in each other's houses and had their fraternal meetings, what did he do? He sacrificed, for he said, “Peradventure my children have sinned.” I do not know how some of you may feel about this, but it does seem to me that as God draws near to His people, as they may be heads of families or members of families, family sins will be confessed. Then church sins. Do you see them? Are you members of churches? Do you love all the brethren? Suppose someone crosses you, what do you do? What does envy say? What does enmity

say? What does revenge say? What does a bad nature say? Is the language, "Lord, bless them"? Not a bit of it! Let nature have its way, and those offenders will not live long. May I say a word to some here, not to all? Some have ministerial sins. I know one man who has these to confess. Are ministers all spirituality? Have they always pure motives, no self-seeking, no pride, no indolence, no turning their backs on God, His Word, His throne? Do they always seek, without any carnality, the glory of God, always the good of their brethren? Does the fire always burn in their hearts for the glory of God? Is this so with us? Well, as we see the service of God in the Scriptures, how the apostles walked in the ministry, what zeal inflamed them, what knowledge guided them, what fervour of spirit they had, what purity of love, what desires for the good of their brethren, their hearers, and when seeing this we put ourselves by the side of those men, what can we say?

"If we confess our sins." As God comes to us, certain places become Bochims,—chapels, pews, pulpits, places behind a hedge; what tears have some of us let fall on the ground as our sins have stood before us, as they have been charged on our consciences! And when this has been the case, what has been one feeling with some of us? Why, a feeling of dismay; I won't say despair, for God's people do not go into despair—that is a pit that locks reprobates up, not the redeemed—but dismay may sometimes seem like despair to God's people; for there are mountains of black guilt, black as the confines of despair, such as to make it well nigh impossible for them to think that their sins can be purged. Hence this wonderful word is full of the glorious gospel of the blessed God.

III. In the next place, let me try to speak of this great matter which follows on confession, "*He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" And, first, a word on forgiveness. Forgiveness is an act of the offended upon the offender—an act passed upon us by God, against whom we have done our sins; not a theory, not a notion, not an idea picked up, not a saying to our own souls, "Peace, peace;" but while the guilt lies heavy on us, and while the eye is pained with the sight of past offences, God, the good, gracious God comes in His holy gospel, by His good Almighty Spirit, and passes that great act of forgiveness, of justification, on the soul, breathing His divine peace into the conscience; and so sweetly that the person who is the subject of this act knows it. You may get a

glimpse of forgiveness in the distance, and say, "Will it ever be my experience?" You may see a compassionate Saviour in heaven, seated at God's right hand, and say, "O that He would kindly speak to me, but I do not see how He can." You may get sweet lifts in reading, in singing, in waiting upon God in secret prayer; but they fall short, and pass away like the morning dew dried up by the sun, and you say, "I do not think they could have been right feelings, else they would have lasted." But when you get the thing, then you will know it. It will make such a mark. You will say, "All these years of trouble, all these convictions have been like God's writing on my soul, and I did not know it was His work. But now He has sent and sealed the whole; He has put His signature, the very imprimatur of heaven upon my spirit, and I know that He has forgiven my sins." You will be so happy and repentant, so softened, so melted, so broken, so adoring, so thankful, you will not be able to contain yourself. Every blade of grass will look different, every tree will seem more shapely than before, all nature will seem more lovely, because of this brightness, this mercy that you have got in your soul by the forgiveness of all your sins.

As long as a man does not know his sins, God has that man's sins before Him, but when a poor sinner's eyes are pained and offended, and his heart and soul grieved for his sins, then the Lord casts them behind His back into the depths of the sea, and will remember them against him no more for ever. My dear brethren, of all things this is one of the sweetest a poor guilty creature can have here below, to lie beneath God's smile, to feel that He has no quarrel with him, and that there remains no cause of quarrel, because sin is put away. He is a sin-forgiving God. When David confessed his sin and said, "I shall die, for I have sinned," Nathan said to him, "Thou shalt not die. The Lord hath put away thy sin." Some of us have known this. Blessed be God, we are not strangers to it. I do not speak of this as theorising about it; I know what it is. "Having forgiven you all trespasses"—it is a wonderful thing for that to go right into your heart and bones, so to speak; it will make you say, "All my bones shall say, Lord, who is like unto Thee, who deliverest the poor from the hand of him that is too strong for him, and the poor and the needy from the hand of him that spoileth him?"

But I said there was a mystery in this connection of sin with the faithfulness and justice of God to forgive. Ordinarily, when

we feel guilt, when sin lies heavy on our souls, we do not connect the forgiveness of sins with the faithfulness and justice of God. Who, seeing justice in the law, has not thought it would seize and hold him for ever in perdition? But there is a covenant of grace—there is a Redeemer. Then was done a work that God and man in one Person only could do,—the work of redemption accomplished by Jesus Christ. He put away sin by the sacrifice of Himself, was bound with cords unto the horns of the altar, and made atonement for it. “Faithful.” Faithfulness has respect to an engagement. As when one makes a promise to do a thing, then faithfulness in the man comes into operation, if he has any. No promise, no pledge, there is no room for faithfulness; but a promise, a pledge, then faithfulness must be. But justice! O sinner, to see justice smiling on Calvary, as well pleased with the sinner’s salvation as mercy is, what a sight! and this is a sight that is to glad the eye of *every* poor forgiven soul, sooner or later. He shall behold,

“a change indeed:
Justice is now for me!”

The Psalmist has the same word when he says, “Good and upright is the Lord; therefore will He teach sinners in the way.”

“He is faithful and just to forgive us our sins.” Faithful to His dearly beloved Son, to whom He said, “Ask of Me, and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession.” Faithful to Him who is now in heaven, expecting till His enemies be made His footstool, and till His friends, His dear children, shall be with Him, that He may conduct them to the Father, and say, “Behold, I and the children which God hath given Me.” Faithful to every longing soul to whom He gives a hint of forgiveness, an intimation of it as coming. Faithful to that blessed work of the Spirit in the heart which says to a sinner, “Call upon Me in the day of trouble, I will deliver thee.” Faithful to every sweet hope raised by His Spirit, perhaps you do not know how, but there it is, and God is faithful to it. “They that wait for Him shall not be ashamed.” And just, because His law has now received ample satisfaction; because “Christ is the end of the law for righteousness unto everyone that believeth.”

“And to cleanse us from all unrighteousness.” When God quickens His people they are in their blood; when He passes by them, their time is a time of love, and He says to them, “Live.” They were in that condition of defilement when He washed

them. In the tabernacle service there was the laver; and this was ever to be in use. Then came the table of shewbread, and so on; and there is this blessed laver of the atoning blood of Christ. There is this divine work of cleansing by the application of blood to poor defiled consciences. It is this that is so necessary to every quickened soul. He has quickened them into eternal life, and they can never die, but their defiled consciences make them unhappy. They cannot always go to bed and fall asleep as if nothing were the matter. When you have a bad temper in the day, and uttered some hasty words, or had some evil thing in your spirit,—and you say, “What have I been doing?”—then you begin to confess, perhaps a tear trickles down on your pillow, and you beg of God to think on you for good. When He comes and sweetly smiles and puts it away, that cleanses you. It cleanses your conscience, takes the burden off your spirit, removes the unhappiness from your mind, and enables you to say,

“I’ll lay me down and sweetly sleep,
For I have peace with God.”

“To cleanse us from all unrighteousness.” You know this is God’s prerogative to cleanse as well as to forgive. If you offend me, and I have grace to do it, I can forgive you, but I cannot cleanse you from the offence. No; but if you are brought to confess your offence, God not only can and will forgive, but He will cleanse you from all unrighteousness, and make you as if you had not done it. “Pure as He is pure” the saints are, and are to be for ever and ever. They are to stand spotless before the throne of His glory with exceeding joy, delivered from the corruption of their nature, the unrighteousness of their thoughts, and the terrible pollution of their sins. This is the blessed end that awaits all the ransomed church of God. What a prospect, then, is before us “if we confess our sins” to a good and gracious and merciful God. “He is faithful and just”—just to Himself, just to His law, and just to His Son. Just to His promise, and just to the work of grace in the soul; and faithful “to forgive us our sins, and to cleanse us from all unrighteousness.” One thing that will ever follow this sweet, this full, this frank forgiveness is this—communion. Suppose one who offends you repents and you forgive him, you may feel, “I will have nothing more to do with him.” Confidence is broken. But God’s forgiveness is so different. When He forgives He communes with the sinner. When Joseph told his brethren of the years of famine before

them, he said, "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." So when the Lord has forgiven a sinner, He says, "You have a troublesome journey and a difficult path before you, but I will look after you, and you shall have provision, plenty of bread and plenty of water; and I will take care of you as long as you live here, and at last take you to be with Me where I am."

May we know this. O that as individuals, as churches, deacons, ministers, the powerful forgiveness of God might be in our own consciences and in our midst; that we might rise up as a people to praise God, standing before Him as justified, as accepted in the Beloved, as having neither spot, nor wrinkle, nor any such thing upon us. May the Lord grant us His blessing.

IN LOVING MEMORY

OF

JOHN MARSHALL.

A BELOVED AND FAITHFUL SERVANT OF CHRIST, AND DEACON AT
GALEED CHAPEL, BRIGHTON, FOR THIRTY-SIX YEARS.

HIS OWN RELATION OF HIS EARLY LIFE.

First beginnings of hope, with weeping and supplication. Spiritual declension in temporal prosperity. Full deliverance by the love and sufferings of Christ revealed.

I HAVE been searching into the beginning of my religion to know what was real. A sermon of Mr. Philpot's my wife read to me yesterday brought much to my mind. I was born on December 29th, 1827. From quite young I had very solemn impressions, fears of a thunderstorm, and hoped that when I died I might die of consumption, so that I might have a long illness. When I was nine years old I had a brother very ill, and I remember one night hearing my father say to my other brothers, "If you brothers want to see Henry again, you must get up and go to him now." I was in a little room off my father's, alone, and I got out of bed and knelt down and asked the Lord to receive his spirit. I was much more concerned about his soul than his body. That was the first time I had attempted to pray. I think I prayed to Him as God and believed He was God. Another time I felt full of misery about death; I heard the lines,—

"And must it be that I must die?
And must my body smould'ring lie
Beneath this clod of earth?"

and that was just what I was feeling. Then a softness came over me, and a hope sprang up in the mercy of God. I hoped there would be mercy for me. It might have been about a year or two after, as I was walking out one evening, I was overwhelmed by a sense of my being a sinner, and of the greatness of God, with a feeling that I wanted to hide myself to pray to Him. I looked over a gate to some long grass where I could have hidden myself by lying down, but thought it would be trespassing. Then such a soft feeling came over me I was all in tears, and my heart went out in longings and desires to the Lord. There was a gentleman, Mr. Holmesdale, coming down the road, and I feared he would see it as he passed. It was being led with weeping and supplications. Whatever those other two hopes were, I believe this was from the Lord. It is said of Paul, "Behold, he prayeth." After that, though I never said anything, I was always marked by my brothers, and could not do as others did. They would say, "John has taken up with religion." And if I laughed at anything with them I always felt condemned, and knew I had done the same things as I was laughing at. One day, when my parents were speaking of a thanksgiving for a good harvest, I said before my father and mother, who were both good people, "I am sure we have reason to be thankful to God for His mercies in giving us a good harvest," and burst into tears. They were quite surprised at what I said, and my father replied, "John, God has circumcised your heart to fear Him." But I used to think I had no clear beginning, I could not believe I had anything right.

I must have been nearly 20 years of age when I left my father, who was a country builder, to come to Brighton to learn better work. I had a room to myself for the first time; it was an attic in Sydney Street, and my brother James lived in the same house. Now I thought, "I have a room alone, I can pray;" and I knelt down and asked two things of the Lord. First, that He would have mercy on my soul, that I might be taught His Word and led into the truths of it. I said, "Lord, I have heard of Thee that Thou dost this for Thy people. Teach me Thy truth, make it a reality to me." The second thing was that He would grant me favour in the eyes of my employer.

This last prayer was answered in a particular way. I was naturally nervous, and if anything went wrong I was sure I should be discharged. After some months, the foreman was paying the men, there were about thirty of us in one room, when

he called me out. Now I thought, "I am the only one called out, it must be to discharge me," and I went trembling. But he said, "John, you are an active young man, and you shall have £1 a week." I had had 18s., and was the only one advanced. I knew it was the Lord's doing, and remembered my prayer. Sometime after, hearing Mr. Grace, he said, "You may have an answer to prayer in providence, and yet not know Him as a God of love." O what a burning desire I had, as I heard that, to know Him as a God of love. I went up to my attic without going in to supper, and prayed and entreated for that blessing, and I also prayed that if possible I might feel His finger of love upon my heart that very night. When I awoke in the morning, I felt His love filling my heart for the first time. I was so melted with the sweet feeling that I could not keep from tears. I felt His love to me, and knew I loved Him. I did not know how to hide it from my brother. We were supposed to go to work together, but I called out to him to start on and that I would come as soon as I could. When I went to work, I kept a long time to plastering the wall in one corner of a room, to hide my tears; and the sweetness of that love lasted about three hours.

Afterwards I always knew I had felt love to God; but it was not a full deliverance. That was what Mr. Philpot's sermon yesterday brought to my mind. I do not know what the text was, but he said, "Many have had hard convictions, but do you know what it is ever to feel any love to God? Have you ever come to Him with weeping and supplications?" At that time, whenever I heard of the Spirit of weeping and supplications, I felt I knew what it was; but you can understand that when I heard of a law-work and terrors, and of being shaken over hell, I felt all wrong. My beginning always seemed to me so very weak I was afraid it was not real. Afterwards I was brought much more under the law, and had many fears and convictions before I came to a full deliverance. But all that time, when I had a nice feeling I thought I was right, and when I was in a dry, barren state, I sank very low.

At one time I was very low, and felt I must not go on in a profession, for I deceived people. I never said anything, but they saw me going to chapel. So I thought it would be best to stay away, and I stayed at home one Sunday evening. I feared I had never begun right. But as I sat there alone in my attic, some strong feelings began to move, and I said, "What a fool I am to stay here; I can get nothing here; I must die here; and

who can tell what I may hear from His word?" It was just like the four lepers, "If we stay here we must die; let us arise and go to the Syrians' camp . . . and if they kill us we can but perish." But I was late, and I could not think of going up the aisle behind time. Then I thought, "I will go to Mr. Vinall's" (Mr. John Vinall's, senr.) When I went in I heard him say, "I am going to show you if you have the fear of God." O how I wanted to know if I had it. I listened intently as he spoke of what it was to have the Spirit of grace and supplications, and described just where and how I went to pray—going into an outhouse to pray. Then he spoke of what it was to feel love to God and His people, and quoted, "By this shall all men know that ye have passed from death unto life." I knew I had felt love to God; and then he said, "Have you ever felt His love flowing into your heart?"

"Did Jesus once upon thee shine?
Then Jesus is for ever thine."

I went home with this sweet feeling,—

"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."

There is one thing more I will mention. At length my employment with my master, who so favoured me, came to an end, and I did not know where to go to get work. I had saved about £10 or £12, and began to live upon it very carefully. I could not bear to think of going back to my father. I kept crying to the Lord, and had some feeling at times that He would appear for me. This went on for many weeks. I looked so young, like a boy, no one would engage me. I could not tell what to do, often thought of leaving the town, as I knew some did, to tramp from town to town for work; but then I felt I never had roughed it, and did not feel I could join with others, or go to any clubs, as I knew I should have to do. I was so troubled about where to go and what to do that I asked the Lord to give me a special word by Mr. Grace, that I might know whether I should leave the town or not. I felt He sent me a direct answer in hearing him. He said, "God knows where you live," and that He would send there whatever He would send to me; that He saw exactly where I was and what I wanted. I was kept crying to Him, but nothing came; and it went on for five months, till near to the March quarter. One day these

words were dropped into my heart, and were very sweet to me, "A broken and a contrite heart, O God, Thou wilt not despise." But I was coming to the end of my money; my seat-rent at chapel was due, and a collection would be held. All I had was 3s. 6d. I think I laid it on the chair before me, and told the Lord He knew I had a love for His house, and I must throw myself upon Him for bread. Some might say that was bartering with Him. I do not like bartering, but I did it in simplicity; and I gave the money, 2s. 6d. for my sitting, and 1s. for the collection. I had been very much tried whether I should continue to hear Mr. Grace, or where to go; but that Sunday evening Mr. Grace seemed to break off from his subject and went out of his way to say, "There may be someone here who is thinking of leaving the town to find work. All I have to say is, 'Whoso breaketh an hedge, a serpent shall bite him,' " and then resumed his subject again. It came to me from the Lord, and I had not another thought of leaving after that, but expected the Lord to send me work immediately. I looked for it on Monday, but I went through the week till Thursday, and no answer; and not a soul knew of it. What could I do to pay my rent and get bread, if His hand was closed to me? Deliverance had not come all this time; how could it come now? Is there any hope it will come to-day? and a rebellious feeling came over me. I walked out on the Lewes Road, and sat down on the flints outside the barracks with Hart's hymns. Tried to read, but was too distracted. It was a dreadful, rebellious feeling. Then these words dropped into my heart, "He hath received gifts for men; yea, for the rebellious also." It was not enough to deliver me; but it made me keep looking with an expectation He would still be faithful to His word; as if He said, "You have cast yourself upon Me, and I will see to it."

About 11 o'clock the same night, after I was in bed, I heard someone enquiring if John Marshall lived there. I threw up my window and answered. He said that Harry had wricked his ankle, walking from Lewes, and would I take his place for a day or two. I felt as if I could hardly doubt the Lord again. I received 3s. 8d. a day at once, and when I went home on Saturday with the 7s. 4d., I said, "I have enough both for rent and bread;" and it proved good work for some months. My master took me into favour, and found me a place when it was over; as he said I might find it difficult to get one myself, being slight and young looking. I often thought of that word, "I

have given men for thee," seeing the other man had to wrick his ankle to make room for me. All these things we go through are to this point, "He must increase, but I must decrease" in every way.

After I had been seeking the Lord some years, and had a good hope, but not full deliverance, I began to prosper in temporal things. I began with nothing; but the Lord prospered me, and at length I felt, "Now I have a good start in life," built some castles in the air, and thought I should get on. But I found I had not His ear as before. I was in a declension from that state of hope and following on to know the Lord. Some do not understand that there may be a backsliding before deliverance. O what a trouble this was to me, when I found I could not get His ear. I started out one morning full of trouble to go to the racecourse, not to see any racing, but to be alone; for I could not go on at my work. While on the way these words were spoken into my heart, "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." I turned back, didn't want to go any further. I felt I did fear Him, and it brought sweet repentance. I went in and just said to my wife, "I'm all right now," and went to my employment. That declension was a short one, and my trouble was short, but severe. He was pleased to come and bless me, and bring me out of it. I have often thought of David. The Lord was pleased to pardon his sin, but said, "The sword shall never depart from thy house," and trouble came afterwards.

As I went on and the Lord prospered me in temporal things, I expected to be rather great in my way, and fell again into a backsliding state. I often wondered if He would bring me back as before, by His love and blessing my soul; but He did not. So I continued till the Russian war broke out ('54). Then my property lost its value, tenants went out; I could not pay my debts, and O what a mess I was in! I owed for a lot of lime to Mr. Blaker, of Pyecombe (uncle of the present Dr. Blaker). He saw what a state I was in, and wished to help me. He said, "Something must be done for poor Marshall," and went to his solicitor to know what he could do. He was told, "The best thing you can do for him is to let him go to prison. Then he will be had up before the judge and be cleared." Mr. Blaker said it went to

* In those days imprisonment was the ordinary sentence for debt, and many honest men, and some servants of God, underwent it; as Mr. John Grace, of Brighton. He as well as Mr. Marshall afterwards paid the full debt.

his heart to do it, and he would not get a penny by it; but he thought it was best for me, and he did it. That went terribly against the flesh. While I was in prison, the Lord blessed my soul, but not with a distinct pardon. I felt He blessed me, and one night I was so full I could not help writing down what He was doing for me. I looked back and remembered my own words to Him when I was far off, how I had freely said to Him, "You may take everything away, Lord, if you will restore my soul." I saw mercy in everything He had done. Then my wife came to see me; she was in great trouble, poor thing, and seemed to have no ear for what I had to say. So I thought I ought not to think anything of it, and had better not keep the papers, and destroyed them. I have often wished since that I had kept them, to know what the Lord did for me then, and how He showed me His hand was towards me for good.

After I left that place, O what a trouble my debts were to me! Though I was cleared from them I knew they were not paid. Once when walking down the Old Steine, I took hold of the palings opposite—it was all dark then—and said aloud in bitterness, "But I have not paid my debts, Lord;" and then I had some little hope I should be able to pay. So it proved in the end; the debts were all paid up.

From that time the Lord turned everything for me. A gentleman made me an offer of work, and chose the most suitable place he could give me. I accepted it, glad enough to earn bread for my family. It was to plaster a wall; and before it was done, another gentleman called on my master and asked if he meant to discharge me when the work was done; for he said he would like to have me for his foreman. He had noticed I was always quite punctual and never ceased my work. Through this circumstance my master said, "If he will do for them, he will do for us; we want a foreman." So before the work was finished I was promoted; my wages were raised, and I left off work to look after the men. After a time my master (Mr. Cheesman) said he had two jobs to be done, and I should choose which I liked to manage, one in the country or one at Brighton. I chose the one in the country, and it proved to be at Mr. Blaker's house, Pyecombe. Such was the thread of providence towards me. When there, how I prayed that the men might do their work well and in order; for when there are a lot of men together they are apt to go wrong.

While I was there—and this is what I was coming to—the

Lord delivered me. It was in the autumn of 1857, about two years from the time I first broke down and lost everything. First, He sent these words into my heart, "Let us lay aside every weight," and I did lay aside the weight of all my circumstances, and debts, and anxiety about the men at work. He took it all from me, and poured His love into my soul. I felt all my sins were pardoned. I think it was the next day He spoke these words, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." O how full of blessing they were! I was at chapel that morning, and heard Mr. Warburton; but it was not anything he said. I had the blessing already, and was taken up with it. That lasted for days and months while at Mr. Blaker's. I used continually to weep; I was so happy. Some thought I was unhappy, and Mrs. Blaker came to say I should have anything I liked, I was to ask the servants for anything; she only wanted me to be happy. I said I was happy. At that time I was often in great pain, and had to go to a doctor. One morning the pain was so great I could not remain with the men, and Mr. Blaker sent to say he would like to see me the next day. O the fears I had! I felt sure it was to say that I had better go to Brighton and be near my doctor, and that Mr. C. must send another foreman in my place. I knew if I left I was not able to work; but I could look after the men. I went trembling the next morning, and met both Mr. and Mrs. Blaker coming to me. They said they were very sorry I was not well, that I should come in and rest sometimes, and never put my hand to help the men; that if only my hat was there what a difference it made to the men; and when I left them Mr. Blaker put £20 into my hand. O how I thanked and praised the Lord for His kindness! I saw His hand in letting me know how they cared for me. They were always the same. If any of the men earned eight days a week, they said I must have the same, as much as any of the men. So I was sometimes paid for eight days a week when not able to work at all.

During that time I had a view of the sufferings of Christ. I had often felt I wanted fellowship with His sufferings; now it was given me. It was just like this: I saw that He had suffered and died, and it was *for me*, as if it was for me only. Before this, in all my trials I had often felt hard and rebellious. I would think I feared God, and yet He cast me off before the world; that He let me be in debt, and He knew I was honest.

But this put everything in a new light. O what self-loathing, what indignation against self! What repentance and sorrow because I had sinned against Him! I have often thought of those words, "What carefulness it wrought in you, what clearing of yourselves, what indignation!"—that was it.

(*To be continued.*)

THE BELIEVER WADING THROUGH DEPTHS OF
DESERTION AND CORRUPTION.

LORD, when Thy face Thou hid'st,
And leav'st me long to plore,
I faithless doubt of all Thou didst
And wrought'st in me before.

No marks of love I find,
No grains of grace, but wracks;
No track of heaven is left behind,
No groan, no smoking flax.

But say, if all the gusts
And grains of love be spent,
Say, "Farewell Christ, and welcome lusts;"
Stop, stop, I melt, I faint.

Lord, yet Thou hast my heart;
This bargain black I hate.
I dare not, cannot, will not part
With Thee at such a rate.

Once, like a Father good,
Thou didst with grace perfume;
Wast Thou a Father to conclude
With dreadful Judge's doom?

Confirm Thy former deed,
Reform what is defiled.
I was, I am, I'll still abide
Thy choice, Thy charge, Thy child.

Love seals Thou didst impart,
Lock'd up in mind I have;
Hell cannot rase out of my heart
What heav'n did there engrave.

ERSKINE.

THE MANIFESTATION OF THE SPIRIT

GIVEN TO PROFIT.

THE singularly and highly-gifted church at Corinth seems to have been equally noted for irregularities; but God took great advantage of them, as He ever takes of everything in the world for His own glory and His people's good. He sent these two important Epistles to that church and to all His people to the end of time, to beat down false notions and correct prevailing disorders. Having told them what order to observe in assembling themselves (chap. xi.), the apostle adds that he would not have them ignorant concerning spiritual gifts (xii. 1), lest some be puffed up; whereas all gifts were for edification, so that no member should be independent of another; God having "tempered the body together," that there should be no schism in it. He tells them that there were differing gifts, some extraordinary, but all "by the same Spirit;" differences of administrations; "but all these worketh that one and the self-same Spirit, dividing to every man severally as He will."

Now, leaving out all the extraordinary gifts which were for the establishment of the church at that time, let us come to the ordinary, or gracious and necessary gifts and work of the Holy Ghost, which every child of God must have on earth. A church destitute of these is no church. There is no church truly called so, if spiritual gifts and graces be really wanting. There is no ministry where God does not send a man and is not in him; and no church where no light is, to set up the kingdom of God in the hearts of men. Here the apostle tells us a solemn thing that calls for our investigation,—whether such inestimable blessings have been bestowed on us. He says, "The manifestation of the Spirit is given to every man to *profit withal*" (xii. 7). It is given for that end.

By the "manifestation of the Spirit" I understand the gracious, great, effectual working of the Holy Ghost in the heart, whereby things otherwise not known are known. Truths hid in God from ages and generations are by this manifestation brought to light in individual hearts; and this work is in every child of God in differing measures. The Holy Spirit is in a person as a member of Christ's body, and He brings a truth to him—shines on a doctrine, on Christ, on salvation, or some divine subject. His holy, gracious, merciful light falls on it, and by it quickens the soul. That is what I consider to be the

manifestation of the Spirit; and I would not leave it there, but show in some particular way what He manifests.

Why is it that we believe there is a Saviour? Why that His blood can cleanse the blackest soul? and that there is a throne of grace to which we are invited? The Scriptures tell us so, it is true; but they are not the manifestation of it *in* a person. Numbers read them without having that. If, then, we rightly believe these things, it is because there is a manifestation of the Spirit given us; and it is given to *profit withal*, that is the great point. To profit is to gain, to gather, to improve, receive, get hold of, and carry away something, and thus be enriched in measure.

We may explain what it is to profit in this way. A manifestation of the throne of grace has been given to one by the Spirit. There are the same hindrances as before, and perhaps the same fears; but there is this difference: he will now say to them all, "Hinder me not;" *he will pray*. Before, it appeared to be of no use to pray, there was no hearing, no answer; now there will be this feeling to every kind of opposition, "Hinder me not, for I am bidden." There may not have been an invitation in word, but the manifestation of the Spirit is a call "not in word, but in power." It is this that draws our hearts with all their burdens to the throne, bidding us "come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." And it is this that strikes the soul with awe, and yet with hope, that while one is wretched, and miserable, and blind, and naked, his heart deceitful, and he is afraid of every step in religion lest it should prove wrong; in this state there is this "glorious high throne from the beginning" set before him by the Spirit, and says the sinner, "I will go and call on God;" or it will be, "Will this bring me to the Lord?" or, "Lord, I cannot let Thee go except Thou bless me." This is profiting; and if what you thought came from God had not this effect more or less to draw you, it was no manifestation of the Spirit. When our spirits are affected with a kind manifestation of the throne of grace, it stops dismay, makes us hope in the sweetest manner, and feel, though we were ten thousand times worse than we are, nothing could forbid our approaching it. There is a taking advantage of His kindness, a using the opportunity; and the effect has reached this word, "profit"—we have *gained*.

Again, take the manifestation of the Person of Christ by the Spirit. It is a solemn consideration that the One we know

most about by reading the Scriptures may be the One we are most profoundly ignorant of. We can know Him properly only by the manifestation of the Spirit. None can believe in an undiscovered Christ, nor reason himself into a discovery of Him. His Person is the mystery hid from ages and generations, now made known by the Spirit—Christ in you, the hope of glory. The Spirit shows He is a real Person, very God and very man, One to whom we may pray, to whom we may go in the day of trouble. O how He then shines in the sinking sinner's heart! how beautiful He is to the understanding! how all the perfections of Deity are magnified in this Saviour!—every wish of the heart is fulfilled in this very Person. The effect is to make us follow after Him, hasten to Him with everything that concerns us: and this is to walk rightly. When we follow the sacred workings of the Spirit we find profit, we gain in spiritual things.

But let us look more particularly into the things manifested by the Spirit, as opened in the 16th of John. "Howbeit, when He the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself." This is not intended to signify that Himself or His working is to be hidden from the subjects of it; for Christ said to His disciples, "But ye know Him, for He dwelleth with you and shall be in you" (Jno. xiv. 17). But it signifies that He does not speak without the authority of the Father and the Son; for it is added, "But whatsoever He shall hear that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you" (xvi. 13, 14). Likewise Christ said of Himself: "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works" (xiv. 10; xii. 49, 50). They were parties in the covenant with the Holy Spirit. So the Holy Spirit is not alone; but the Father and the Son are with Him in His blessed, saving work that He accomplishes in the soul. There is, therefore, a knowing of the Spirit. I mention it that it may be a direction in our own cases, to see if we know what that kind, that merciful, powerful indwelling of the Spirit is, and what that teaching is He writes on the hearts of all His disciples. The Lord Jesus said, "When He is come He will reprove the world of sin, and of righteousness, and of judgment" (xvi. 8). All these three things have respect to what Christ accomplished; and so each is explained:

First. "Of sin, because they believe not on Me." He convinces of the sin of unbelief with respect to Christ, as it is said again, "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (iii. 18, 19). "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son" (1 John v. 10). Unbelief, therefore, is the great sin of our nature under the light of the gospel; and it was the first sin, the root of all other: "Yea, hath God said?" &c. The manifestation of the Spirit convinces a sinner of the terrible nature of it with respect to Christ: "Of sin, because they believe not on Me;" and he who is not taught by the Spirit what sin is, is not taught what righteousness is.

Secondly. "Of righteousness, because I go to My Father, and ye see Me no more." Why did Christ go to the Father? On what ground? On the ground of having accomplished the work the Father gave Him. "I have finished the work which Thou gavest Me to do. . . . And now come I to Thee" (xvii. 4, 13). He cried Himself, "It is finished!" and bowed His head, and gave up the ghost. If, now, this good Spirit has taken up His gracious abode in our hearts, He will convince us of the righteousness Christ wrought out for us, who was "made under the law" in our place, perfectly fulfilled it in His life on earth, and was "obedient unto death, even the death of the cross." He will not leave us ignorant of Christ's going to the Father. He will manifest it to us so that we shall understand it, and profit by it.

"Christ exalted is our song,

Hymn'd by all the blood-bought throng."

How else should we rise in hope? If Christ were buried and remained in the grave, could we rise in hope? Think of the everlasting blessedness of the resurrection of Christ, after He had made "an end of sin" and brought in "everlasting righteousness." But we can only know it by the manifestation of the Spirit in our hearts. He comes to convince us of the glorious gospel of Christ, that "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Therefore let us exhort and comfort one another with these words: "That Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day and went to the Father."

“ Here we fix and comfort take.”

Thirdly. The third work of the Spirit is to convince of judgment; that is, as explained here, that the “prince of this world is judged,” and all who are subject to him. Was this ever brought to bear on your tempted soul, poor, harassed believer?

“ Ye tempted souls, reflect
Whose name 'tis you profess;
Your Master's lot you must expect,
Temptations more or less.”

See Him in the desert forty days, tempted of the devil, fasting, —whom *I* grappled with, whom *I* overcame. And His victory was perfected at His death, as He declared: “Now is the judgment of this world: now shall the prince of this world be cast out” (Jno. xii. 31). When the Spirit bears witness to the victory of Christ in your heart, He will bind you to that truth, and bring you into a relationship to it by faith in Him as your Head and Captain. This will be a great truth to nourish you, and light to comfort you. What teaching there is to be had in Christ's victory over the devil!—that He made an end of sins to His church, destroyed the works of the devil in them, and fulfilled the promise that the seed of the woman should bruise his head (Gen. iii. 15). Much more, too, is included. Because the prince of the world is judged already by Christ's death and resurrection, the Holy Spirit comes to convince the world of the judgment to come; Christ's victory over him being a sure pledge that all who remain in his kingdom will share the same judgment: “He that rejecteth Me and receiveth not My word, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day” (Jno. xii. 48).

This is that manifestation of the Spirit given to every child of God to profit withal. The chief point of it is taking the things of Christ and showing them unto us—showing what Christ accomplished. Is not “all truth” relating to our salvation and the glory of God wrapped up in these three particulars? and if He should manifest these to us more and more all through our lives, He would never exhaust them. O for the Holy Spirit to bear witness of them to us! that He is what His death and resurrection declared Him to be, and what His victory over Satan declared Him to be—the Prince of life, the Son of God, the promised Saviour. This should be the comfort of the soul that otherwise would be trampled under foot of sin and the

devil. All our hopes are centred in Christ. By the manifestation of Him by the Spirit, we hope in Him; we hope to overcome.

"Here then's our point of rest,
Though hard the battle seem,
Our Captain stood the fiery test,
And we shall stand through Him."

Have we anything outside these three points? Our whole case is embraced here. What a powerful ministry is that of the Spirit to bring into the soul these great matters, the "sure mercies of David." He comes from the Father and the Son, and comes voluntarily to gather the children of God to the Son, and through the Son to the Father; and to do this He teaches them these things. Then how great a matter to have the Spirit! All saving knowledge of Christ, all holy comfort, all hope in Him, confidence in Him, must be received from the teaching of this good Spirit.

Now, what is there to bring Him to us? What was there to bring Him when the whole earth was without form and void? Reflect on this. Nothing. What is there in us when without form and waste in our souls? Nothing. What did He come for? To teach the truth concerning Christ in these three points—to join us to Him. "I am the Vine, ye are the branches." That is the kind of living union. This is His purpose, to join the desolate, orphan soul to Christ. He comes not of Himself alone, but with the authority of the Father and the Son, to witness specially of Christ. "He shall glorify Me: for He shall receive of Mine, and shall show it unto you." And He is able, for He knows Him perfectly. He comes as one intimately acquainted with Him and delighting to honour Him. Can we hope, then, ever to build on Christ the Rock, ever to draw life from this spring of an "endless life," this Fountain of all goodness, apart from the Spirit?

Another manifestation of the Spirit I would speak of is that of the needs-be of affliction, and the mercy of God in sending it. This is closely connected with the conviction of sin. One may think he knows well the needs-be of affliction, and yet not know it rightly. But if the light of the Spirit comes on some vanity, sin, or folly you are guilty of, if He shows you you have walked in it, and brings into your heart such a word as this, "As many as I love I rebuke and chasten;" or this, "If ye endure chastening God dealeth with you as with sons," that will give

you a knowledge of it different from what you had before. It will take your eyes off second causes, and your mind from indulging in complaints against creatures, who may be God's sword, and you say,

"If with my sin compared 'tis light,
And all in faithfulness is sent."

Then the truth is seen in a new light. "If needs-be ye are in heaviness through manifold temptations." It is a heavenly instruction in the heart. When we have had this, have we not profited? We must own we have, for we have said with our whole hearts, "It is the Lord; let Him do as seemeth Him good," and have gone with a rope on our necks and fervent, humble confessions to the God of all grace. How we have longed for the work of God to be perfected in us, and our afflictions to be sanctified! "Shall we not much rather be in subjection to the Father of spirits, and live?" seeing that He chastens us "for our profit, that we might be partakers of His holiness."

Take another manifestation of His Spirit, that of the power and sufficiency of God to help "through the redemption that is in Christ Jesus." If you never doubted it, consider that may be because you never believed it. O it is a great mercy to have a truth so let into our hearts that, while we are not free from questions about it, we are free from the dominion of those questions. Take the word spoken to Abraham, "I am God all-sufficient." When that shines into the heart, we see there is no temptation, no difficulty, no sorrow we can be in that can be greater than the all-sufficient redemption and kindness of the Lord Jesus.

And when under a manifestation that "surely there is an end, and thine expectation shall not be cut off," having seen the heavenly portals, we have looked that way. The Spirit has brought heaven in a report that has made the existence of it so sure that one's very soul has gone out in fervent desires—"O to reach that holy place,

"Where God unveils His blissful face,
And looks and loves and smiles!"

The whole heart warms sometimes with the want to get there. It is said Abraham "looked for a city that hath foundations, whose builder and maker is God." How good it is under the light of the Spirit to think of such a state and place as heaven, and to look for it!

But have we always profited by what has been brought to our notice by the good Spirit? For there are many secret motions and promptings of His that are not given with an overpowering strength, although they may have some effect to stir us up to hearken and to follow after, for our profit. They may be given only in such measure as to exercise and try our grace and self-denial.

“ So gentle sometimes is the flame,
That if we take not heed,
We may unkindly *quench the same*,
We may, my friends, indeed.”

When we follow the inward workings of the Spirit we walk rightly; for the Scripture says, “Quench not the Spirit,” “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” What a very solemn reflection some of us may have about that quenching of the Spirit in His secret promptings, that indulging of some sins, conformity to the maxims of this world; about that quarrelsome spirit with God and some things He does. Then we can sympathise with one who says, “O my God, I am ashamed and blush to lift up my face to Thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens. . . . We cannot stand before Thee because of this” (Ezra ix. 6, 15). This conviction may be so sharp as to be like a two-edged sword in our consciences. Then I would say, follow Huntington’s advice, “Let conscience do its work; never browbeat it.” What a place would there be then for Christ, as He is brought home by the Spirit, full of kindness, not upbraiding them who come in this manner. Then it will be with us as never before:

“ Christ exalted is our song.”

He will be set up on the throne of glory in our hearts, in His greatness, meekness, and gentleness; so that we say, “Thy gentleness hath made me great.” This is what the Holy Spirit will bring His saints to; and what a difference they see between notions and the workings of true faith; between words which are as wind and the kingdom of God, which is “righteousness, peace, and joy in the Holy Ghost.” May we narrowly observe the manifestations of the Spirit given to us, that we may walk in the gospel of the Son of God. Whatever faith sees in Christ it hangs upon and trades with. Whatever is revealed is “given to profit withal.” It is good to use His mercy in this way, to find our souls rising in the exercise of living faith to call upon

the Lord. When one does so he walks rightly. Now is there anything like a proportion between what we have seen in the light of that blessed Spirit and the profit we have had withal? O the want of observation and the indolence in our spirits! How we have suffered here!

When these manifestations of the Spirit are given, we build not on our own imaginations, but on what is revealed, and are not fools. We do not build on straw, though sometimes we may put it on the foundation. We do not go after a thing we have imagined, but what has been revealed; nor do we pursue a shadow when we follow after heaven or rest in Christ here. O the sweetness of the things we understand by faith under a manifestation of the Spirit! We *can*, *must*, and *do* believe when things are so manifested.

This, then, is the great and blessed work of the eternal Spirit as known to every saint sooner or later. Whatever we lack, may we not lack this gracious descent and teaching of the eternal Spirit. May He cause us to attend with seriousness, and lead us on to perfection, that nothing be wanting to us.

CHRIST REVEALED THE ONLY TRUE GROUND OF FAITH.

FIVE LETTERS TO A CLERGYMAN BY CHARLES RABY.

[Charles Raby, the writer of these letters, was a clergyman in the Church of England, but was constrained to give up his preaching, feeling he had no call to the ministry; and afterwards left the Church altogether. From some time after Huntington's death he conducted a meeting at the chapel at Grantham where Huntington had preached, until he died. This chapel was opened by Huntington in 1808, and it is mentioned in his "Posthumous Letters," No. 688. Mr. Raby led a very retired life, was never married, was exceedingly liberal to the poor of God's people, and very deeply beloved and respected by Mr. Thompson, of Grantham, to whom the letters were written; and by his son, Mr. H. Thompson, who left the following memorandum, dated 1848:

"My attendance at Mr. Raby's meeting was often much blessed to me, and his prayers were such to me as those of no man had ever been,—so heavenly, so affectionate, so earnest, so humble; wholly unpretending, self-abasing, Christ alone exalting. It was often manifest to me that some change was impending. He died in November, 1848."

An exposition by Mr. Raby of the first five epistles to the churches in the Revelation was published in the "Gospel Standard" for January, February, and March, 1884.]

I.

My dear Thompson,—Since you have promised not to drag me into a public controversy, a thing it is my inclination to avoid as far as possible, I will now endeavour to perform what I proposed—to show you the great, and as I conceive, essential, difference between us.

You are exactly upon the ground the evangelical men are, at least those of most note; and I was on the same, and as confident as you can be, till it pleased the Lord to teach me otherwise. You say truly that Christ is *all*, and that nothing else is to be looked to; but before you conclude you get (in commenting on James) from Christ to keeping God's commands, or 'to *love*, as an evidence of your faith; and instead of resting on *Christ alone*, you rest in your love, &c., and make this a stepping-stone to climb up to Christ. You argue thus: "Faith worketh by love. Well, Abraham proved his love and justified his faith by his works. And so do I. I love God, because I walk after His Word; I love the brethren, for I seek their spiritual and temporal welfare; but faith worketh by love, therefore mine is true faith: but he that believeth hath everlasting life, consequently I have everlasting life; and Christ, who is life, is mine." "Now," say you, "I don't at all rest in these things, I only rest in Christ; I look to Him *alone* for acceptance with God, and believe that in Him I am justified before God freely, fully, and finally." But, mind you, all this time you have not got hold of Christ Himself, but only of these evidences, by which you climb up to Him. These things, walking after God's Word and loving the brethren, are not Christ; but by these things you step up to Christ, and make a claim upon Him as your own, without the proper Scripture evidence that He is yours.

This is the gospel of the evangelical world; they have got upon these stepping-stones, there they confidently stand, and lay claim to Christ; though they are short of the mark, and call the true possessors of Him Antinomians for discarding their props. Now, don't be offended at my plainness. With God's help I wish you should see the real truth, and desire you may be brought into the happy experience of it. When you are in a good frame, when your walk is pretty even, and you can feel your props, then you boldly lay claim to Christ, and seem to feel light and comfort; but when you are cast down, when your walk is uneven, and your props not perceptible, then Christ is

out of your reach again. And depend upon it, my dear friend, if you continue to walk upon these crutches, when the approach of death comes and you most want them, they will slip from under you and not be to be found; and you will be in as bad a plight as poor Cecil was, who, for want of his crutches, could not get to Christ when he stood most in need of Him.* Remember, your mode of judging of your walk when in the time of death and now will be very different; fear and dread will then lead you to make the worst judgment, and this will be the last evidence by which you can approach Christ, unless, like too many, who rest in no other and firmly believe they have got hold of *Him*, you should go out of the world in a presumptuous confidence.

There are three kinds of justification. I. Before God. II. Before men, which James is speaking of, and he shows how Abraham and Rahab justified their faith that way. III. In the court of conscience, which last makes our justification manifest to us, and is attended with sensible remission of sins, and peace with God. His love is at that moment perfectly shed abroad in the heart, the sinner feels his burden fall off, and liberty, peace, and joy spring up in his conscience. If you mind Christ's commission to Paul (Acts xxvi. 18), he was to go and preach the gospel to the Gentiles, that they might *receive forgiveness of sins* and the eternal inheritance, through faith; and till this is received believers are not come to a perfect stature, they are not "come into the unity of the faith and of the *knowledge* of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" they are only babes and children, not men; but Paul laboured to "present *every man perfect* in Christ," and perfect every man must be that dies *in Him*, before he goes out of this world.

We are all to know God, from the greatest unto the least, and he that loveth not knoweth not God (1 John iv. 8). But love, when perfected (perfect love), casteth out fear; he that feareth is not yet perfected in love, has not had yet the love of God perfectly shed abroad in his heart by the Holy Ghost: for when the love of God is perfectly shed abroad in his heart, at the same instant his love is perfected, and guilt, fear, and wrath are sensibly expelled; Christ is closed with, and no more doubt of interest in Him remains. He can then draw nigh with a true

* A reference to Cecil was made by Bernard Gilpin in his memoir of Mrs. Tims, in the "G. S.," October, 1905, pp. 448-9.

heart, in full assurance of faith, and is perfect and complete in Christ. But no enlightened man can step into this of his own will, by the ladder of his evidences. Christ must be revealed in his heart by the Holy Ghost, and the Holy Ghost must at the same time work faith and confidence in him to take hold of Christ, and persuade his mind that reconciliation with God and remission of sins have taken place; and when the Holy Ghost thus operates, peace, joy, and liberty are involuntarily felt. Christ is the peace, and when the Holy Ghost takes of Him, and testifies of Him as such in the heart and conscience, no further evidence is required to climb up to Him by. There is a set time to favour Zion, and Christ has promised the Comforter to convince the world of righteousness and judgment. When the appointed time is arrived, this blessed Comforter takes of the righteousness of Christ, brings it nigh, into the heart and conscience, applies it, and works faith to take hold of it. That same instant, the sinner is inwardly and experimentally convinced that he is made righteous: he feels the righteousness of Christ sensibly applied to him, is assured that he stands in Him and in His righteousness before the throne of God, and consequently that judgment is given in his favour. He feels that in the court of heaven he is adjudged righteous through the righteousness of his Saviour imputed by the Holy Ghost, and consequently absolved and acquitted. He feels that the Angel of the covenant has ordered his filthy garments to be taken off, and his iniquity to pass from him, and has clothed him with change of raiment. When this operation takes place, the power with which it comes dashes unbelief out of countenance. No other evidences are then wanting to assure us of our interest in Christ. The Holy Ghost presents His glorious Person to the eye of the understanding, the light of God's countenance is perceived shining in and through Him as reconciled and well pleased with the sinner for His righteousness' sake, and a ray of divine glory illumines his soul. At that instant does the Sun of righteousness arise upon him with healing in His wings, and his righteousness goes forth as brightness, and his salvation as a lamp that burneth. Then does God fulfil His promise, "Thy people shall be all righteous," and, "My presence shall go with thee, and I will give thee to rest." The believer rests his hope on the glorious Person and righteousness alone of Immanuel, revealed in his heart and applied by the Holy Ghost. When Christ thus comes into the heart, all props are discarded. I

believe this is the work of God, and will stand for ever, come life, come death, and I believe nothing but this will; and if our evangelists knew a little more of this, they would not rave so against Antinomianism.

Your mistake lies in thinking you can work yourself into a belief of your acceptance through Christ, by the help of evidences, without seeing your need of a spiritual application of Him by the Holy Ghost. I mean in future to illustrate this subject by further examples from Scripture, and by the experience of some eminent saints.

Your faithful and affectionate friend,

CHARLES RABY.

Grantham, November 30th, 1812.

(*To be continued.*)

HELP IN TROUBLE.

DEAR Mary Kezia,—Now when it is all over, I can tell you how I have been exercised in mind and heart concerning you and your affliction and time of trial. It is no small thing for a parent to look on and see a child afflicted, and having to pass through such a severe trial and operation; and had it not been that I was forewarned I should have been left at the last moment. But last evening, while you were busy talking and fearing, my heart was supported by the Word of God's testimony in me; that He had warned me, and He would see you through it, sustained me. *Now to the warning.*—The day before we found out that you had been to see Dr. Thomas, I felt somewhat oppressed in my mind, and I thought of that hymn,—

“Poor angry bosom, hush, nor discontented grow.”

I said, “I have nothing to be discontented about particularly.” I got hold of the hymn-book and found those words,—

“Whatever cross lies at thy door,
It cometh from the Lord.”

Well, I said, “That man must have had a cross;” and I felt that such language was not suitable to my case. But when I heard of your trial and cross, my eyes were opened, and there the cross lay at my door. I tried to bear it, and thought that if it was of the Lord, it would end right; and I have endeavoured to lie still in my mind throughout. But yesterday and to-day, or this morning, my soul has been full of prayer, and I was reminded of what the poet says concerning prayer,—

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

I burst out, "O Lord, give the child strength, give the men wisdom." Immediately afterwards those words comforted me, "Ask, and it shall be given; seek, and ye shall find." My mind became very calm, and I opened my Bible, and my eyes fell on Rev. xii. 10: "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb." Now you see how the enemy accused me that I had no cross at my door, and how soon the cross and trial came. I do hope that you will be able to see in God's own way and time, that "all things work together for good to them that love God, to them who are called according to His purpose." And my desire is that the overruling God may be yours in affliction, trial and whatever cross lies at your door. Depend upon it, there is nothing too hard for our God, nothing but what He sees, and nothing that He cannot overcome. My heart is still up to Him for you. May He guide you in the sincere desire of your loving and affectionate father,

ALEX. TAYLOR.

Manchester, October 25th, 1888.

CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM MORNING READINGS

BY JAMES BOURNE.

[No. 1.] August 24th, 1840. Ezek. xxxiv. : "Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek," &c. Such are not in their own land, but the Lord will bring them again; for being absent from the Lord they lack all things they are accustomed to, as people who are from home. But He promises to deliver them and to bring them again, and feed them in all the inhabited places, and in the high mountains of Israel, revealing the Lord Jesus Christ to them as the plant of renown, seeking that which was *lost*, bringing again that which was *driven away*, binding up that which was broken, and only destroying the fat and the strong—which is a self-righteous spirit, feeding it with the judgment of condemnation.

I felt this very encouraging, as I could trace in it the Lord's work towards me; for truly I was one driven away, though not lost for ever, and the Lord has brought me again and placed me in this good land, and encourages me to hope that He will still carry on His good work. I wish I could say in what a sweet light I saw the Lord Jesus, that He came *only* to save such as are lost, and to make them a blessing. Therefore He says, "Neither let the son of the stranger that hath joined himself to the Lord speak, saying, The Lord hath utterly separated me from His people; neither let the eunuch say, Behold, I am a dry tree." For on such He will have mercy—"their burnt offerings and their sacrifices shall be accepted upon Mine altar." Let *them* not say, "I am a dry tree," let *them* not make objections, but wait till the Lord condemns them, which will never be.

I often fear because of especial things that the Lord has warned me of, which I am too ready to hold fast after light received. *This is a dangerous place, and the sure road to furnace-work*, which will most likely take us by surprise, to break the neck of old habits cherished, and which by length of time made us ready to say, "Is it not a little one?" or, "Pardon Thy servant in this thing." O what words are uttered to one of old: "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed,"—set at nought in the church of God as salt without savour. How I fear these things, and cannot rest if I feel the least approach towards them: to be left here in my old age appears a lamentable and intolerable ground of grief and sorrow.

I cannot perceive but that the saints of old had the same perplexing difficulties to which we are subject, and that they were really men of like passions with us: that there is no trouble we can fall into but there is a precedent in the Word of God. But if the devil will insist upon it that ours is literally not like any, the Lord is beforehand here also, and says, "Call upon Me in the day of trouble," be it what it may. "Cast thy burden"—thy nameless burden, "upon the Lord," and He will sustain that. How often have I ventured here, and found Him a present help.

But mind one thing: this spiritual life, as to the extent and nature of it, is not to be judged by poor, frail, dark, benighted sinners, but by the Lord Himself; and do not forget that God often dwells in the *thick darkness*. Watch and see if a glimmer of the light of life do not enter into your very soul with some

hope. Do not be startled at what I say,—I am sure, if this is true, eternal life is begun. This is the “grain of mustard seed ;” and it will grow in spite of men and devils, and abide or ever.

“HINDER ME NOT.”

GEN. XXIV. 56.

WHEN Abr'am's servant to procure
 A wife for Isaac went,
 He met Rebekah, told his wish,
 Her parents gave consent.
 Yet for ten days they urged the man
 His journey to delay.
 “Hinder me not,” he quick replied,
 “Since God hath crown'd my way.”
 'Twas thus I cried, when Christ the Lord
 My soul to Him did wed :
 “Hinder me not, nor friends, nor foes,
 Since God my way hath sped.
 “In all my Lord's appointed ways
 My journey I'll pursue :
 Hinder me not, ye much-loved saints,
 For I must go with you.”
 “Stay,” says the world, “and taste awhile
 My every pleasant sweet”—
 “Hinder me not,” my soul replies,
 “Because the way is great.”
 “Stay,” Satan, my old master, cries,
 “Or force shall thee detain”—
 “Hinder me not, I will be gone,
 My God has broke thy chain.”
 Through floods and flames, if Jesus lead,
 I'll follow where He goes ;
 “Hinder me not,” shall be my cry,
 Though earth and hell oppose.
 Through duty, and through trials too,
 I'll go at His command :
 “Hinder me not, for I am bound
 To my Immanuel's land.”

And when my Saviour calls me home,
 Still this my cry shall be,
 "Hinder me not; come, welcome, Death,
 I gladly go with thee." RYLAND.

Obituary.

SAMUEL HAYNES, pastor of the Strict Baptist church, St. Ives, who died on October 14th, 1905, aged 77 years.

Of his early life little is known. When quite young he joined the church at Fulborne, and took a class in the Sunday school for some years; but during that time his mind was much exercised with regard to the doctrines taught there, which he did not feel, on examination, corresponded with the Word of God. So he was led to go over to Cambridge on Sunday mornings, where he heard different ministers, such as Mr. De Fraine, of Lutterworth.

After holding the pastorate at St. Ives for forty-five years, he left home in his usual health on September 30th, to supply at Zion chapel, Leicester. He preached on the following day, and on the Wednesday was taken with a severe chill. The following particulars of his last illness are given by his widow:—

"At the beginning of his illness he was very quiet and prostrate, and said he did not seem to have the power to think; and often said how very mysterious it was his being taken ill at Leicester. He very much wished he could get to St. Ives, to die at home. I asked him how he felt in his mind. He replied, 'O dark, but not in despair.' At another time, after a restless night, he said, 'O the conflict, the fighting for faith!' I said at another time, 'Are you happy, my dear?' thinking that he looked happier and wished to say something. He said, 'O yes, everything, everything, everything, all well,' in such a confirming tone it made me feel I could give him up then, as not before during his illness; and he seemed quite resigned. He said the words had been much on his mind at the beginning of his illness, 'Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.' He also repeated the scripture, 'He hath said, I will never leave thee nor forsake thee.' And when he could scarcely speak to be understood, he looked so happy. The following verse was read during his illness,—

“ E'er since by faith I saw the stream
 Thy flowing wounds supply,
 Redeeming love has been my theme,
 And shall be till I die ;’

and he said, ‘ I should like that on my tombstone.’ He passed peacefully into his eternal rest on the morning of October 14th, 1905.”

WOOD.

MARIA ELIZABETH WESTBROOK, a member of Salem chapel, Landport, Portsmouth, who passed away on November 15th, 1905.

My dear wife was the child of many prayers. Her father, a godly man, used to pray much for his family. She was much tried for many years about her state and standing before a holy God. She felt herself a sinner, but thought there was no hope for her. Being of a lively disposition she was much sought after by the young people with whom she was connected in business ; but the Lord often laid His afflicting hand upon her, and she was made to cry to Him for mercy. Sometimes a little hope would spring up that Jesus was her Saviour. One Tuesday evening she went to chapel much cast down, when Mr. Ford took for his text, “ Elect according to the foreknowledge of God the Father,” &c. ; and she said she could have shouted for joy. She could see the truth of election, that it was all settled according to the foreknowledge of God the Father ; and that night she could see by faith her calling of God through Christ, and what He had suffered for her. She went home and sang,—

“ Praise God from whom all blessings flow.”

In the summer of 1904 she was very ill ; but after some weeks the Lord raised her up, so that she could get about the house. She felt rebellious and very disappointed at not being taken home ; but one morning these lines quieted and comforted her,—

“ Not Gabriel asks the reason why,
 Nor God the reason gives,” &c.

Again, when in much pain of body and darkness of soul, these words dropped in upon her and helped her, “ Lord, remember David and all his afflictions.” Towards the end of 1904, when again brought very low and weak, she used to quote Medley’s hymn :—

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

She often asked the Lord to shine into her soul, and would say, "What a mercy it will be to be right at last!"

She had kept her room about a fortnight when, on November 18th, she was taken with acute pain in her chest, which never left her. All night she prayed to the Lord to have mercy on her soul. I said, "He has." She said, "I want to realise it again." The pain was so great she could not talk much. She said to one, "Christ is my only hope. Yes, He is my only hope, my only refuge. This is nothing to what He endured for me." She had prayed that she might not lie long ill, and the Lord mercifully shortened tribulation's days; and what we feared never came to pass. In two days she gently ceased to breathe, and I thought of the words:—

"We scarce could say, 'She's gone,'
Before her ransom'd spirit took
Its place before the throne."

J. J. WESTBROOK.

MRS. BARRAND, of Heckington, Lincolnshire, who departed this life on October 24th, 1905, aged 84 years.

In her early life she tried to be religious by resolving to pray, as Daniel did, three times a day, and afterwards tried to learn a form of prayer to pray before people; but the Lord in His own time took all that form from her, and ultimately brought her to a sense of her utterly lost condition by nature, and she was made to cry, "God be merciful to me a sinner." She loved to be in the company of godly people, and at times she enjoyed much of the Lord's felt presence.

On the last New Year's morning of her life, she awoke with the words, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory;" and she felt convinced that she would not live to see the close of the year. It soon became apparent that her time here was drawing to a close. In May she was taken very ill, and her sufferings at times were great; but she found the Lord to be faithful, granting her visits of His love. These words were applied with power, and were with her on more than one occasion, "I have laid help on One that is mighty;" "I will never leave thee, nor forsake thee;" and, "Underneath are the everlasting arms."

During the latter part of her illness she often expressed herself ready to die, and thought the time long before her departure

came. Once when the verse was read to her, "In My Father's house are many mansions . . . if it were not so, I would have told you," her face lit up, and she exclaimed, "Yes, and He would too; for He is faithful." On one occasion she inquired of the doctor whether he thought she was going home that night; and upon his saying she might do so, she smiled and said it was the best news she had ever heard, and how she longed to be gone, and to see her Saviour without a cloud between. Shortly before she died one asked if she was happy, and being unable to speak she answered by raising her hand. "Jesus" was one of the last words she was able to utter. A. M. T.

MARTHA MILLER, of Willingdon, Sussex, who died on September 30th, 1905, aged 74.

She had convictions of sin when quite young, and this hymn was made precious to her, when ill,

"Jesus, Thy blood and righteousness," &c.

About 34 years ago she had a long illness, in which she said, "I feel the everlasting arms underneath; nothing else could hold me up now. I shall not sink lower than the grave." From this time till the end she was not again so favoured; but passed through much darkness and conflict, at times sinking very low indeed. In one season of darkness she promised us that if the Lord should come to her on a dying bed, if not able to speak, she would raise her right hand.

She was taken suddenly ill on September 25th, the left side becoming quite paralysed. She was at times unconscious, at other times quite sensible. The next day I said, "You want the Lord to come and comfort you, and take you home?" She said, "Yes, that is it." On the 27th the Lord appeared for her, and she suddenly waved her right hand, looking very happy, and trying to speak. I said, "Is it victory, mother?" She said, "Yes, yes, victory, heaven, heaven!" and much more. She continued very happy, and peacefully fell asleep in Jesus on Saturday evening, September 30th. Death was indeed swallowed up in victory.

MARIA MOTLER, of Harpurhey, Manchester, who died on Sunday, the 30th of December, 1905, aged 79.

She said on one occasion when I visited her that the words, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have

mercy upon him ; and to our God, for He will abundantly pardon," came into her heart many years ago with convincing power, working a spiritual concern in her soul as to her standing before a holy God. This in the Lord's hand was the means of her attending a place of worship with her husband. Being then under the law she endeavoured to weave a righteousness of her own. She was led in the providence of the Almighty to hear Mr. Samuels, a regenerated Jew, who preached at Salford. The Lord gave His servant this text, "It is finished!" and under the sermon set her soul at liberty. She felt the power of the Spirit showing her that the Lord Jesus had Himself finished transgressions, and made an end of sins for her ; and afterwards she followed Him in the ordinance of baptism, and joined the church. She informed me that after making a public profession of the name of the Lord, she was much tried as to whether she was one the Saviour came to save. Some years after she came to hear the late Mr. A. B. Taylor, at Rochdale Road, and under his ministry her soul was fed and built up in faith and love, which are in the Lord Jesus Christ. She was blessed to see more clearly the doctrines of grace, and to experience the grace of them in her soul, and enabled at times to rejoice, feeling that the Lord had put His Holy Spirit as a Spirit of life into her soul. She found the everlasting love of the eternal God, when so favoured, to be food for her, crucifying the world to her and her to the world, and giving her a foretaste of good things to come. For many years she had to pass along a path of deep tribulation as a disciple of the Lord. During this period Mr. Taylor preached a sermon from the words: "It is enough for the disciple that he be as his Master, and the servant as his Lord," which was blessed to her ; and she felt strengthened to go on her journey, and to bear up under her many trials and difficulties ; for she endured as seeing Him who is invisible. On one occasion she said two of the characters in the "Pilgrim's Progress" described herself, Mr. Despondency and his daughter Much-afraid. She could travel with them ; and as they both came to the brink of the river and passed over safely, singing, "Farewell night, welcome day," she was comforted, and her hope in the Lord confirmed. She said the unchangeable love of God was the theme of her heart, in that the Lord had come to her, a poor, helpless sinner, and blessed her with a knowledge of it in her own soul. She said, "Who could do that but He who is the unchangeable God? Had He been like me, so change-

able, He would have cut me off ; but He comes again and again and revives me, and lifts me up above myself." Although poor in this world, the Lord raised up many friends to minister to her daily wants ; and one took her to reside with her, and attended to her to the last.

She often prayed to the Lord that He would be with her whilst passing through the valley of the shadow of death ; but the enemy was suffered to try her faith towards the last ; yet being of God, it stood the trial. The everlasting arms of His love and mercy were around her, though not experienced ; then the spirit of prayer went out to the Lord, and He heard her cry, and said, "Stand in thy lot till the end be." Her last words were, "Jesus is very precious to my soul." May our last end be like hers. She left this world of sorrow and trial without any concern as to her earthly estate, as she had none. Her treasure was above ; she, through her Saviour's poverty, was made rich.

C. MARSHALL.

A CALL TO UNITED PRAYER.

ACCORDING to Scripture the church has been called together on special occasions. When the Lord would make a revelation of Himself to Israel, teach them their weakness and need of a mediator, He brought them before the mount ; there the Angel of the covenant spoke to Moses, and by him as their mediator (and a type of Himself the true one), gave them the lively oracles, Exod. xix., xx. ; Gal. iii. 19. When Moses rehearsed the law and gave to Israel a history of their wanderings, and added directions for their conduct when they entered the land of promise, he did it "unto all Israel," Deut. i. 1. At the close of his eventful life Joshua "gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers," and there he recounted the wondrous works of God towards them in leading them into the land of the Amorites ; in delivering them from Balak, the son of Zippor, and the wicked priestcraft of Balaam ; and then warned and exhorted them, Joshua xxiv. Again, under Nehemiah, after their return from captivity, "all the people gathered themselves as one man into the street that was before the water gate ; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded

to Israel." Then the people, being given to understand the sense of the word read distinctly to them, mourned. A few days later, the good work of revival going on among them, they assembled again with fasting, and with sackclothes, and earth upon them. They separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers, Neh. viii. ix. In New Testament times when Christ was about to shed on His disciples the promise of the Father, all of them were with one accord in one place, Acts ii. 1. There they waited with one heart for the promised enduement, Luke xxiv. 49. And when, a little later, Herod the king had killed James, and was intending to kill Peter also, "prayer was made without ceasing of the church unto God for him," Acts xii. 5. All these cases are for our instruction and guidance, Rom. xv. 4, that we may seek the Lord "after the due order"—*by united prayer*. Though not now as a single church, like Israel, to be gathered together in one place literally; for "neither in this mountain, nor yet in Jerusalem" are we to worship the Father, but only in His Son; yet, to follow the examples above, may many single churches be gathered together in Him as one body, having "one Lord, one faith, one baptism," that of the Spirit, and with one consent call on the Father in this time of common and special need.

We are deeply convinced that the church of Christ is in a low, abject, dark, and barren state. The churches we are associated with bear on their faces too much evidence of this for it to be doubted; the show of our countenances witnesses against us. The lack of a living, teaching, powerful, uniting ministry is painfully apparent in the sad effects of that lack. It was part of God's heavy judgment on Israel that they should "abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim," Hos. iii. 4. On the other hand, when "afterward" they returned and sought the Lord their God, they "prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo," Ezra vi. 14. The merciful effect of good teaching was before Jehoshaphat, hence his exhortation, 2 Chron. xx. 20. This lack, then, with all its serious consequences, is much impressed on our mind. Also the divisions, strifes about words to no profit, and consequent breaches of communion among those who are really one in heart, as born of the same Spirit, cause us pain. They all declare how far the Lord is from us; they also, in our judgment, largely account for the dying away of our congregations. Letters

from different parts of the country calling our attention to the above evils have been reaching us for some months, and they have strengthened our conviction of the need of general confession, humiliation, and prayer.

Therefore, in affection, we ask the churches to consider the following proposal, viz., that *this year during Whit-week we hold meetings* in our chapels for confession of sin, and prayer for a gracious return of the Lord to us; specially that He may be pleased to pity us in respect of our pastorless state, and give us pastors after His own heart. In proposing this we assume no authority, but entreat as a brother, as one whose own soul is lean, whose ministry is sorely lacking, as one convinced of the deep need of the Lord's return. The above week is suggested as being a holiday time, permitting many in the early days of it to meet, whose circumstances in ordinary working weeks would not admit of their doing so. To ministers and deacons we affectionately and earnestly say, "Help in this important matter." "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel ii. 15—17.)

When the sun shines to you, though there be never a star, is it not day? Do you not call it so? Again, when all the stars shine and the sun is set, is not that night? Is it not so when you have the Lord alone? Suppose you have nothing but Him for your portion, shall not the Lord be sufficient to make you happy? "Is He not a sun and shield?" saith the Psalmist. Is He not a sun? that is, all-sufficient to fill you with comfort of all kinds? What, then, though you have nothing but Him alone? Again, put the case, you had all those creatures, all those stars to shine to you (for they have an excellency in them, they have a light and a comfort, though it be a borrowed and a derived light); suppose you have them only, it is but night notwithstanding, you are but in a state of misery.—*Dr. John Preston, 1630.*

The boldness of faith hath this in general in it, that it is grounded and bottomed on somewhat without a man, and on nothing in him. It is grounded on Jesus Christ.—*Traill.*

DEATHS.

No charge is made for inserting the deaths of godly persons.

ELIZA WILKINSON, a member since 1887 of the church at James Street, Leeds, entered into rest January 27th, 1906, after a long and painful illness, in which the Lord supported her abundantly in soul by sweet meditation and liberty in prayer; also in temporal matters by the kindness of many friends, some of whom sent acceptable help, after reading her letter in the "Gospel Standard" in June, 1905, though not knowing her in the flesh. She often referred to the promise given her on several occasions, "I will never leave thee, nor forsake thee," and said on the evening previous to her departure that it had been fulfilled beyond her thoughts. Until laid aside by affliction she was constant in attendance on the means of grace: neither infirmity of body, opposing circumstances, nor inclement weather kept her away, and she gratefully acknowledged the grace of God that made her faithful in this matter. She profited much under the ministry of the late George Chandler, William Vaughan, and Enoch Feazey; the latter took much interest in her during her affliction. She was indeed "a mother in Israel." A. W. M.

WILLIAM TROTMAN, of Stonehouse, Devon, aged 80 years, fell asleep in Jesus on Sunday, February 4th, 1906. He was a Strict Baptist minister for 62 years. Many precious words dropped from his lips during his long illness of sixteen months; he delighted to speak of Him whom he had been favoured to extol for so many years.

MARY TROTMAN.

Died on February 10th, 1906, EMMA NEWILL, of Rochdale, aged 67 years. She was a member of the church at Hope chapel for nearly forty-five years. She did love and pray for Zion. Her hope was steadfast, resting on the finished work of God's eternal Son. She is among the blessed dead which die in the Lord; for her to die is gain.

J. EDDISON.

JAMES LAW, aged 81 years, a member of the Strict Baptist church, Nornsea Street, Ashford, entered into rest on February 27th, 1906, and was buried in Smarden churchyard by Mr. Kemp. More particulars (D.V.) to follow.

J. K.

On March 6th, 1906, aged 65, MARY ANN, widow of the late Mr. Mitchenall, minister of the gospel. She was a gracious woman, and could say, "But by the grace of God I am what I am." She was buried by Mr. Hinchliffe in the chapelyard at Alvescott, where she was a member.

C. C.

On March 13th, 1906, aged 69 years, ELIZABETH LOOSLEY, dearly loved wife of Thomas Loosley, Croydon, passed peacefully away after a few hours' illness. She had been attending Providence chapel, West Street, for ten years; and often said how pleased she was the Lord had in His providence brought her to Croydon, as she had been greatly blessed in her latter days in hearing Messrs. J. K. Popham, Hemington, Ashdown and others. She had been in a very happy, peaceful frame of mind for some time, and we feel that when the Lord called her, she was ready. "And they that were ready went in with Him to the marriage." She was buried at Queen's Road Cemetery, West Croydon. Mr. Popham, of Brighton, conducted the service.

On February 17th, 1904, aged 73 years, JOHN BATTERSON, for many years a member at the Strict Baptist cause at Blunham. He was born at Girtford, Sandy. Both he and his mother were called by grace under the late Mr. Frazer, and were baptized at the same time, and taken into the church on the 3rd of April, 1859. Eventually he came to live at Blunham, and a very great help he proved to be, and is much missed by the little cause. He was the means of carrying on the prayer meetings, having a gift in prayer. He suffered much from bronchitis. I think his last attack was about six months ago. I went to see him, found him patiently waiting for the Lord to call him to Himself; his confidence and hope for eternity centered in the faithfulness and unchanging love of his covenant God. He said, "What a mercy it will be to be at rest, where there is no tempting devil, and no vile heart of unbelief; for we shall be like Him and see Him as He is." He had a most blessed visit from the Lord, and said he longed to be gone, but was willing to wait His time, and appeared very cheerful. About 9 o'clock in the evening there was a great change in him; he fell back in his chair and his ransomed spirit was immediately absent from the body, present with the Lord.

G. LITTLE.

MRS. FEWTRELL, who passed away at Bradford-on-Avon, on the 14th of February, 1906, in her 90th year. Her mind was often deeply exercised about her interest in divine grace, and this was the prayer of her heart before the Lord, "Say unto my soul, I am thy salvation." While she ever entertained the lowest views of herself as a helpless, needy sinner, she clung to the atonement of Christ as the only ground of her hope for salvation, and was enabled by grace to live a very consistent and godly life. She loved the company of God's faithful ministers, and for many years they found a warm and generous welcome beneath her hospitable roof.

Her last illness was very brief; but the Lord dealt very graciously with her, and favoured her with His smile and presence. On a christian friend entering the room she broke forth joyously,—“Come, let us join our cheerful songs,” &c. Thus she passed peacefully away, on the 14th of February, to be for ever with the Lord.

NOTICES. &c.

RECEIVED.—The Gospel Magazine. London: Samuel Arnold, 74 Strand, W. C. Chapters on the Higher Criticism *versus* Egyptology and Archæology. Francis J. Kirby. London: Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E. C.; price 1/6, by post 1/9. Australian Particular Baptist Magazine. Grievances from Ireland. London: 36-38 Southampton Street, Strand, W. C.

To W. G. G.—From your letter, our only knowledge of you, we do not think you have any evidence of being divinely called to the ministry. The passage you quote from Isa. xxx. does not look that way; verse 20 rather points out a learner's seat. Our advice to you is, wait on God. He knows you and His purpose with regard to you. If He has ordained you to be a minister, He will work and accomplish the thoughts of His heart; but when the time comes for you to go forth you will probably not say what you do now—"I am quite ready."

Received with many thanks for the Lord's poor, W. F. L., 5s.; for the A. P. F. S., A. W. D., 100s.; Widow E. B., 20s.

The Editor will be deeply grateful if those who have sent his predecessors their votes for the Aged Pilgrims' Friend Society will extend the same kindness to him. He is anxious to help several cases for the pension and one for a "home."

THE
GOSPEL STANDARD.

JUNE, 1906.

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

THE THRONE OF GRACE.

FROM SERMONS BY ROBERT TRALL, A.M. 1696.

“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.

THE main drift of the blessed apostle, the Holy Ghost's penman, in this excellent Epistle, is to set forth the pre-eminence of our Lord Jesus Christ, first, in His divine Person, far above all angels, who are bid worship Him even when dwelling in man's nature. If the Godhead of our Lord Jesus Christ be hid from the readers of this Epistle, it must be by a special power of the god of this world on their unbelieving minds, 2 Cor. iv. 3, 4. Will blinded men forbear to call the Son God when the Father speaks so? “Thy throne, O God, is for ever and ever,” Heb. i. 8. Then the apostle speaks of His incarnation, chap. ii. 11, &c., and therewith speaks of His priesthood, chap. iii. The apostle compares Christ with, and prefers Him above Moses, chap. iii.; then above Aaron as a priest, chap. vii., and compares Him with Melchizedec, an eminent type of Christ. By this Epistle we may know what Paul's reasonings with the Jews were, Acts ix. 22, and xvii. 2, 3, and what is the right way of dealing with the Jews at this day. This doctrine of Christ's priesthood, and of the sacrifice of Himself He offered in that office, the apostle doth often intermix with suitable exhortations from it; as in the context, “Seeing then we have a great High Priest,” (all the Old Testament high priests were but types and shadows of Him, and were but little high priests) “that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” The dignity of Christ in His advanced state, as well as His grace in His humbled state, lays Christians under a strong engagement to cleave to Him with steadfast confidence. Yet for as great as

this Person is, and for all that He is in heaven, and in unspeakable dignity and glory there, you must not think that He in heaven and we on earth can have no communion: "For we have not an High Priest which cannot be touched with the feeling of our infirmities." Though now He hath none of His own, yet can He feel those of His people, and His feeling engageth speedy relief. The reason the apostle gives for this sympathy of Christ with His people, is from Christ's experience when on earth:—"But was in all points tempted like as we are, yet without sin." How a sinless Man, as Christ ever was, can be touched with the feeling of the infirmities of sinners, and many of these infirmities sinful ones; how a glorified Man, as Christ now is, exalted to, and possessed of the highest glory and bliss, can be and is touched with the feeling of all the infirmities of all His people, is what the Word plainly reveals to be believed; but it is not to be fully known till we come to heaven. But He is the Head, and all His people "are members of His body, of His flesh, and of His bones," Eph. v. 30. A marvellous word! Can the flesh be torn, and the head not feel it? Though He be glorified above what we can conceive, He is a living, sensible, and compassionate Head; and as nearly and closely united to all His members now as when they saw with their eyes, and heard with their ears, and with their hands handled the Word of life, 1 John i. 1. There is nothing ails a poor believer in Christ, there is no groan riseth from his distressed heart, but it is immediately felt at the tender heart of the Lord Jesus at the Father's right hand. We should groan and sing with the same breath if we believed this firmly.

In my text there is a most blessed exhortation from this same ground of Christ's sympathy in heaven, unto a bold approaching to the throne of grace. The nativeness and strength of the inference is obvious to the most ordinary attention. The exhortation is unto the improving of the greatest privilege, an erected and revealed throne of grace. What I would treat of in speaking to these words, shall be the resolution of four* weighty questions which should be in the hearts of all worshippers of God.

I. The first great question is, Where may I find God? This was Job's question and wish, "O that I knew where I might find Him! that I might come even to His seat!" xxiii. 3. And that this seat was a throne of grace to Job is evident from ver. 6. This text tells you God is on a throne of grace: a fit place for

* The first two only, with their answers, are here given.

God to be sought in, and where only He can be found graciously by a sinner.

II. The second question is, How should we come to God on this throne? "Let us come boldly," saith the apostle. The original word signifieth coming freely; with free, open, bold speaking, pouring out all our hearts and minds to Him. Let us come without making use of saint or angel to introduce us to this throne. Any poor sinner may come himself alone to this court, and that boldly, without fear of being repulsed.

I. *Where is God to be found?* The apostle tells us, on a "throne of grace." The word is only here; no where else in the Scriptures is the word to be found, but what is signified by it is frequently in the Old and New Testament, as we shall hear. But though the phrase, "the throne of grace," be only once named in this, yet the thing signified is so precious, and the expression of it is so savoury, significant, and suitable, that this form of speaking, "the throne of grace," is become famous, known, and used amongst Christians, and will doubtless be till the end of time. As long as God hath a mind to give mercy and grace, as long as any of the children of men are sensibly needy of grace and mercy, and askers and receivers thereof from the Lord, and that will be till the heavens be no more, this throne of grace will be plied and praised.

i. What then is this throne of grace? It is God in Christ dealing with men according to the grace of the gospel. It is God in Christ reconciling the world to Himself, not imputing to them their trespasses, 2 Cor. v. 19. It is Christ set forth by God to be a propitiation, Rom. iii. 25. This is the true mercy-seat, or throne of grace, or propitiation, 1 John ii. 2; iv. 10. This is the new court or throne erected by God, and declared in the gospel, to which sinful man is called to come.

ii. Why is it called a throne, and a throne of grace?

Passing what is said of the apostle's alluding to the mercy-seat in the tabernacle and temple of old, it is called a throne because of the glory and majesty of God manifested here. God's condescending to display and dispense His grace and mercy to sinners, is no debasing of God, but an advancing of His glory. When He gives grace, He acts royally and as a king, with majesty. Araunah's offering to David is said to be "like a king," 2 Sam. xxiv. 23. He was no king, but a subject; but he had a free, noble heart. The Lord on this throne of grace dispenseth all acts of grace with great majesty, and as a king;

but not as a king, judge, and ruler, but as a king, benefactor, and giver. This royalty of grace shines, 1. In the greatness of the gifts, grace and mercy; vastly above all that the creation can give. 2. In the manner of giving: free, sovereignly free. Grace and mercy are His own, and He doth with them as He will. When Moses prays, "I beseech Thee, show me Thy glory," Exod. xxxiii. 18, we cannot conceive what was in his holy, heavenly heart. He was now just come down from the mount the first time; he is going up again to spend other forty days there in such communion with God as never mere man enjoyed before or since out of heaven; he had prevailed with God for Israel, and had a most gracious answer. "And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in My sight, and I know thee by name." What means Moses, then, by this prayer? Whatever he meant, the Lord's answer is much to be observed, "And He said, I will make all My goodness," or beauty, "pass before thee, and I will proclaim the name of the Lord before thee." What is in this name that hath so much of glory and goodness in it as should satisfy such a mighty hungerer for more of God as Moses was? "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." God's glory shines highly in His being the sovereign Disposer of His own grace and mercy; and happy is the believer that adores this glorious sovereignty. Paul, in Rom. ix. 15-25, makes a deep improvement of it. "A glorious high throne from the beginning is the place of our sanctuary," Jer. xvii. 12. See, then, that you, in all your pleadings for grace and mercy, remember that you are before a high, stately throne. Approaches to God on the throne of grace should be managed with the deepest reverence and humility. So did the publican when he came to it, "God be merciful (propitious) to me a sinner," Luke xviii. 13; or me *the* sinner, the great, singular sinner. So the Greek runs, as Luke vii. 37, 39. The deepest, profoundest adoration of the glorious majesty of God, is performed by a self-condemned sinner, pleading at this throne for the obtaining of the sovereign, free grace of God. Lastly, it is called a throne, because grace reigns and is enthroned here: "Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord," Rom. v. 21. Blessed reign! and blessed are all who are under the reign and dominion of the grace of God. Sin reigns through the unrighteousness of the first Adam unto eternal death, if men be

let alone, and if grace do not break this reign of sin ; and *grace* reigns through the righteousness of the second Adam unto eternal life. And nothing can dethrone grace ; it will prevail and reach its end, eternal life, in all it falls upon.

It is called a throne of grace, because grace hath here, and here only, a glorious display and discovery. Till men get a sight of God in Christ, they cannot tell what the grace of God is. Search heaven and earth, you can never get a view of God's grace till you come to this throne. You may see God's infinite power, and wisdom, and goodness written in great characters in the great volume of creation and providence ; but till you come to know God in Christ on this throne, you can never see that divine dainty and saving blessing, the free grace of God ; grace as an everlasting fountain in the heart of God, pouring down, streaming forth eternal salvation on ruined, unworthy sinners. Men should make a visit to the throne of grace, if they had no other errand but to get a sight of this precious thing, the grace of God. A right sight of it is saving. Believers should long to be in heaven, if they had no other errand than to see the spring-head of that flood of grace that came down from heaven to drag them out of hell, and to draw them up to heaven.

iii. What is it to come unto this throne of grace ?

This coming implies a state of distance from this throne in them that are called to come. This is called "being far off," Eph. ii. 18. And this state all men by nature are in. Men are in God's eye and hand : "He is not far from every one of us : for in Him we live, and move, and have our being," Acts xvii. 27, 28 ; as the psalmist speaks excellently in *Psa. cxxxix* of the nearness of men to God, and of His omnipresence and omniscience. But His gracious presence as on a throne of grace is far from all men by nature, and they far from it. This presence is far from man's knowledge ; there is no knowing of it but by revelation : far from men's attainment ; for "no man can come unless he be drawn of God," John vi. 44 ; far from their experience, and far from their love ; for they "are alienated from the life of God," Eph. iv. 18. And "in His favour is life," *Psa. xxx. 5*, and in nothing else. It is also implied in this call to come that there is a gracious provision made and revealed by God for the removal and making up of this distance, and getting of a gracious nearness to God. This is in the constitution and revelation of this throne of grace.

What, then, is this coming to the throne of grace ?

(1.) It is believing on Jesus Christ. This is the first approach to the throne of grace. He is the propitiation, and mercy-seat, and throne of grace, 1 John iv. 10. Believing on Him is coming to Him, John vi. 35. It is coming to the Father by Him, John xiv. 6. It is believing on God by Him, 1 Pet. i. 21. It is believing on Him, and on Him that sent Him, John xii. 44. Believing on Jesus Christ is an employing of Jesus Christ in a way of trust, as to all His fulness of grace and our utter indigence thereof. Whatever a man do, whatever exercises of religion he be taken up in, he never comes to the throne of grace till his heart and soul go forth towards Jesus Christ for righteousness and life. The first right step heavenward is saving faith in Christ. Nothing savingly good can precede it, and all saving good follows it: for faith [actually] unites the man to Christ, and all the fruits of holiness and righteousness spring from the virtue of the Vine Christ, with whom the believer hath first union by grace, and then communion of Christ's grace, by which he lives, and works, and grows.

(2.) Coming to this throne is acted in all acts of gospel worship, and in the use of all gospel ordinances. They all belong to the throne of grace, are the institutions of this throne, and appointed as means wherein we should approach to it; and which, when blessed by the Appointer of them, do convey to us the blessings of this throne. Of them there are several.

1. Prayer. This is coming to the throne of grace. Though asking is not expressed in this verse, yet it is strongly implied, both in the coming and in the expressed obtaining of mercy, and finding of grace to help in time of need. All that make a fashion of prayer do not come to the throne of grace; yet all that pray rightly do come to it. And because this approaching to the throne of grace by and in prayer, is plainly hinted in the text, and is so commonly understood by Christians, I would have my eye principally upon it in handling this scripture.

2. There is the Word read, preached, and meditated on; that is another principal means in which men should approach the throne of grace. In prayer we pour out our hearts before this throne, and express our desires to Him that sitteth on it. In the Word, the King on this throne delivers His will and mind to us; and we should come to hear it, and receive the law from His mouth. Cornelius expressed an excellent frame for this ordinance, "We are all here present before God, to hear all things that are commanded thee of God," Acts x. 33. This Word is the word of

His grace, Acts xx. 32. It is the proclamation of His grace to men. 3. Praising God is a coming to the throne of grace. This is the sacrifice we should offer by our High Priest, Heb. xiii. 15. Who mind this as they ought? If we want, we ask; and so we should. But where is the Christian that can say, "Though I had nothing to ask, I would yet go to the throne of grace, that I might praise Him that sits on it"? 4. Receiving the Lord's supper is a coming to the throne of grace; to feast on the King of grace; to feed on that body broken for us, and that blood shed for us that is given to us in the Word for food to our souls, and is given to us by His command, in bread and wine at His table; that in eating and drinking of them we may remember Him, and show forth His death till He come; glorying, and avowing, and boasting that we have our salvation, and all our hopes of it, built and fixed on that Man Jesus Christ, who was rejected by the builders in His time, and hath had little better entertainment since, because they knew Him not.

Application. Take heed to your spirits in this matter. When you come to the throne of grace, come to receive out of Christ's fulness, and come not to bring grace with you to add to Christ's store. He loves to give, and glories in giving; but He scorns to receive grace from you; and in truth you have none but what He gives. Bring your wants to Him to supply, but bring not your fulness to boast of. Spread your sins before this throne with shame and sorrow, and plead for a gracious pardon; but take heed you bring not your sorrow, tears, and repentance, nay, nor your faith itself, as a plea for that pardon. Take good heed lest any thought bordering on it enter into thy heart. Faith is the tongue that begs pardon; faith is the hand that receives it, it is the eye that seeth it; but it is no price to buy it. Faith useth the gospel plea for pardon; but itself, neither in habit nor act, is the plea itself: that is only Christ's blood. Christ's blood goes for the remission of your sins, if ever they be forgiven; and it is the only plea to be heard at the throne of grace. There are too many like the pharisee, Luke xviii. 11. It would seem by Christ's words that both came for justification, ver. 14. The pharisee stood, and prayed thus with himself: "God, I thank Thee that I am not as other men are, or as this publican." Poor wretch! The publican was a far better man than he, as Christ testifieth. He came to the throne of grace like a man that would carry something away. It is a rule of this court, "He hath filled the hungry with good things, but the rich He

hath sent empty away," Luke i. 53. According to this rule the Lord dealt with the pharisee and the publican; and so will He deal with you as you are like the one or the other in your approaches to, and pleadings at the throne of grace.

We would therefore see who they are that will come to the throne of grace. Of such we have two words:

1. Such as are given of the Father to the Son; all they, and they only, will come to this throne of grace: "All that the Father giveth Me, shall come to Me," saith Christ, John vi. 37. "Ye believe not; because ye are not of My sheep," John x. 26. The high spring of all the effectual calling and coming of men to Christ is this—they that are ordained to eternal life believe, and none but they. It would be very unfit that the book of life should be opened to, and read by any preacher of the gospel. I do not think that any of the apostles ever had it opened to them with respect to others, so that they should be able, when looking on the multitude they preached to, to say, "These are appointed for eternal life, and these passed by." But they, being happily in the dark as to this secret purpose of God, did preach salvation through Jesus Christ to all that heard them. So Paul, "Be it known unto you, men and brethren, that through this **Man** is preached unto you the forgiveness of sins; and by Him **all that believe are justified from all things, from which ye could not be justified by the law of Moses,"** Acts xiii. 38, 39. Having told them this good news, he warns them—"Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish," ver. 40, 41. After his repeated pains on them, it is said, "As many as were ordained to eternal life, believed," ver. 48. It was a severe application of this word that a very worthy divine made of it, that all the elect of God in this place were gathered in by Paul's ministry in it at this time. The grace of election is the spring of faith, 2 Thess. ii. 13; 1 Pet. i. 2; but this grace of election is not seen but in the gift and light of faith.

2. All such, and only they, will come to the throne of grace that are drawn by the Father—"No man can come to Me, except the Father which hath sent Me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me," John vi. 44, 45. Observe here the two universals: no man can come unless drawn; every man that is drawn doth come.

The first decries the power of nature, the latter advanceth the power of God's grace. The utter impotence of nature and omnipotence of grace in the business of man's salvation, are stumbling-blocks to all the ungodly, but are foundations in Christian doctrine. The one lays man in the dust, the other raiseth him on a new foundation of the grace of God. When God hath a mind to draw a sinner to Christ, and to make him a believer on Him to salvation, He teaches him secretly and by a strong hand; He whispers into his heart the excellency of the Saviour, and greatness of His salvation; so that surely the perishing sinner comes to Christ, and as surely is welcomed and saved by Him.

But who shall be welcome? Surely all that come shall be welcome, as the Word everywhere witnesseth; and all that ever tried it, have found and testified it by their experience. For as the Son refused none that were given Him of the Father in Their eternal counsel, but took every one of them as His charge to redeem them; so all they, and only they, being drawn by the Father and made willing to come to Christ, are made welcome by Him, John vi. 37. He knows His sheep when wandering on the mountains, John x. 16, 27, 28, and accordingly receives them. When the Father drives home the lost sheep to their great Shepherd, Christ knows them before He opens the fold to them; and because He knows them, He lets them in, that they may find pasture, and feed on Him and His grace to eternal life.

But there are some that are specially welcome to Christ, and speed well at this throne of grace. As,

1. Those who come when they can do nothing else those who come to the throne of grace as their last resource; "We know not what to do, but our eyes are upon Thee," said Jehoshaphat, 2 Chron. xx. 12. Sincerest believing and strongest believing is acted when a man hath no prop at all to lean upon but God alone. Believing is called fleeing: "We have fled for refuge, to lay hold on the hope set before us," Heb. vi. 18. Now, who flees? Only he that can stand no longer, that is not able to deal with his adversary and danger, that hath no hope of prevailing by his strength, and therefore betakes himself to his heels. It is men's great sin to endeavour to seek that elsewhere which only is to be found here, mercy and grace. But it is the greatest sin of all to count all lost as long as this throne stands, and the Lord calls men to come to it. Be deeply humbled, and

covered with shame; yet come notwithstanding. Such is the corruption of our hearts, and the Lord seeth it well, that if sinners could find grace and mercy anywhere else, they would never come to the throne of grace for it. Christ is the last resource of a distressed sinner; yet, blessed be His name, He welcomes the comer. The woman, Mark v. 25—34, tries many means ere she comes to Christ, yet sped well when she came at last.

2. Those are welcome to the throne of grace who come oftenest, and ask the greatest things. It is otherwise in addresses to friends or great men on earth. You may be welcome to them if you come now and then, and if you ask little things; but if you come daily, and ask great things, and grow in your suits, they will quickly be weary of you. But what saith the King on this throne of grace? "Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full," John xvi. 24. Had not they asked formerly great things? That He would expound His word to them, Matt. xiii. 36; that He would teach them to pray, Luke xi. 1; that He would increase their faith, Luke xvii. 5? But all this was as nothing to Christ; nothing in regard of the great things He had to give, and they stood in need of. This is a great word of Christ's— "Ask, and I will give, and ye shall receive; ask still more, and ye shall receive more, even till your joy be full." The reason why our souls are so empty of joy is because our mouths are empty of prayer. Christ's love-quarrels with His people are three. 1. That they do not ask great things, and often. 2. That they do not receive what He is so ready to give. Our narrow vessels cannot take in large floods from the fountain of living water. 3. That they do not praise for what they receive. It is His due, our duty, and our great mercy. Both prayer and praise widen the heart for receiving more of Christ's fulness.

3. They are specially welcome to the throne of grace who come to stay, resolving never to leave it; that not only come to it at a pinch and strait, but come to abide there. Our Lord teaches several parables to encourage and direct us in plying the throne of grace, Luke xi. 5—13; xviii. 1—8. Jacob was a blessed man, and knew well the manner of this court, when he wrestled with the Angel, Gen. xxxii. 24—30; and that Angel was the King of the throne of grace, Hos. xii. 3—5. After a long night's wrestling with weeping and supplications, saith the Lord, "Let Me go, for the day breaketh," Gen. xxxii. 26.

Jacob answers, "I will not let Thee go, except Thou bless me." *I will, or I will not*, looks like ill manners in speaking to God. He saith not, "How can I hold Thee? if Thou hast a mind to go, it is impossible that I can detain Thee." Can a man hold God when He hath a mind to be gone? But Jacob knew His party, and perceived that He tried him, if he would part without a blessing. "Nay," saith Jacob, "if Thou ask my leave and consent to part so, I will never give it." Let the day break and the next night come, the great Blessor and lame, halting Jacob shall never part with Jacob's consent, without a blessing. And he prevailed. He had got his father's blessing by the cunning of his mother, Gen. xxvii. ; had it again ratified by his father, Gen. xxviii. 3, 4 ; he had the Lord's blessing, Gen. xxviii. 12—15 ; he got it renewed again on the Lord calling him to return to Canaan, Gen. xxxi. 3 : yet he was in a new strait and wanted a new blessing, and wrestled for it, and obtained it. Let all the seed of Jacob imitate his practice, and they shall share in his blessing, and be fed with the heritage of Jacob their father ; as the word is, Isa. lviii. 14.

(To be continued.)

IN LOVING MEMORY
OF
JOHN MARSHALL.

A BELOVED AND FAITHFUL SERVANT OF CHRIST, AND DEACON AT
GALEED CHAPEL, BRIGHTON, FOR THIRTY-SIX YEARS.

(Continued from page 214.)

A FEW PARTICULARS OF HIS LATER YEARS.

Little can be added of the next thirty years of Mr. Marshall's valuable life. When it was found needful to build Galeed chapel, he showed his zeal and love to the Lord in setting aside other buildings he had in hand, and devoting himself to the building of the chapel. On the church being formed there in 1869 he was chosen one of the deacons, and was closely concerned in its spiritual and temporal good to the end of his life. At one time a friend pressed him to preach, believing the Lord had designed him for that end ; and had his name given out to preach on a certain day at ——. But Mr. Marshall was unmoved, and felt that was not the Lord's will, and expressed a wish that the Lord would bless his private visits to the twos and

threes, and conversations among the sick and poor, according to the word, "Where two or three are gathered together in My name, there am I," &c. And it was remarkable how frequently his visits were made of use to the Lord's people, and his wish granted. He was eminently a man of grace and walked in love, and was an example of what the apostle prays for for the Philippians: "That your love may abound more and more in knowledge and in all judgment: that ye may approve things that are excellent: that ye may be sincere and without offence till the day of Christ" (i. 9, 10).

His daughter continues his own account as follows:

"From what I knew of my dear father's inner life, I should think he knew little of doubt or fear of death for the next thirty years after he found pardon and peace, and the application of the words, "Yea, I have loved thee with an everlasting love," &c., although he had many providential trials. He was kept alive in spiritual matters. But then came that terrible illness, commencing on his 61st birthday, December 29th, 1887, and lasting many weeks. He was obliged to be kept in solitude, shut away from friends and from God's house. He had much secret communing with his own heart, and many hours' reflection upon his past life. He did not tell me much, and what he did is, and always has been, sacred to me; but I know that then he learnt as never before to walk humbly with his God. To us his children he turned with almost a new affection, and we learnt to love him as never before. We watched with him through his long convalescence; indeed, through all the remainder of his life, for he was never physically the same man again."

During this illness dear Mr. Marshall was greatly blessed in his soul, when to all human appearance he was on the very brink of that flood whose swellings terrify nature. On one occasion, when his daughter wished to make his pillow more comfortable, he said, "I am quite comfortable; there is nothing between the Lord and my soul." This he repeated to me afterwards. One day he said to me, "I am flesh and blood, though in a sick room." To his daughter he said one day when extremely ill, "I have felt this morning that I love the Son of God." On January 29th when very prostrate, he said, "It makes you think more of the sufferings of Christ when you come into this state than when you are well." On February 7th I saw him for a few moments. He said, "The waters have looked thick since

I saw you, but I have not lost my hope." Also, "All I now suffer leads me to the Lord Jesus Christ in His sufferings. I want Him to be first and before me, and myself to be behind Him." On my leaving he sent an affectionate message to all who love our Lord Jesus Christ in sincerity at Galeed. I saw him the next morning, and he spoke of the Lord's tender mercy in this affliction. "In my thirst," he said, "they gave me ice, beautiful ice, but to the Lord they gave vinegar." He spoke most tenderly to me, and said the Lord would stand by me, and he hoped the people would, that we might be as husband and wife, joined in closest ties. On the following day very affectionately did dear Mr. Marshall ask after the friends, especially the invalids. He said, "The Lord has not communicated anything to me about the issue of this illness, whether I shall recover or not; but if I do rise from this bed again, I shall not be a bigger man." He also related to me how the enemy had attempted to rob him of the comfort the Lord had given him on the previous Sunday, by suggesting that it was not produced by any word. He said, "I looked around me for a minute or two, and then said, 'Not a word,—why, I had THE WORD, the Lord Jesus, the Incarnate Word;' and I perceptibly found Satan withdraw." He told me, moreover, of his restlessness one night, and how it came into his mind to repeat the Lord's prayer, as it is called, and what relief it brought. What reality I felt in all that my beloved friend said!

Through the following eleven or twelve years Mr. Marshall regained his strength so far as to be able frequently to attend the services at Galeed, and to converse with his friends. It was in June and July, 1897, that he gave the preceding relation of his early life. And at a special prayer-meeting on the 20th of December, the same year, he was able to be present for the last time. When I found he intended to be there, I asked him if he would speak in prayer, if he felt able. He said, "Yes, I wish to do so. I have been asking the Lord for the last three weeks to enable me." This request many who were present felt was answered, and remember the prayer to this day.

On February 6th, 1899, he said to me that one of his petitions that morning was that God's chastenings might not be in the hidings of His face, anything else but that. My heart said "Amen," both as to his case and my own. He had a severe bronchial illness towards the end of this year, of which his daughter writes:

"I was allowed the favour of being six weeks with him as nurse; and very strengthening it was to one's faith to see the calmness with which he waited for the approach of death. He seemed to have no joy until after the crisis had passed, but with perfect trust and confidence rested himself upon God's mercy. The thought of recovery was painful to him. But his days were not fulfilled, and after watching nearly twelve hours for his last breath, strength began to return. I believe it was a few days later that he had so much happiness from the word, 'Behold the Lamb of God.' He said, 'I asked for a token of His mercy, and *He gave me Himself.*'"

Soon after, on January 10th, 1900, he was able to see me, and spoke of this more fully. I sat down opposite to him. He said, "I want to say something to you; come nearer to me, my brother." I went nearer. He said, "The Lord has been very good to me in this affliction. I have not said much; I wanted Him to have the glory. I had nothing to ask Him for: my sins are forgiven, and that is everything. Yet I wanted Him to give me a word, and I asked Him to give me a portion. After I had prayed for an hour or two, perhaps three hours, the Lord came to me. *He came Himself.* He is everything; so I had my portion. Jesus Christ is the Word of God." He then paused, but only for a moment. Then he said, "I love the dear people at Galeed. I think of them and see their faces. I would like to send a message to them, but this is not the time. Give my love to them." Fear of his becoming too exhausted made me leave the blessed man without another word. Towards the end of this year, 1900, he often expressed a longing desire for a renewed sense of the Lord's love and mercy. He was one night suffering as usual from want of breath, &c., and thought he might not live till the morning, and how it might be with him in his end. He fell asleep, and awoke with the words, "Into Thy hands I commit my spirit: Thou hast redeemed me, O Lord God of truth." A second and third time he fell asleep, and awoke with the same sweet words on his lips. He was much comforted by them, and said he hoped it would be so with him at last.

On September 13th, 1903, when his last long illness began, I visited him and found him in a meek, quiet, godly frame of mind. A solemn circumstance which occurred a few days before pained and tried him much. Referring to it he said in substance, "When I heard it my heart sank within me. I asked

the Lord to speak to me, and He brought to my mind what He had said to me: 'Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee,' and, 'I will never leave thee, nor forsake thee,' and many other passages which I had years ago. How my heart melted, and since then I have not been many hours without some melting of heart." Just before I left he said, "I have one more thing I want to say to you. I do not believe in dreams very much, but God has spoken to me once or twice in a dream. I dreamt the other night that I was at the station, and the King came to me. I do not mean our king, but *the* King. He came to me and said, 'You are to go, and you are to go in this carriage, for only royalty goes in it.' He took the ticket out of His pocket and showed it to me; but He did not give it me, He put it back into His pocket. I thought, 'I go in the carriage which is only for royalty!' O it melted me! The doctor is doing all he can for me, but I tell him I am not anxious to get well. . . . Yes, I have had some sharp pain; but melting mercy is greater than pain."

His daughter gives these few particulars of this illness:

"January 24th, 1906.—Two years ago last September I went to see my father, and found him poorly and weak, not very distressed in body, and in a very sweet state of mind. He said wherever he looked he saw mercy, and, 'All seems like spring-time with me.' A few hours later and he was in the agonies of angina pectoris, which then assumed a worse form than we had even feared. I can say little of the next two years and three months. He complained of darkness often, but also had sweet seasons. I think the last time I saw him, or nearly the last, he spoke of the furnace he was passing through, and we repeated almost together, 'He shall sit as a Refiner.' He said even the sins of his boyhood came back to his remembrance, and he also told me that many years before, in his happy days, a friend said to him by way of caution, 'Remember, the days of darkness are coming, and they will be many.' He felt that he was now passing through them. After I had left him he sent me a message by my brother, 'Tell her I was very happy last week.' I took this to mean that the darkness had passed, and I hope that to that extent it did not return. His hope remained as an anchor through it all, and even in his semi-consciousness towards the last he was heard to say, 'Yes, I do believe I shall get to heaven after all.'"

An intimate, unbroken friendship and communion of twenty-five years, twenty-three of which we stood related as pastor and deacon, must be the apology, if apology be needed, for adding a few words to the above clear and gracious testimony for God. My beloved friend was so connected with my settlement as pastor at Galeed chapel that I feel it would not be right to pass by so signal a dealing of God altogether. The introduction of my name to him was through his seeing a letter I had written from Liverpool to a dying friend in Leicestershire, which he read to his fellow-deacons. This led them to invite me as a supply, to preach on June 12th and 19th, 1881. At the close of that never-to-be-forgotten visit, he in the name of all the deacons said to me, "We are thankful to have heard you, if we never hear you again; but should the cloudy pillar remove from Liverpool and settle over Brighton, this would be the fulfilling of our desires." From that time he with many others had a strong persuasion that I should be brought here; and he continued quite steadfast until it came to pass. He with the two other deacons, the late Mr. Stenning, and Mr. Combridge, happily still with us, had a strong impression that I was not satisfied about my position at Liverpool; and each, without communicating his impression to the other, spoke to me about it in the same week, though not a word had fallen from my lips on the subject. And from that time and all through my pastorate to the end of his days, I had the favour and honour of his warm, sympathetic friendship, wise counsel, and unflagging interest. The secret of his and others' strong feeling in the matter of my coming to Brighton is worth noting as an example to others in a similar position. It was, as he afterwards told me in substance, and another in the words, "*I have got hold of you in prayer.*"

Mr. Marshall's devotion, service, and usefulness as a servant of the church will never be fully known in this world. He possessed an unusual combination of qualities, the tenderness and sympathy of a woman, and the strong understanding and firmness of a man; and these, crowned with the gift of great grace, made him remarkable in every situation he filled, and eminently so in the church. But he is now no longer with us, except in the sweet fragrance he has left in the memory of many. My last interview with him I hope never to forget. He said to me, "I cannot talk, but I want to send my dying love to the dear people at Galeed." As I was leaving he raised his hand and motioned me back, and said, "Who shall separate

us from the love of Christ?" It was the last word I heard from him, and a sweet finish to a God-given friendship. "The memory of the just is blessed." J. K. POPHAM.

JERUSALEM.

"And the city was pure gold."

JERUSALEM the golden,
 With milk and honey blest,
 Beneath thy contemplation
 Sink heart and voice oppress'd.
 I know not, oh, I know not
 What joys await me there,
 What radiancy of glory,
 What bliss beyond compare!

They stand, those halls of Zion,
 All jubilant with song,
 And bright with many an angel,
 And all the martyr throng.
 The Prince is ever in them,
 The daylight is serene;
 The pastures of the blessed
 Are deck'd in glorious sheen.

There is the throne of David,
 And there, from care releas'd,
 The shout of them that triumph,
 The song of them that feast.
 And they who with their Leader
 Have conquer'd in the fight,
 For ever and for ever
 Are clad in robes of white.

O sweet and blessed country,
 The home of God's elect!
 O sweet and blessed country
 That eager hearts expect!
 Jesu, in mercy bring us
 To that dear land of rest,
 Who art with God the Father
 And Spirit ever blest.

THE CURE FOR BACKSLIDING.

“I GAVE MY BACK TO THE SMITERS.”—Isa. l. 6; Jer. xxxiii. 6.

THERE is but one thing we need fear, be ashamed of, alarmed at, and grieve over, and that is sin. He who knows not what it is to grieve for sin knows not what the grace of God is. Conviction of sin must grow as grace grows—not the practice of it. By the practice of it I do not mean mainly external sin, but internal. It is a bitter thing and evil to sin against the Lord. It costs the saints much sorrow, brings great alarm, causes much barrenness of soul, hardens the heart, and takes it away from its best Friend, the fountain of living waters. When working alone it causes no trouble; but when the Holy Spirit comes to convince of sin, and shows how Christ knew sin, what it cost Him, how it made Him a Man of sorrows and acquainted with grief, then it becomes more bitter than tongue can tell. A sight of Christ's sufferings makes sin more bitter than any hell or punishment. In the fiftieth of Isaiah sin is set forth as a dreadful thing. Christ is the speaker all through, and He says: “I gave My back to the smiters, and My cheeks to them that plucked off the hair. I hid not My face from shame and spitting.” The gracious fear of God makes the nature of sin felt and loathed. His people must be conversant with it, be brought very much to loathe it and seek to be delivered from it; and they tremble before the Lord as they think what He may be provoked to do with them. Grace delivers them from it as to its dominion, and makes them grieve over its working in them. “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” This is the important thing—to know *against whom* we have sinned and done evil things as we could, sins without number.

The chapter opens with the words, “Thus saith the Lord, Where is the bill of your mother's divorcement whom I have put away? or which of My creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.” There are two things in this verse,

I. Great reason for amazement and sorrow.

II. Great cause for hope.

1. The reason for amazement and sorrow. The Lord uses

two metaphors; that of marriage union and the relation between creditor and debtor. Moses was suffered to give a bill of divorce-ment because of the hardness of the people's hearts; and the Lord ordained that the particular reason for it in each case should be written on the bill. In the case of the creditor, he was allowed, under the old dispensation, to sell what the debtor had, to satisfy his claims; and the persons and liberty of the children were to be seized for the debt of the parent. Here the Lord puts the questions, "Where is the bill?" "To whom have I sold you?" and answers them—"Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away."

The marriage union is a very sacred ordinance of God, and a type of a most wonderful union that subsists between Christ and His people. There is a beginning of union with Christ in this world. Go to the Israelites. He took them from Egypt to be a peculiar treasure unto Himself. He redeemed them from the hand of the enemy. They were His and He theirs. This beginning issues in sacred affection and communion between Christ and them. Can we go back to the time when in some measure this union took place with us? when God made His arm bare to deliver us from the iron furnace? Has He brought us into the wilderness, then to the land of promise, set up His worship in our hearts, mingled His wine, spread His own table, and graciously told us to come in? Has He told us to eat, drink, and be merry, and, to take away our shyness, called us friends, saying, "Eat, O friends; drink, yea, drink abundantly, O beloved"? My brethren, this has taken place with some of us. Did we not once find ourselves with the Lord, and Him with us, when He was to us more excellent and glorious than the mountains of prey, and the chiefest among ten thousand, yea, the altogether lovely? He was fairer than the children of men, grace was poured into His lips, and He poured it into our hearts. Then He was our God, and it was everything to us to learn His will and do it; it was ours to taste His flesh and eat His nourishing bread. By the forgiveness of sins we knew His presence; by the peace we felt we knew He had no quarrel with us, and felt we had no quarrel with Him. We were "reconciled in the body of His flesh through death." Thus He brought us into this blessed union with Himself, and made us say,

"Make the union closer yet,
And let the marriage be complete."

He made the match, betrothed us to Himself *for ever* in righteousness, and in judgment, and in lovingkindness, and in mercies, and in faithfulness; and having taken us, He hates to put away. This is a great point in experience, and what all want to come to. He who knows Egyptian bondage and groans under its service, wants this liberty, this blessed marriage-union.

Now, my brethren, does it ever pain you to look back? "Thus saith the Lord, Where is the bill" I have given you? Can we say, after He gave us liberty to come to His feet, blessed us with forgiveness—can we say He ever told us to go away? When we went away from the fountain of living waters and hewed out cisterns, who told us to do it? Did the Lord? Did He find fault, and then say, "Here is a bill of separation, I will have no more to do with you"? The wife has no liberty to go away as long as her husband is contented to dwell with her; it is hers to be in his house and have the honour of his name. Let us beat this out a little. We want to discover the sin of this departing from the living God when He has not told us to go. He brought us to His house, set a table before us, and said, "Eat, O friends." There was the sacrifice, His broken body; and there was His gracious word, "Eat, drink, yea, drink abundantly." What has happened to us that we should be so sinful, so vile as to turn away from such a God, such a table? What things did the world or the devil dangle before us? or what corruptions rose, to drive or to draw and allure us away? Did He ever give us liberty to gad after this world when He had separated us from it, convinced us of the evil of it, and that it was under the authority of the god of it? After that teaching, did He give us liberty to go and be in affinity with it in some particulars? to set our heart on some vanity, some idol—after He had told us, "No covetous man, who is an idolater, hath any part in the kingdom of God"? He had made us see the evil and vileness of it, and had forbidden it in our consciences, and broken it down in our affections. "Where is the bill" of separation He gave us, from adoring Him, worshipping Him, being His alone? that He gave us respecting promises by which He told us to live on Himself—when a word fitted in, drew us, and was as a cord passed round our souls? Who could compare with Him then? O what fulness did our eyes see in the word He graciously gave us, in the bond He put round our souls connecting us with Himself? The voice of unbelief is that He never came; but when He first spoke the promise,

there was life in it to us, and has He given any word since to separate us from it? has He said, "Go now and find help, sustenance, support, from some other source"? This is a solemn point to be observed. But better to stand here convicted of our sin, though it may cover us with shame and make our eyes fountains to consider what He has taught us, than be left to a vain confidence, to trifle with God and conscience till we find to our dismay He has a controversy with us. We shall find the good of conviction. For we have gone after other things on every slight occasion without His authority, like the "wild ass used to the wilderness, that snuffeth up the wind at her pleasure;" and it is rebellion, a very serious sin. Reflect on the Israelites. When He brought them into the land and set up His worship, the lights were never to go out, the shewbread was always to be on the table, and there was the morning and evening sacrifice. Reflect on these mercies given them; and did He ever say to them, "Go and worship the gods of Assyria"? He said, "Thou shalt have no other gods before Me." He never gave them authority to go after other things: herein lay their wickedness; for He had tied them by the holy oracles to His service. When we see how He has tied us to Himself, and then how we have broken loose from time to time, we are ashamed and alarmed. Alarm is a good sign of returning health; it shows that life is moving in the soul.

But these things may be going on in our hearts without being discovered to us and causing us alarm; and in that case will surely bring on a declension, and the soul will be less lively than before. We may have known the love of Christ, and conclude therefore we are in a good state; and this conclusion may be strengthened because we do not seem to ourselves to be wholly left of God. *But have we enough grace to make conscience of our thoughts, and hearken to the kind checks the Spirit gives?* Secret sins must grieve the Holy Spirit of God; prayerlessness is a great evil, and walking in it soon removes us from communion with God. If these things grow, and we do not hear the voice of a smitten Redeemer, saying, "Return unto Me; for I have redeemed thee," we shall sooner or later find we are on the direct way to captivity in some form. Our spiritual freedom will be gone, we shall know what we have lost, and then remember our Sabbaths, or the rest we had in Christ, Lam. i. 7.

But does the Lord really put us away? Yes, in some sense. Let us look at it. "Behold, for your iniquities have ye sold

yourselves, and for your transgressions is your mother put away." As if the Lord had said, "You have bowed down to other gods, and you shall go into captivity: there you shall know My service, and the service of the kingdoms of the countries" (2 Chron. xii. 8). We know the worth of His liberty by knowing bondage, the freedom of His service by captivity, the comfort of warmth by coldness, the sweetness of His presence by His absence. If sin is never made bitter here, it will be bitter in the end; but if it is bitter here, He will not put us away for ever, for He has blood to purge it. Again, He puts us away from the sense of pardon, of His righteousness, and smiles, from "righteousness, peace, and joy in the Holy Ghost." Let every poor child of God who understands what distance is say what he has gained by it—sorrow. If the Lord is dealing in this way with any of us, we know what sorrow is. If He is in it as a Spirit of conviction, and puts this question to us, "When did I give you a bill of divorcement?" or, "When did I authorise your bowing down to other gods, the idol self or the world?" what can we answer? We find sin has done it, a bad nature, the old man, which is "corrupt according to the deceitful lusts." It is not possible for us to enter into these sorrowful things to the extent that we have personally felt them.

II. Let us now turn to the second point, that we said was matter for comfort in this scripture. If the Lord has not given us a bill of divorcement, we do yet belong to Him. Now what will prove to us that He never puts us away, forbids us to come to Him? To see the Lord Jesus by faith with His back given to the smiters, and His cheeks to them that plucked off the hair; as He shows Himself in this chapter. To see a suffering Saviour, will bring these suffering people to His feet again, and cure their backsliding.

"Think on what thy Saviour bore
 In the gloomy garden;
 Sweating blood at every pore,
 To procure thy pardon."

Who knew sin as Christ did in the guilt of it? Who felt it as He? was smitten for it as He? was pierced with grief by the sword of justice as He? And why? To redeem us who were under the law, and make us a peculiar people to Himself. He has not sold us, but bought us with His blood. And He will say, "Now therefore what have I here, that My people is taken away for nought?" "Therefore My people shall know My

name." "Behold I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." They "shall pass again under the hand of Him that telleth them." These people shall *again* see Him, know Him, fear Him, and understand what a good, sin-forgiving God He is. Such a dealing of the Holy Ghost with us will make us more than ever

"Hate the sin that made Him mourn,
And drove Him from our breast."

Though He resents our treatment of Him, and makes us to understand He does, yet He may soon relent, and turn again with double love.

This painful sense of what we are and have done issues in an experience of what the Lord Jesus is and has done for us. He says, "I gave My back to the smiters—I had the bitterness of sin; I smarted, groaned, bled, and died. The Lord God opened Mine ear, and I was not disobedient, but came, and was made under the law to redeem you to Myself. And He who opened Mine ear hath also given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary." It is in the painful experience we have in our consciences of the smiting of the Father and the hiding of His face from us that we are brought into fellowship with a suffering Christ. No legal or Antinomian spirit can enter into this mystery. It is one of the secrets God speaks into our souls, through the rich grace of the Holy Ghost; as Erskine says,

"Sin for my good shall work and win,
But 'tis not good for me to sin."

When the Lord makes us smart for sin—and, blessed be His name, He has done it for years for some of us, made our consciences sore and hearts ache for it—when we have known desolation and the hiding of the Father's face, this is one of the experiences in which He has brought us into fellowship with Christ.

"But union can be none
Betwixt a heart like melting wax
And hearts as hard as stone;
Betwixt a Head diffusing blood
And members sound and whole;
Betwixt an agonizing God
And an unfeeling soul."

So there is a glory in this word, "I gave My back to the smiters, and My cheeks to them that plucked off the hair. I hid not My face from shame and spitting." When God digged into His ear, and wakened it morning by morning, He said, "I was not rebellious, neither turned away back." He "learned obedience by the things which He suffered." And we must learn sin by what it costs us; disobedience, by having our feet in the stocks; and the hidings of God's face, by our darkness. We are not dark then to the evil of sin. We know that we have brought all our suffering on ourselves, and are covered with shame and confusion of face; we justify Him in all His dealings. Then to be favoured to have the goodness of God to appear in the face of the Redeemer; for Him to say, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness"—of convictions—"and hath no light, let him trust in the name of the Lord, and stay upon his God"—here is matter for comfort. "Let that poor creature turn to the throne of My heavenly grace. I never drove him from it; let him turn again to his resting-places." "They say, If a man put away his wife, and she go from him and become another man's, shall he return to her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to Me, saith the Lord." "Turn, O backsliding children, saith the Lord; for I am married unto you"—here is matter for comfort. If He has not divorced us, He will still own His own contract, the marriage union. It was for ever, and He has not repented. When He made it, it was in righteousness, and judgment, and lovingkindness, and mercies, and faithfulness. Are they dried up? Therefore, when the conscience is alarmed by guilt and the future looks dark, then let this fearing man trust in the name of the Lord, and reflect on Him who became a Man of sorrows and acquainted with grief. He who hangs about this mystery hangs about eternal life and what will comfort his spirit, be life, health, and cure here, and through eternity, bliss and glory. Real religion has this confidence in it. Where there is that hanging about Christ in trouble and sufferings, and sinking with Him, there will be a rising with Him, and we shall be made to sit together in heavenly places in Him.

Again, let us reflect on this,—*who* it was that opened Christ's ear. He says, "The Lord God hath opened Mine ear, and I was not rebellious." It was the Father who provided the

remedy. When a guilty creature gets a view of this, the effect is great encouragement. It puts strength into a sinking heart, hope into a desponding spirit, a strong cry it raises in the soul, and brings it with no excuses or extenuations, but full confessions to His feet: "I basely sinned against Him, ran from Him. Whose guilt so black as mine? Who so base as I? Who so good as God?" There is a remedy in the blood of Christ. This, then, becomes a strong ground of encouragement, stronger than the discouragement of guilt. "Only acknowledge thine iniquity." "Return unto Me; for I have redeemed thee." So long as we do not notice our offences, He does; He keeps them before Him. But when He brings them before our eyes and deals with us for them, He purges them away, and casts them into the depths of the sea.

When He set up His kingdom in our hearts it was for ever. He gave Himself to be our peculiar possession, to be our God, our Saviour, and our Friend. He says, "Wilt thou not from this time cry unto Me, Thou art my Father?" and that in the midst of speaking words which set out our base backslidings. "Will you not cry this?" And when He lets His love into our hearts we cannot resist it, faith rises to the encouragement of the soul, darkness flees, and faith says, "Thou art my Father, the guide of my youth." We go back at once to the days of our youth when He brought us out of Egypt, made a way for the ransomed to pass over, and set up His holy worship in the land of promise; when we drank His wine, and loved His presence. Did He not subdue the fire, stop the raging of the sea, and rain bread from heaven for our food? Thus He was the guide of our youth; and as faith rises we shall say, "Thou art my Father."

"Then why so sad, my soul? Though bad,
Thou hast a Friend that's good.
He bought thee dear (abandon fear);
He bought thee with His blood.

"So rich a cost can ne'er be lost,
Though faith be tried by fire;
Keep Christ in view: let God be true,
And every man a liar."

These two points we would mention in concluding. First, our own exceeding baseness, never to be sufficiently reprobated and loathed. All our departures are without His authority or any bill allowing them. Secondly, the exceeding riches of His grace in speaking so kindly to people who have sold themselves

for nought, "Who is among you that feareth the Lord, and walketh in darkness—of present trouble? Let him not give way to despair, or judge Me to be like himself; but let him remember I have betrothed him unto Me *for ever* and in *faithfulness*, and I hate putting away." This will be a word of encouragement to gather a distracted sinner to the throne of God's heavenly grace, and put such energy into his cries that he will give the Lord no rest till He makes him a praise in the earth.

What an amazing mercy, what a mystery and blessing, that the Lord Jesus should go through all this experience, of sufferings, of shame and spitting, as in this chapter, to have the tongue of the learned, that He should know how to speak a word in season to him that is weary. No tongue can tell or heart conceive what that rest is that the guilty soul has in the atonement, and the weary soul has in His precious blood, but those who have known it. There is not a trouble left for a time, no evil occurrent. We can without alarm think of the last enemy that shall be destroyed; for the law has lost its power, death its sting, and eternity its awfulness under an applied atonement, and a sense of resting on the bosom of the Redeemer.

CHRIST REVEALED THE ONLY TRUE GROUND OF FAITH.

FIVE LETTERS TO A CLERGYMAN BY CHARLES BABY.

II.

My dear Thompson,—As you desire me to speak again on the subject of religion, I will, but I am fully convinced in my mind you are wrong, and if you continue in your present sentiments, will find yourself awfully deceived.

You are quite mistaken in supposing your experience accords with that of Cennick, Whitefield, or Romaine. They knew what it was to have Christ revealed in their hearts, and describe it; which you at present cannot. Romaine talks of crowning Jesus in the day of His espousals, a thing you are a stranger to. See letter nine. And Whitefield says in one sermon, "If you can tell the time, or book, or sermon when Christ and His atonement were applied by the Holy Ghost, and you received remission of sins, you are safe." I defy any of the evangelical men,

with a few exceptions, to do the same. I will show your errors, and what you want, but God only can make you understand.

In your first letter you said you loved God, which proved you a believer; and thence you claimed Christ. On my reply, you said you had expressed yourself awkwardly, and by way of emendation told me in your next letter you believed on Christ without any evidence at all—a thing impossible, and that faith was the manifestation of your election. Now, how can faith be the manifestation of anything? A thing must *first* be manifest before we can believe it; we cannot believe a thing till we are first convinced of it, and it is made manifest to us; and the want of this being made manifest is the reason you cannot in your heart believe in your election; for though you talk sometimes of believing it, it is plain you cannot at the bottom for want of evidence. You say in your present letter you only *want faith*; that is, you feel you want something, but you do not know what; you have no peace, nor ever will have on your present basis, if you seek it a thousand years. It is not faith only you want; you want grounds for faith to rest upon; if you had those, faith would immediately follow.

You want the Holy Ghost's witness, testimony, and revelation of Christ in your soul as your salvation. When the Holy Ghost thus testifies of, and applies Christ, He brings His own evidence with Him in the power felt, and immediate effects perceived. Faith springs up spontaneously, and can no longer be withheld; it follows the power with which the Holy Ghost operates, Isa. xxxii. 17; Rom. xiv. 17: "For the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." "Not meat and drink, but righteousness and peace and joy in the Holy Ghost."

It is this power that you want first: when you have experienced that, you will have a *ground on which* to believe that will bear you up. Your present faith has no basis but your own reason; the power of God has not been yet manifested in your soul; you have not received the knowledge of salvation by the remission of your sins (Luke i. 77). It is the resurrection of Christ applied in the power of the Holy Ghost that makes a good conscience, and nothing else, 1 Pet. iii. 21: "The answer of a good conscience toward God by the resurrection of Jesus Christ."

I have now stated as plainly as I can what God has taught me, and what I firmly believe; and I pray that He may convince you of your errors, as He has done me, and teach you the

same; without which, I am persuaded, no man can enter the kingdom of God.

Yours very affectionately,
CHARLES RABY.

Grantham, March 18th, 1813.

N.B.—Cennick, Hart, Bunyan, and others clearly describe how they received the above testimony; till which they never attained peace. Without this, it is only the letter without the power, 1 Cor. iv. 20; 1 Thess. i. 4, 5.

A SKY WITHOUT A CLOUD.

My dear Friend,—I now write you a line according to promise, to say, if the Lord will give me a sufficient measure of health and strength, I will come to you in August if nothing unforeseen prevents. I was engaged to go out to four places when the Lord was pleased to lay on me His hand of Fatherly chastisement; and although all my friends must see I was not able, through this heavy and long dispensation, to fulfil my engagements, yet I feel I must fulfil them now if able, before I make any others to leave home. I would thank the Lord that Satan, the accuser of the brethren, has never been able to fasten upon my conscience that I took upon me the ministry for filthy lucre's sake; although I have had many, very many fears it never was of the Lord.

You have heard correctly and truly that the Lord has in measure raised me up from the gates of death, so that we have had to say, "What hath God wrought!" When the physician, who is a very skilful man, told me it was a hopeless case, these words dropped in upon my mind: "The things which are impossible with men are possible with God;" and I inwardly said, "I shall not die, Doctor." I believe I was brought as near death as mortal man ever was who did not die; and, my dear friend, when there I felt a solemn persuasion in my mind that there was *very little* religion, comparatively to the bulk of profession in our day, that would live in that place. I was brought, as it were, to look death in the face. I have never had such solemn exercises of soul and views of things as during this long and heavy trial. I never before had such an awful view of the fall, and the state of all Adam's posterity as involved in its ruins; their state of blindness and death in sin. I never had such an awful view of those who have a name to live and are dead; who

have a form of godliness, but are destitute of the power; who have the lamp and light, but no oil in their vessels; who sit at the wedding table, but have not on them the wedding garment. And I never had such a view and feeling of the value and worth of a soul-saving religion.

On the 29th of August I took to my bed, having been very poorly for some time before. In the evening, feeling very ill, my mind was deeply solemnised. I had been a little more alive in my soul, had had a little more prayer and watching thereunto than I often feel, who have to feel and complain as one of the most barren and unfruitful of all the living branches in the true and living Vine. While trying to pour out my heart to the Lord before I went to bed, I felt a sweet and solemn softening of my spirit; and these words were spoken into my soul, I humbly believe, by God Himself, and with kingly power and majesty: "Yea, I have loved *thee* with an everlasting love; therefore with lovingkindness have I drawn thee." On the back of this flowed in a sweet, solemn, soul-humbling sense of the rich pardon of my sins, which had been proclaimed in my conscience by the precious blood of Christ about seventeen years before. These words came with divine light, life, and power: "And to JESUS, the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel." Abel's called for vengeance upon the head of him that spilt it; this made and maintains peace in heaven, and "speaks" this very peace in the poor, trembling sinner's conscience by a proclamation of the pardon of sin. Then I entered into the sweet experience of the first verses of Rom. v; and that sweet hymn of Hart's came in, especially the first and third verses:—

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

"O what is honour, wealth, or mirth,
To this well-grounded peace?
How poor are all the goods of earth
To such a gift as this!"

Oh how low it laid me, as one says:—

"Dissolved by Thy goodness I fall to the ground,
And weep to the praise of the mercy I've found."

I would bless the sacred Three-One God of all grace and mercy that I was favoured to have this peace maintained in my con-

science in such a manner that neither Satan nor unbelief were permitted to assault it ; and this was undisturbed all through my affliction, so that death had no terrors, nor the broken, fiery law of God, nor His inflexible justice. “ The sting of death is sin ; ” this I felt was taken away by a precious Jesus. “ The strength of sin is the law ; ” this He fulfilled, magnified, and made honourable—satisfied justice in bearing all that was due to His church and people.

I had not intended running on in this way ; but I felt a little warmed in the remembrance of grace and mercy so free, so discriminating to one so vile and undeserving. At times I had a little of the first part of the 103rd Psalm, especially the first five verses ; some sweet soul-experience of which I felt. But I find I brought back from the borders of the grave the old man, this body of sin and death ; and many times have I felt he has increased in strength faster than my poor, feeble body or mind. I begin to feel a question arising whether I have done right in saying so much. I hope it was not prompted to make me appear to be something. I do feel myself to be one of the poorest and most feeble of all that stand up in the name of a holy God to attempt to speak His truth ; and a feeling of my ignorance and insufficiency makes me fear to come to the Dicker, where there is a large and favoured people, who had in their late pastor a well-taught, savoury man of grace and truth, and since have had men of grace and truth, and some, of ministerial gifts and ability.

Now, my dear friend, I ask you, when it is well with you, remember Joseph.

Yours very sincerely in hope of the grace of life,

JOSEPH TANNER.

Cirencester, May 13th, 1863. (To Mr. A. Burton.)

TO ONE IN THE FURNACE OF AFFLICTION.

My dear Friend,— . . . I should indeed rejoice to hear that the Lord had granted you deliverance from this long affliction of soul and body. I am well assured the chastening rod laid on you is that of a covenant God and Father, and not an angry God. And although you may often be saying, through the prevailing of unbelief, fear, and sorrow, and the suggestions of the enemy, you shall “ not see Him, yet judgment is before

Him ; therefore trust thou in Him " (Job xxxv. 14). How different is your case from that of the world, who know Him not, and never had any desire after Him, or the knowledge of His name and ways. And how different from the case of the hypocrites in heart, who "heap up wrath ; they cry not when He bindeth them." In your long captivity you have had, I doubt not, many solemn fears that your spot is not the spot of His children, and that your judgment is passed over from your God ; that you shall die in the pit, and never see the light again. But "your life is hid with Christ in God ;" and when His purpose is accomplished in this fiery trial, you shall be removed "out of the strait into a broad place, where there is no straitness." For should your affliction be continued for the period of your natural life, you shall see His face with joy through a dear Redeemer. He giveth no account of His matters, wherefore some of His children are so much more tried than others. But may your heart be more and more graciously dealt with and instructed under His mighty hand, to the accepting of His correction and bending under His rod.

I have felt what Elihu said to Job, that in these deep places I have been shown my work, and my transgressions that "have exceeded" (Job xxxvi.): to own that God is just and upright in all His ways, and that the crookedness, perverseness, folly, and wickedness are in my heart. What a humbling sight have I had of this at times, and that, too, on a level with God's goodness and perfectness, and have had to confess, "I am as a beast before Thee." Sometimes, dear friend, He does bring me, I hope, to sincere repentance and self-loathing in His sight, and to hate that heart of mine, out of which proceedeth everything that defileth ; and to come hopeless of any cure or healing, saving in that precious blood which flowed from the dying Christ of God on Calvary, and which fountain is ever open, full, and free for guilty, filthy sinners. And oh ! the least touch of it brings a healing balm to the sin-sick soul, and makes the heart to break—that stony heart which only blood and pardon can dissolve. O for more conformity to the image of a suffering Saviour ! His life was one of sorrows, from the cradle to the cross, while He endured the contradiction of sinners against Himself, and "humbled Himself, and became obedient unto death, even the death of the cross."

O, may you be led into a blessed contemplation of Him by the power of the Holy Ghost, and have faith in exercise to see

your Surety bearing all your penalty and paying all your debt, that you may be free. How the least glimpse of Him will help us to bear and suffer the will of God, and bring peace into the conscience! I know you have experienced these things, and been favoured with precious communion with the Lord; and if for a season He tries your faith and grace, He will sustain you and uphold you by His own almighty hand. You shall yet praise Him, who is the health of your countenance and your God. The apostle exhorts us, for the strengthening of our faith in the conflict and in the race, to consider the great cloud of witnesses from the time of righteous, suffering Abel down to his own days, who all overcame by *faith*, and not by sight. For the "things seen" have ever been afflictive and contrary; but faith rises above contrarieties and reason, embraces a suffering Saviour, esteems His reproach, and endures the cross. Hart wrote truly,

" All contain'd in that red list
Were not murder'd martyrs."

And what need *we* have to pray for faith and patience that we may be strengthened to lay aside every weight, and the sin which doth so easily beset us, and run the race looking unto Jesus, &c. He won the victory for us, and will make us conquerors through Him.

Yours affectionately, but unworthily,
E. CRAMPTON.

Eastbourne, March 9th, 1886.

PEACE IN TRIBULATION.

DEAR FRIEND,—The year that is past has been to me an eventful one in many ways. It has been a year of much suffering, but the cup has been mingled with much mercy, which I desire to record to the praise and glory of a faithful, loving Lord. At the beginning of last year I was taken seriously ill, so that for a time my life was despaired of. My sufferings were painful indeed, but the love of God felt within was more than equal to my pain. I felt certain I was safe for eternity. I felt I was on the immovable Rock, Christ Jesus, in whom I had believed, and still did believe. My dear Saviour was so precious to my soul that I begged Him to come and take me to Himself. O the love, peace, and joy that flowed into my heart like a river that overflows its banks; and this sweet peace lasted many days. Many kind

friends visited me, and saw my sufferings and joy, and the peace of my soul. I concluded my end was near, and I longed for the same. The Lord fulfilled His word, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

After a few days I gained strength; and as my strength increased, my joy and peace declined, and gradually my comfort was gone, and like Samson shorn of his locks, I was of my peace. And now the enemy of my soul was permitted to cast me into the prison of doubt. He began in this way. "How happy you have been under your sufferings: how you longed and prayed to leave this world. But was it not that you might get away from suffering?" And he assailed me in that way that I could not answer him. But I begged of the Lord to show me if the peace was from Him. But when I called to Him, He gave me no answer for some weeks, and I could not find that cries or tears were heard, though I cried day and night unto Him. One morning I took the hymn-book to read, and opened at the 171st. I began to read, and my heart began to melt like wax, and a soft and humble feeling came that I had not felt for a long time; and when I came to the last verse I was so melted down with love to my returning Lord that tears of joy flowed freely.

"'Tis He who does your heaven prepare,
And Him you'll sing for ever there."

And I shall never forget how sweet were the words spoken to the disciples, and to my heart also, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." He was again most precious to my soul, and I could feelingly say what is written in the last verse of hymn 801,

"O my Jesus, Thou art mine."

Yours affectionately,

C. BARNES.

January 9th, 1906.

These two different states of men in this life, in Christ, or not in Christ, are the foundation of the two different states in the next life, in heaven, or in hell; though all in Christ are holy, and all out of Christ are unholy.—*Trail*.

THEREWITH CONTENT.

Dear Friends,— . . . I have had notice likewise to quit my house on Lady-day next, and have therefore a new habitation to seek ; so that I have plenty of work in my old age. But I bless God for breaking down the chapel, and I thank Him for turning me out of this house, and I bless Him for all the plagues and troubles and opposition we have met with in the new chapel ; for if we were of the world and of old Adam's family, and were the favourites of Satan, we should be sure of both wind and tide being at our backs, driving us on ; but as this is not the case, we must row hard to bring her to land, for Satan is sure to make the sea work and appear tempestuous against us ; for the offence of the cross and the benefits of the cross are of use to work jointly together. Every conflict makes me sick of the world, dead to it, and alive to the better and more enduring substance. God has not, and will not, put us off with a portion in this life. He has prepared a kingdom for us, and He will prepare us for that kingdom. Every cross stirs up evil corruptions and evil tempers, and these make us sick of self, and drive us from all confidence in the flesh ; and the more we know of self, the more evangelical we are. No man that knows his own heart can be an Arminian. W. H.

To Mr. Smith, Lakenheath.

October 26th, 1810.

CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM A SERMON BY THE LATE JOSEPH HATTON.

SAMSON, strong in the Lord.—JUDGES xv. 14—20.

IN speaking to you, my object is to show how the Word of God affects you in your life. God gives His people faith. Their enemies are strong, and beset them round ; but where they would get the advantage, God has raised up some means ready to defend His own. The faith He gives has His strength in it. It has God on its side ; and when the occasion arises, there it is ready. It is not the person acting independently, but God who acts by him. All those things that have been done by faith could not have been done by the human power of the doer ; so that God's children have marvelled at themselves afterwards, at what they have done, and felt they could not do the same again.

To believe the truth is not a proof of living faith. There is a faith from the light of truth which is not accompanied with life. Such a faith the devils have: they never disbelieve the truth nor God, never hesitate nor waver between truth and error. Satan knows well what is the truth. He is a liar, but never believes his own lies. A person may be convinced by the light of truth, by hearing it in the letter; but unless *God* tells it him, his faith is not the faith of God's elect. When God tells you the truth you believe it, and He is the Author of that faith.

How many acknowledge they are sinners in word, and yet can look their Maker in the face, and their fellow creatures, without shame! But if God tells you you are a sinner, you will be ashamed and blush before Him because of the iniquity of your heart; like him who could not so much as lift up his eyes to heaven. He was ashamed not because he was then committing sin—his conscience was never more tender—but because of his inward pollution. These sinners the Spirit of God has convinced of sin. He convinces them,

“None but Jesus
Can do helpless sinners good;”

that the blood of Jesus alone can cleanse, His righteousness alone can justify, His goodness alone bring them on step by step, and land them at last in eternal bliss. He lays low creature power. While they are there they are right before God. He gives them this faith; then tries it. Some opposition bears upon it. Perhaps the arm of self sets to work to help. How much great *I* has cost the people of God! It led Peter to curse and swear, to get out of those difficulties that great *I* had brought him into. Still, when the trial comes and the enemies of the Lord gather close around the soul, there is the faith that will be sufficient for them all—the faith that God had put there before.

Samson was an example of this. His enemies were the Lord's enemies, and he was raised up to defend the Lord's people. His faith God had put there ready. The enemies of the Lord shouted against him, but it was before they had him in their grip; too soon to shout. They could not have done a worse thing for themselves; it put the fire into Samson. If the enemies of the Lord's children would shout against them a little oftener, it would kindle a little more fire. Sometimes we are so placed we must fight or run. It is said Ephraim turned back in the day of battle. That is not an honourable thing to

do; yet there is repentance for turning the back upon God. Ephraim was brought again with weeping and supplication; it is weeping work to come back. "Lord, do anything with me Thou wilt. Here I am, Lord." Those who fight for God have God to fight for them.

The Philistines shouted against Samson, and the "Spirit of the Lord came mightily upon him." Ah! who knows how suddenly that may be done? The cords on his arms became as flax. Now was the crisis—should the enemies of the Lord triumph? "And he found a new jaw-bone of an ass . . . and slew a thousand men therewith." There was a great victory. After such a prodigy of faith, the victor marvels how it was done. But there, even where God is present, working by him, evil is present too. "When I would do good, evil is present with me." It rears its ugly head, and utters its loathsome voice: "With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." No doubt Samson thought he was some great one, to look at those heaps upon heaps of the slain. But it was God's doing, not his.

The Lord is a jealous God. If we could give Him the glory of all that is above sin and vanity in us, there would be much less falling out by the way. He says of His church, "But thou didst trust in thine own beauty. Thou didst take My silver and My gold, and deckedst thy lovers." That sounds like stealing. "My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them." Thou hast put it before thy idol, Self; or if thou hast not said, "*I have done it,*" thou hast given the glory to luck, chance, or fortune. "Therefore," says the Lord, "will I return and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool and My flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers." That seems the most cruel part. If it might be done in secret, that would be better; but it must be in the sight of her lovers, that have seen her praise. "I will make her bare before her lovers, and set her like a dry land, and slay her with thirst."

Something comes from God to bring Samson into a state of destitution greater than if those last enemies had had the victory. I know it is said of Samson that he had been fighting hard, and his thirst came from exhaustion. But it came from God as the first cause to him, because it brought death before him, and he

speaks as if he were astonished by it. And now he began to speak differently, and make confession. "Thou hast given this great deliverance into the hand of Thy servant; and now shall I die for thirst, and fall into the hand of the uncircumcised?" There was a fear of falling into his enemies' hands yet; and then they would be the victor. After many victories, it may seem to you that Satan will get the last victory; and whoever gets the last is the victor. This is God's way of trying the faith He has given, and of bringing the soul into destitution sensibly in itself. Samson's destitution was greater now than if he had fallen by his enemies, for that would have given him the death of a hero; no one would have spoken against him. He would still have been a mighty man if the thousand and first had killed him. But to be dying by thirst and taken by his enemies would make them shout again. "Shall I die for thirst, and fall into the hand of the uncircumcised?"

It would have been no good to him now if he had been told to believe. His faith would not have helped him. God did not tell him to believe and leave him to go on as he could. It was water he was dying for, and "God clave an hollow place that was in the jaw, and there came water thereout." When Elijah was travelling he was faint, and God did not tell him to believe and go on his way; He gave him meat. "Arise and eat; for the journey is too great for thee." And again, "Arise and eat." And he went in the strength of that meat forty days.

Samson had gained a great victory; and always after a mighty victory God discovers some weak part, your great weakness in yourself; then you will put your trust in nothing but in Him. When He has brought you there, He says, "I will restore all to you, but not by thy covenant." Your resolutions are all broken; you are destitute of help in self. But God will stick to His covenant that He will never leave you nor forsake you.

These are the people God has taken out of the world and formed for Himself, to give Him glory. What He will do in their salvation He knows Himself; but He will have the living to praise Him. There is no greater happiness to the creature than to be in the course to give Him glory. Not to do so is to rob God of that which He will not give to another. If He is drying up your right arm, darkening your right eye, your natural faith, hope, and love, He will do it Himself to a nicety. It was to undo Samson, not the victory, that the second trouble was sent, and God would not let the Philistines have a hand in

that. He will have the praise flowing freely from the hearts of His children; He will never force them. Then, if there is an inclination of the heart towards Him, a little softening, or a prayer, it must be ascribed to Him, because "in me, that is, in my flesh, dwelleth no good thing."

I know that, with all the knowledge I have of God and the power of His Spirit, if He were to leave me to myself, I should go into any trouble before me as if there were no God, and have no power to resist. Ask me if I have any confidence in the flesh: I say, "No, I have not." But if you say, "You feel pride or self-confidence rising." Yes; that is another thing. You cannot put confidence in it nevertheless, when it has gone through all these deaths, failings, and been so sharply handled. Directly the Lord withdraws, my heart is cold, and I cannot think a good thought. The Lord must put the strength into that arm. The foe is always stronger than yourself. Then the Spirit of the Lord comes in, and there is a cry raised; the eyes are turned to Him that is strong. Others perish in their troubles; they have not a God to cry to, whom they know and trust. These "cry unto the Lord in their trouble, and He saveth them out of their distresses." The Spirit of the Lord comes upon His own children at the right moment, and they would tread under foot that sin that is their enemy in abhorrence, in revenge, indignation, and fear, though it may have bound them fast for long.

At last they will crown Him, after many breaches in the way between Him and them as to who is to have the crown. Whatever He may do with them, resignation to His will will be perfect, and they will show forth His praise. "To Him be glory for ever." Nature never came there.

"FEAR NOT, THOU WORM JACOB."

ISA. xli. 14.

Like a wretched worm am I,
Prostrate in the dust;
Helpless still, with danger nigh,
Strength I cannot boast.

O what obstacles I find,
As I move along!
Worldly cares to vex the mind,
With corruptions strong.

To my own resources left,
 Ah! what should I do,
 When of wisdom so bereft,
 So defenceless too?

Did not God for such take care,
 Such in mercy save,
 Soon I must in dark despair
 Sink into my grave.

But the Lord upholds a worm,
 Casts a shield round me;
 By the strength of His right arm
 Leads to victory.

Nothing here can me befall
 But at His command;
 I would leave myself, my all,
 In His loving hand.

What though rugged is my way,
 Soon the scene shall change;
 I shall leave the "miry clay,"
 Realms of glory range.

This my hope at last, through grace,
 "Jesus, on me shine,
 Tell me that in righteousness
 I am ever Thine."

Croydon.

ALFRED SMITH.

Obituary.

On March 9th, 1906, CHARLES BARNES, aged 77, minister of the gospel at Beulah chapel, Paddington. He was a great sufferer for several years, but the Lord was with him in his distress, and supported him. He often preached in great pain of body. He was taken with a sudden relapse on Saturday evening, February 17th, and the doctor said he must go to the hospital. He was taken to St. Mary's Hospital at eleven o'clock at night, and went under a very serious operation on the following Wednesday. He was better for several days, and was in hope of recovery and filling the pulpit again. He said if the Lord

restored him he would praise Him more than ever. But in a few days he began to get weaker in body and mind, and it was evident to all that visited him that the Lord was about to take him home. He told me he wanted to be in the banqueting-house above. A few days before he was taken ill, he said to his wife he had a very peculiar feeling. She asked him what it was, and he said he was in a strait betwixt two, having a desire to depart and to be with Christ, which is far better, but for her sake and the church he hoped he might be spared a little longer. The last Sunday he preached he said,

"Nor did he wish the hours more slow,
To keep him from his God."

Most of the friends have noticed and said of late that they thought he was fast ripening for glory. We as a church shall miss him, but our loss is his eternal gain. May our end be like his.

T. ATTEWELL.

On August 12th, 1905, HENRY PUGH, of Sherstone, aged 84 years, minister of the gospel for nearly sixty years, including forty-nine years at Zion Chapel, Sherstone. He has left no account of his life, but we know he was deeply exercised when first convinced of his state and condition as a sinner before a holy God. He was attending the Independent chapel at the time, being about twenty years of age. One day in his distress he told the deacon of his trouble, and the reply this man gave him was, "You should not entertain such feelings;" so he obtained no comfort from him. There is no account of his deliverance. He has told his children how the Lord has appeared for him as a God of providence again and again in answer to prayer.

My father will be greatly missed by the cause at Sherstone and the neighbouring churches. There are those who have told us since his death how they have been blessed under his ministry. By God's goodness to him in providence he was able to give his services in the ministry freely.

For the last ten years my dear father suffered greatly with asthma and bronchitis. On Friday, the 11th of August, he had been asleep in his chair just before dinner, and when he awoke he said, "I have just been dreaming I have God's everlasting love." In the afternoon he was seized with a dreadful attack of coughing, which lasted two hours. From this time he gradually sank. He was repeating hymns continually from this time

until his death. The 4th, 118th, 469th, and others from Gadsby's selection were among those he quoted. As we his sorrowing children were watching him, my sister said, "Are you happy, father?" He replied, "Yes; I am on the Rock." After this he repeated "Rock of Ages," and shortly after sweetly fell asleep in Jesus.

F. PUGH.

WILLIAM COTTEE, of Heybridge, Essex, who passed away on October 16th, 1903. The following is taken from his own papers. After relating many narrow escapes of his life when young, he says,—

"I went on till I was 17, when convictions became more deep and lasting, and for three or four months I had no peace night nor day. For years I felt I wanted something I did not possess, was dissatisfied about going to church, and went to other places in search of truth but could not find what I wanted, and got worse and worse in my feelings. My sins were now a heavy burden to me. One day there was a heavy thunderstorm, and I feared the lightning would strike me dead. A day or two after, a sense of guilt and misery so entered my soul that I hardly knew how to do my work; but a friend came unexpectedly, and seeing me in trouble, put into my hand Daniel Herbert's hymns. They spoke the very feelings of my soul, and I used to read them at every opportunity. Some time after this, after losing three children, I was brought into deeper concern. One night I went to bed in great distress; the enemy of our souls seemed to be in the room. I fell upon my knees, sighed and cried, then got into bed. All on a sudden I heard a voice saying, 'Many are called, but few are chosen.' It came with such power and sweetness I felt just as if scales fell from my eyes. My load of sin and guilt was gone, and peace and joy flowed into my soul like a river. When I went out in the morning I blessed and praised the Lord; yea, I saw such a beauty in creation. This was on a Friday morning, and the next Lord's day I went to hear Mr. Maddock, and was blessed in hearing. When I reached home these words were brought with power to my mind: 'Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation.'

"I soon lost those sweet feelings, and sank into a low state of mind for some years until another trial came upon me. I lost a little girl four years old, after a few hours' illness. My path for the most part was one of tribulation; but hitherto hath the Lord

helped me. He blessed some portions of His Word to me, but I soon sank very low again."

In his later years, when unable to read through failing eyesight, he often said, "The Word is wonderful, more wonderful to me than ever;" and as he neared his end, "Come, Lord Jesus, come quickly." Three weeks before he died he was taken worse, and was much in prayer. We often heard him say, "Precious Jesus, precious Jesus—Jesus, I come." A friend called to see him on the Sabbath before he died, but he did not know him. Then all at once, with such power, he repeated Kent's beautiful lines:—

"How precious are Thy thoughts
Which o'er my bosom roll;
They swell beyond my faults,
And captivate my soul."

At another time he said,—

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

The last words I heard him say were, "Going home, going home!" and he passed away without a struggle, like a shock of corn fully ripe.

A. DYE.

MERCY PETERS, of Snodland, near Maidstone, on December 30th, 1905, aged 38.

Our dear friend was a sufferer from consumption for several years before her death, and during the last three or four months was confined to her bed. Previous to this she expressed a wish to see me, and then was sweetly enabled to tell me all the way the Lord had led her.

She lived until she was 20 years of age without the least concern about her soul. Then one night as she was entering her bedroom, these words were sent right into her heart, "The eyes of the Lord are in every place, beholding the evil and the good." She sat down, afraid to move, feeling that God's eye was upon her in anger. After a time she went to bed, but not to sleep, feeling if she went to sleep she would surely be in hell. All her sins from her childhood stood before her, and she began in her way to try and keep the law; but found,

"The more she strove against sin's power,
She sinn'd and stumbled but the more."

One night as she was reading her Bible, her eyes fell on these words, "Cursed is every one that continueth not in all things which are written in the book of the law to do them ;" and they dropped right into her heart, and seemed to seal her condemnation. She closed the book, and was afraid to open it again for months ; but could not shut the words out of her heart. They followed her night and day ; and the distress she was brought into on account of it so brought her down in body that the doctor feared she was going to have brain fever. After a time she was so far restored as to be able to attend to her duties ; but still she feared there was no hope for such a sinner. For a long time she dared not pray, having such a sense of the anger and justice of God that she felt afraid ever to ask for mercy, until a circumstance occurred which, she said, "made me feel He was such a pitiful and kind God." It was an answer to prayer in a temporal matter ; from which time she seemed enabled to beg for mercy for herself. She was kept on, hoping and fearing, sometimes helped a little, and then afraid she was deceived altogether.

But the never-to-be-forgotten time came for the Lord to pardon all her sins. On a certain Saturday she was in such deep distress about her state all the day that every spare moment she could get she kept falling down before the Lord, begging of Him to pardon all her sins. She felt she could not let Him go until He did. On the Sunday morning she heard me preach from, "Nevertheless I am continually with Thee ; Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory." Of this hearing she said, "I had such a sense of the Lord's love and mercy that my trouble and fears were all gone. As Mr. Boorman went on preaching, my heart kept going up to the Lord in love, gratitude, and praise. I felt I was washing His feet with my tears, and was as sure of going to heaven as if I were there." When she got home she kept falling down before the Lord in love and praise. She had the sweet enjoyment of this for some days, until one morning something occurred which vexed her, and she spoke hastily. Directly after, she found her comfort was gone, and was much distressed by the thought that if her blessing had been from the Lord, she would not have been left so soon to her own spirit. On the Tuesday following, before going to chapel, she prayed that it might be proved to her, if her hope was real. As Mr. Dickens began to speak, and to show what a good hope was, she felt it was all for her. He seemed to enter into her case

exactly, saying, "What comes from God goes back to Him; and if the Lord has blessed you with a sense of His love and mercy, your heart will go up to Him in love and praise." She said, "This seemed to put me back where I was after hearing Mr. B." To the end she often said, "If what I enjoyed on that Sunday was not from God, I have been mistaken all through."

One day she said, "The most solemn sermon I ever heard was one preached by Mr. Popham after Mr. King died. It seemed to take nearly all my religion away. I had scarcely anything left; but I did feel I so loved him, I wished I might be his door-mat." I shall now give a few extracts from her letters:—

"December 19th, 1904. I can feel sure for anyone else, but am so afraid for myself. When the Lord first raised me to a hope in His mercy, I could say from my heart,

"Not health, nor wealth, nor sounding fame,
Nor earth's deceitful empty name,
With all its pomp and all its glare,
Can with a precious Christ compare."

Never shall I forget the solemn sweetness of that feeling; and that is what I want to feel again in my heart. I can't live on what is past; I want fresh tokens of His love and favour. I have been encouraged since on one or two occasions; especially under a sermon of Mr. Ashdown's from, 'He raiseth up the poor out of the dust, and the beggar from the dunghill.' I could not help feeling I was one of those spiritual beggars. But O, I do want Him to come again and bless me, to show me a token of His special love; and then I can look anything in the face.

"February 22nd, 1905. I do know I have been made to cry for mercy. I do hope I can say I have heard that still small voice speaking peace to my troubled conscience. There is something that satisfies in real religion as in nothing else; and nothing else will matter, if there is found to be in us ever such a tiny nugget of pure gold; but I am so afraid that at last I shall be like the foolish virgins with no oil in their lamps.

"October 3rd, 1905. The Lord has supplied each need, and made me to feel most sweetly at times that

"My life's minutest circumstance
Is subject to His eye."

And what is still greater, has once or twice made me to feel that my name is recorded in the Lamb's book of life; that one day worthless, sinful I shall appear before Him clothed in His righteousness alone, there to join in singing that everlasting

song. What a mercy! what a favour that ever the Lord should look on me and say, 'Live!'

“ ‘ Never had I known His name,
Never felt the inward flame,
Had not love first touch'd my heart,
Given the painful, pleasant smart.' ”

I have felt His eye upon me in anger, and I have felt it upon me in love; and the latter makes me long for another touch, for nothing in the world can compare with it.

“ I seem to be going slowly down hill, and 'feel this mud-wall'd cottage shake;' and O how thankful I should be to be able to say just now that I 'long to see it fall.' I have been able to say so twice from my heart; but O! the nearer I get to death, the less religion I seem to have; and O how solemn if I should be found like the foolish virgins after all! This tries me so sometimes that my poor weak body trembles with fear lest it might be so; yet there are times in reading Mr. Philpot's sermons I feel sure I am in the footsteps of the flock. I do want another love-token. I want the Lord to come and

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

The Lord graciously supported her on the bed of languishing, and for the most part kept her mind stayed on Himself, and kept the enemy down; which she told me she felt was a great mercy. The last time I saw her alive, she told me that the Lord had blessed her soul a night or two previously, by the application of this precious verse,—

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

and with that she could look death in the face, and longed for the time to come for her to go.

On December 28th, 1905, she got rapidly worse, and could scarcely speak; but her friend heard her singing,—

“ To Him I speed my way, ” &c. ;

and at intervals she uttered many precious things. On the 29th she said,—

“ How sweet the name of Jesus sounds
In a believer's ear; ”

and after a pause,

and, "Nothing in my hand I bring ;"

"Then in a nobler, sweeter song
I'll sing Thy power to save."

After a time, "Home to glory! going home to glory! Give my love to all friends," naming several. Then, —

"Sweet to lie passive in His hands,
And know no will but His."

Soon after, a friend said, "Do you still feel the Lord near?" She answered, "O yes, O yes!" After a time she asked, "Do you think I am dying?" Being answered, "Yes," she said, "O, I am so glad. I do want to go. Come, Lord, come, and take me home." She remained quite conscious to the end, uttering many more precious things; and passed peacefully away on December 30th, to join the host of the redeemed in singing for ever, "Unto Him that loved us, and washed us from our sins in His own blood, be glory." A. BOORMAN.

How can it be that such as find no terror of conscience, and see not their just damnation in the law of God, which commandeth things impossible to man's nature and power; how can it be, I say, that such should find sweetness in the gospel of Christ? How can the benefit of Christ show itself to him that needeth it not? What needeth the whole man the physician? "The law," saith Paul, "was our schoolmaster unto Christ." But unto such as perceive and feel not the law, how is it a schoolmaster unto Christ? How have they learned which think the law not to be impossible for man to fulfil? . . . The law putteth man down, and leadeth him into hell's mouth. The law filleth man full of grief and heaviness, and, if succour come not from heaven, full of blasphemy even against God and His ordinances. . . . For he that feeleth the law working in his heart, can never be satisfied, but despair except the gospel and joyful tidings of Christ be brought unto him.—*John Bradford.*

You see the heart is made the subject of Christ's dwelling; it is not to dwell in the notion, in your brains. You have no more of Christ's dwelling than as your hearts are affected. This is express, 2 Cor. iii. 18: "We all, beholding with open face the glory of the Lord, are changed into the same image from glory to glory, by the Spirit of the Lord."—*Goodwin.*

DEATHS.

No charge is made for inserting the deaths of godly persons.

On February 9th, 1906, JAMES MERRETT, of Cross Roads, near Keighley, Yorkshire. Before his call by grace he attended the village church at Dauntsey, Wiltshire; but when he was convinced of sin and the certainty of the judgment, he could go there no longer, but found what he was seeking in the little Particular Baptist chapel in that village. In the providence of God he was led to go to the village of Haworth, in Yorkshire, and attended the Strict Baptist chapel there regularly till his death. He loved a free-grace gospel, and sometimes walked a long way to hear it. He never saw his way to be baptized, though he firmly believed in it. He was a man of few words, and retiring in his disposition; he was afflicted for many months before his death with a growth in his throat, which rendered it very difficult for him to speak. The Saturday before he died I went to see him, and questioned him regarding the state of his mind. He replied that he was trusting in the faithfulness of God, being confident that He that had begun the work would finish it. Not long before he died he repeated,—

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

He passed away in his sleep at the age of 69. He was greatly respected by those that knew him: he believed a man's religion should influence his life, and truly his did, as those that traded with him could testify.
E. M.

On March 21st, 1906, WILLIAM WEBB, aged 86, after much suffering, departed to be with Christ, whom he believed. The day before he died he said, “ He has given me a good hope through faith unto salvation.” He had been a member of our little cause at Zion Strict Baptist Chapel, Welton, for more than fifty years. Of late he was not able to get to God's house, his home being a mile and a half distant. He had great affliction, but I may truly say the Lord made him very patient. I saw him four days before he died, he was then in great pain; his breathing was very bad, it was grievous to see him. But as soon as he recovered a little, he said so firmly, “ I have a good Physician; He knows all about me; ” and spoke of Him as his good Shepherd, and said many things which made me feel it was well with him. Before I left I read the 10th chapter of John, in which he was greatly interested. One who was with him at the last said he was quite sensible, and was firmly settled on the Rock Jesus. The Lord doeth what seemeth Him good: how He is taking the old sheep home.

EDWIN MINOR.

REBECCA NEWMAN, member of the Strict Baptist church at Bolton, passed peacefully away on March 26th, in her 64th year. My dear wife was a poor, timid creature, but had no desire to recover, rather desiring the Lord to take her to His eternal glory.

GEORGE NEWMAN.

ANNIE FOX, aged 61 years, peacefully entered into rest, April 3rd, 1906; a member of Tabernacle chapel, Yeovil. She was privileged

when young to sit under the sound and searching ministry of the late Mr. Day; eternal things were laid upon her mind, and she became an earnest seeker after God. She was exercised for some years upon the subject of baptism; at length Jer. xlii. 11 and 12 was brought sweetly and powerfully into her heart, enabling her to go forward, and she was shortly after baptized by Mr. Varder. Our dear friend was a woman of a choice spirit, much tried, and at times sorely exercised by strong temptations. She had been in failing health for some time, but serious symptoms developed a month prior to her death. A few days before the end, this scripture came upon her mind with solemn weight, "Set thine house in order, for thou shalt die, and not live." The enemy was not permitted to harass her mind; all dread of death was removed, and she realised a falling into the hands of her covenant God. The day before her death, she quoted with evident feeling, John xiv. 2, "In my Father's house are many mansions;" and remarked, "I shall soon be there." Her last words were "Jesus is my King; praise Him, praise my King!"

E. LANGHAM.

EDWARD HAGGER PRESTON, minister, entered into rest April 25th, aged 65 years, after a short illness of nine days.

E. PRESTON.

NOTICES, &c.

RECEIVED.—The Gospel Magazine. Samuel Arnold, 74 Strand, W.C.; Grievances from Ireland. Imperial Protestant Federation, 36—38 Southampton St., W.C.; Day unto Day. By E. Littleton, Jun. Farncombe & Son, London, E.C.; Signs of the Times. J. E. Beebe & Co., Middleton, N.Y.

A GRIEVED ONE.—As it appears that your friend was not a party to the bets which were made respecting his faith in the Word of God, no remark as against him can be made on that point. Notwithstanding, it may not be unfair to him to ask, could such an ungodly thing have been done with reference to his faith if he had been walking in a Scriptural separation from the world?

That a child of God can deliberately say he does not believe that everything in the Bible is true is difficult to think except on the ground of his ignorance of what is meant by inspiration. Perhaps if you had asked your friend why he mentioned Matt. xii. 24; John viii. 48—52; and Job xv. 15, he would have replied, as to the first two passages, that they contain statements which are *not* true; that Matthew and John record the most blasphemous words that ever human lips were defiled by; and if such had been his reply it would have been a vindication of Christ's honour. But your friend ought also to have known that this form of expressing his belief in the perfection of the Lord was most reprehensible; because the Pharisees *did* lay such a vile charge against our adorable Lord. The Holy Ghost has recorded by the Evangelists a fact.

In Job xv. 15 there is in our judgment a blessed truth stated, viz., the infinite perfection of Jehovah; then by comparison the imperfection of the holiest of creatures, *as creatures*. For it is an essential of creatures (*as such*) to be changeable and liable to decay. Witness the fall of holy angels, whereby they became devils; of perfect man, whereby he became abominable. The immutability of any creature in any state is by divine decree. Goodwin regards the above passage as relating to elect angels, "those who kept their station in heaven; and yet all their holiness, you see, makes them not clean in His pure eyes. Thus Job iv. 17, 18." Caryl and Gill mention the same view. It is, then, true that God putteth no trust in His saints, or holy ones in their original state; that they are not clean, without the possibility of defection from the right rule, as they are creatures.

We hope your friend may be led to see his erroneous method of speaking, be sorry for it, and use godly caution for the future.

THE
GOSPEL STANDARD.

JULY, 1906.

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

THE THRONE OF GRACE.

FROM SERMONS BY ROBERT TRAILL, A.M. 1696.

(Continued from page 251.)

“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.

II. *How we should come to this throne of grace.* “Come boldly,” saith the Holy Ghost, by Paul’s pen.

The point I would speak to from it is this :

Doctrine : THAT THERE IS A BOLDNESS IN MEN’S APPROACHING TO THE THRONE OF GRACE THAT IS ALLOWED AND COMMANDED. The privilege is spoken of in Eph. iii. 12: “In whom” (our Lord Jesus Christ, as ver. 11) “we have boldness and access with confidence, by the faith of Him.” In Heb. x. 19, 22, the privilege is asserted of drawing near with full assurance of faith, and that to the holiest of all.

On this point I would show, i. What this boldness is that is allowed in approaching to the throne of grace. ii. What are the grounds of this boldness.

i. What is the boldness allowed in coming to the throne of grace? There is a boldness that is not allowed, and that I would warn you of.

1. There is a boldness of ignorance and irreverence. When men come into God’s presence, and neither know Him nor themselves, nor the matters they think they come about, such are fools that consider not that they do evil, nor remember that He is in heaven and they upon earth, Eccl. v. 1, 2. “God is greatly to be feared in the assembly of the saints; and to be had in reverence of all that are about Him,” Psa. lxxxix. 7. This boldness is forbidden, Psa. ii. 11.

2. There is a boldness of peremptoriness that is not allowed

to any man, not to a believer himself. People may and do often forget themselves; as we use to say, "Too much familiarity breeds contempt."

3. There is the boldness of presumption. Presumption is like faith in appearance, but in reality it is very unlike it. *Presumption works this way: the presumer may have the mercy in his eye, but he hath no promise in his eye.* Take heed to this. If there be strong desires after a mercy, and that mercy not pleaded for as in the promise, there is a spice of presumption in that pleading. The reason why believers ask such great things of God, is because God hath promised such great things to them, 2 Sam. vii. 27. Hence it is that presumption acts ordinarily in pleading with God not for the main, spiritual blessings, but for some outward mercy that their hearts may be too much set upon. It is about such that believers should watch against this presumptuous boldness. But if the pleading at the throne of grace be about salvation and spiritual blessings, the difference betwixt faith and presumption appears in this: presumption can never plead with God either in deep distress or in the view of sin; but it is the excellent property of faith that it can plead with God in both cases: "Iniquities prevail against me: as for our transgressions, Thou shalt purge them away," Psa. lxxv. 3. Spoken like a believer: "If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" Psa. cxxx. 3, 4. But can David stand? Yes, and he stands on this ground: "But there is forgiveness with Thee, that Thou mayest be feared." *There is just cause to suspect that there is presumption in that man's heart, when his boldness is only kept up when sin is out of sight and disappears.* A believer believes most humbly, and often most strongly, when his sinfulness and unworthiness are best seen: for true boldness of faith is not supported by any good or worth in us, but by what is in Christ. The boldness of faith cannot be entertained with regarding of iniquity in the heart, Psa. lxxvi. 18; 1 John iii. 20; yet it can, with the being and seeing of iniquity in both heart and life, Rom. vii. 24, 25; 1 Tim. i. 15. But of this further from the next head, of the boldness of faith. I now touch it only as it differs from the presumptuous boldness that is allowed to none. Again, faith can stand under that distress that breaks the back of presumption: "Though He slay me, yet will I trust in Him; but I will maintain mine own ways before Him. He also shall be my salvation: for an hypocrite shall not come before Him," Job xiii. 15, 16. "He hath taken away my

children all at once, my estate in one day; hath taken away my health, and made me miserable, to a proverb in all ages: although He should proceed, and slay me with His own hand, my slayer is my Saviour, my death shall be my salvation." Great words, and hard to be spoken in the day of heavy trial! God slaying Job, is Job's salvation. God slays, Job trusts, and maintains his confidence under the stroke. No hypocrite can do this; and many believers do but bungle at the doing of it. There is an extremity coming on every man, that will try and discover what mettle there is in his faith.

What then is the boldness allowed in coming to the throne of grace? It must not be an ignorant, peremptory, or presumptuous boldness. What must it then be?

Ans. It is only the boldness of faith, Eph. iii. 12; Heb. x. 19. The boldness of faith hath this in general in it, that it is grounded and built on somewhat without a man, and on nothing in him. It is grounded on Jesus Christ, as we shall hear further. It is a great mistake in Christians to think that they cannot come to the throne of grace with boldness because of the many infirmities in their hearts and in their addresses. Your complaint may be just and true; but the inference is not good. Do you never, in counting your infirmities, put in this great one amongst them in your confessions, the want of boldness of faith? For this boldness stands not in anything in us, and done by us. We must not come boldly because we can pray well and plead hard; we must not think to be heard in heaven either because of our much speaking or well speaking, Matt. vi. 7, as the pharisees did. The boldness of faith hath a higher and more noble and firm foundation, even Jesus Christ.

I shall conclude this discourse with these three acts of this allowed and commanded boldness of faith.

1. Believe firmly that the throne of grace is erected for poor, empty, sinful creatures, just such as you are. As Paul saith of the law, it "is not made for a righteous man, but for the lawless and disobedient," 1 Tim. i. 9, so may we say of the throne of grace: it is not made, framed, and revealed for the holy and happy, but for miserable creatures that want mercy, and sinful, helpless creatures that want grace. By what is dispensed here, we may know for whom and for what sort of folks it was designed and erected.

2. Believe firmly that coming to the throne of grace by you is allowed and commanded by the Lord. Say confidently, "While

I am coming to the throne of grace for mercy and grace, I am in the work that the Lord would have me to be in." Take in all discoveries you have made unto you, or that you can find out by searching, of the weakness and infirmities that are in your way of addressing it; own them humbly; but maintain this steadfastly, that though you cannot do *as* you would, as others do, or as you are bid, yet you are doing what you are bid. They are called who are "the poor, and the maimed, and the halt, and the blind," Luke xiv. 21. See a promise looking that way, Jer. xxxi. 8, 9. Now, may not the halt and maimed be confident that they are coming, when called, although they cannot go so fast and straight as others do? Every believer walks in the steps of the faith of Abraham, Rom. iv. 12, though not his pace.

3. Believe firmly that upon coming you shall speed. This is coming with the boldness of faith. We should not come with a "May be the Lord will be gracious." It is true that in some particulars not absolutely promised, nor simply needful to salvation, this *may be* is all we can have, or should seek. But in addressing for saving mercy and grace, people should come expecting success. It had been a cold word, if it had been said, "Let us come to the throne of grace; it may be we shall obtain mercy, and find grace." No; the apostle speaks in another dialect, "Let us come that we may obtain." Never doubt of obtaining, if you come.

How is it with you, Christians? You often come to this throne. What are the thoughts of your hearts as to the issue of your addresses? It may be you think it is well if you can reach so far as this, "It may be the Lord will receive and welcome me, and therefore I will try." Though there is often faith lurking under such doubtings, and though a *may be* should stir up men to come, yet this is far from the boldness of faith which glorifies this throne and Him that sitteth on it, and which is so becoming and profitable to all that approach it. See how an Old Testament saint speaks, "Oh that I knew where I might find Him! that I might come even to His seat!" that is, His throne. "I would order my cause before Him, and fill my mouth with arguments," Job xxiii. 3, 4. But cannot God easily stop this man's mouth, and bring arguments against Job that he could not answer? Yes, surely He can; but He will not: "Will He plead against me with His great power? No, but He would put strength in me." He whom I plead with will help me to plead and prevail. Few Christians know how much glory is given to

God by an enlarged heart, filled with believing expectations of good from Him; and how a heart thus enlarged by faith is fitted and disposed for receiving a large blessing. We easily conceive how sharp hunger and thirst, strong desires, deep sense of need, and mighty pleadings and importunity, do prepare the way for great receivings; but we little think how much force is in the bare-like argument of faith: "Preserve me, O God: for in Thee do I put my trust," Psa. xvi. 1. "Let Thy mercy, O Lord, be upon us, according as we hope in Thee," Psa. xxxiii. 22. "Be merciful unto me, O God, be merciful unto me; for my soul trusteth in Thee," Psa. lvii. 1. There is a mighty force in such pleadings of faith. "I know no help but in and with Thee; I expect it from Thee, and therefore beg it of Thee." Faith in a believer never rose so high but the Lord's gracious answer went higher, Eph. iii. 20. Look well to your faith, believers; raise it high, use it well, plead by it, and plead upon it. Blessed Jesus will never cast that soul into hell that cannot forbear to entertain in his heart an expectation of eternal life from Him, in the virtue of His precious blood, and on the warrant of His gracious promise. He that believeth on Him shall never be confounded. Never was any; neither shall you. It was a great word of faith, spoken by a dying man who had been converted in a singular way betwixt his condemnation and execution, of whom Mr. Fleming speaks in the "Fulfilling of the Scriptures:" his last words were these, spoken with a mighty shout, "Never man perished with his face towards sweet Christ Jesus."

Faith is a marvellous grace, both in its original, in its foundation, and in its actings and exercise. It is the meanest and lowest of all graces. Every grace brings somewhat considerable. Love brings a flaming heart, repentance brings a bleeding heart, obedience brings a working hand, patience brings a broad back for the smiter; but faith brings only an empty heart and hand to be filled with borrowed and gifted blessings. And yet faith is the highest and loftiest grace; it cannot rest till it be in at the heart and love of God in Christ. Faith, if I may so speak, can both be in heaven and hell at the same time. The believer looking on himself as in himself (the apostle's distinction, "ourselves as of ourselves," 2 Cor. iii. 5), judgeth himself to the pit of hell as his deserved lot; but when he looks on himself as in Christ, he sits high, Eph. ii. 5, 6, and makes bold to enter into the holiest of all, Heb. x. 19. How many contrary sentiments of himself doth a believer express! only saved from being contra-

dictions by this distinction that the Word reveals and faith improves: "I know that in me dwells no good thing," Rom. vii. 18. How! no good thing in a man full of the Holy Ghost! a man rich in the grace of Christ! a man that had laboured more abundantly than all the twelve apostles! 1 Cor. xv. 10. "Yea," saith he, "in me (that is, in my flesh) dwells no good thing." A believer as in himself, and a believer as in Christ, are in a manner two different, distinct, contrary persons. A believer as in Christ, is a new creature; as in himself, is an old man still; or rather, hath much of the old man in him. A Christian hath two different, opposite I's in him; as the apostle elegantly and deeply discourseth, Rom. vii. 19—25. This genius of faith is much to be heeded in its bold addresses to the throne of grace.

This boldness of faith in this court of grace acts in four ways.

1. In a free access at all times, and in all cases. It is a privilege allowed by the Lord to His people, and embraced and improved by their faith. There is no forbidden time in which we may not come. No such command as in that king's court, Esther iv. 11. Here it is proclaimed, "Trust in Him at all times," Psa. lxxii. 8. "Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," Phil. iv. 6. There cannot be a more large and comprehensive account of the matter of allowed addresses to the throne of grace than this. The apostle prescribes prayer as a cure of perplexing care. He hints that everything which is or may be the matter of care, may lawfully be made the matter of holy prayer. Turn your care into prayer, and the care will evaporate and vanish, and your cure will be felt. Blessed be the Lord, that hath made this good in the experience of many who have gone before Him with hearts filled and oppressed with many cares, and have returned light and free, and their countenances no more sad, as Hannah, 1 Sam. i. 18.

2. The boldness of faith acts in free speaking of all the mind to God. This the Greek word in the text particularly points at. Let us come with boldness, free speaking of all our mind; pouring out the heart to Him, Psa. lxxii. 8. "I poured out my complaint before Him: I showed before Him my trouble," Psa. cxlii. 2. The tongue is not to be tied at this throne; but all that is on the heart is to be told to Him. He knows it before we tell it, and better than we do; but it is His will that we should make all

our minds known to Him. A believer, the better case his faith is in, he is the more open and free in dealing with God.

It is recorded of a man that we should hardly have counted a believer, had not the Holy Ghost numbered him amongst them in Heb. xi. 32, that "he uttered all his words (or matters) before the Lord in Mizpeh," Judg. xi. 11. So Samuel did, "And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord," 1 Sam. viii. 21. It is a great favour that the Lord allows us so to do. This is not after the manner of men. It would be counted a troublesome impertinence to vent all our thoughts, and cares, and concerns to a creature; but we may do so to the Lord. When David refrained his speech, and kept silence, it went badly with him, Psalm xxxii. 3.

3. This boldness of faith acts and should act in familiarity with God. Believers should come to the throne of grace not as "strangers and foreigners, but as fellow-citizens with the saints, and of the household of God," Eph. ii. 19. Our Lord, in His directing us to pray, bids us begin with, "Our Father which art in heaven." The Spirit of adoption helps to cry, "Abba, Father," Rom. viii. 15; Gal. iv. 6. When faith speaks rightly this word, and fixeth on it, all other desires will sweetly follow. Abba and Amen uttered in faith are the might of prayer. Strangers know not what familiarity the Lord expresseth to His people, nor how much familiarity He allows them to use with Him. It was a great word of a great saint many years ago in this land, when dying in a bright shining of the Sun of Righteousness on his soul, "*Tell it to the people, preach it at my funeral, that God dealeth familiarly with men.*"

4. This boldness of faith acts in importunity at the throne of grace. This importunity is nothing but the stiffness and tenaciousness of faith. Faith sometimes (and then it is best) will neither be beat back by delays from God, nor by inward challenges; but when it hath got hold of God, it will keep its hold. Our Lord spoke several parables to direct and encourage to this importunity. Luke xviii. 1—8, that of the unjust judge and oppressed widow; and Luke xi. 5—8. We must understand parables warily. No importunity did ever, or can ever, prevail with God to do that for us, or give that to us, which He hath no mind to give. All He doth and gives is in love. Yet He puts His people on importunity in asking, as if He were unwilling to give; when indeed it is that they may be more fit to receive, and that He may give the more. Thus Christ tried the woman of Canaan, Matt. xv. 22—28.

So much for the first thing—What is the boldness of faith allowed and commanded in approaches to the throne of grace?

ii. What grounds are there for this boldness? There is need of great and solid ones to bear up this frame. And, blessed be God, we have such.

1. The *gracious discovery made to us of God in Christ*. This is, as it were, the essence of the throne of grace. The Father's name declared by the Son, John xvii. 25, 26. It is utterly impossible that there can be any lawful boldness in approaching unto God unless we know this name, and take up this discovery of God. Many professors busy their minds and heads with general notions and names of God; as that He is gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity;—all good names of God. But is He not just, and a hater of iniquity? holy, and of purer eyes than that He can behold it? But the main inquiry is little thought on—where shall we find the benefit of all the comfortable names of God, and escape the harm of His awful names? It is all in this blessed name, the God and “Father of our Lord Jesus Christ,” Eph. iii. 14. If you approach to God out of Christ, you run into a consuming fire. Here is the ground of the believer's boldness: the God he seeks and before whom he comes is revealed to us as Christ's Father, and ours in Him. “Go to My brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God,” John xx. 17. Blessed be the words and the Speaker of them; and happy is the believer of them. Faith cannot stand strong without the remembrance of them. “They are My brethren, for all their fainting and forsaking of Me; I count and call them such, though I am entered in part into My glory. Tell them whither I am going, and where they are henceforth to seek Me: and how to call on and worship the Father as Mine and theirs, and theirs because Mine.”

2. Another ground of boldness is the *mediation of Jesus Christ*. But this being the third thing in the text, I leave it to its proper place.

3. The *intercession of the Holy Ghost in His people* is a great ground of boldness. They have not only Christ making intercession for them at the right hand of God; but they have the Spirit Himself making intercession in them, Rom. viii. 26, 27— a special scripture, that I would remark five things from, relating to this purpose: (1.) Who is the assister of believers

in prayer? The Spirit Himself; as also He is called as to His witnessing, ver. 16. And the word points at the immediateness of His assistance. (2.) What is this assistance applied to? Our infirmities; infirmities in ourselves and in our prayers; as the apostle declares, "We know not what we should pray for as we ought." The communion of the Holy Ghost is only with believers, for He dwells in them only; and His communion with them is only with His own new creation in them; and because this, as in them, labours with infirmities, His care is about them also. (3.) The way of His helping is in the original hinted: He helpeth with us, or over against us, as a powerful assistant to the weak in bearing a heavy burden. "Whereunto I labour, striving according to His working, which worketh in me mightily," Col. i. 29. (4.) What is this assistance? Making "intercession for us," ver. 26, 27, and that according to the will of God. How can a believer but prevail who hath the blood of the High Priest speaking in heaven, Heb. xii. 24, and the Spirit of Christ crying in his heart on earth, Gal. iv. 6? The voice of the Spirit is the best thing in our prayer; it is that God hears and regards. (5.) But, lastly, how doth this assistance and intercession work in us? With groanings which cannot be uttered. What! only with groanings? We would think it should be that He assists with piercing cries that might reach heaven, with strong arguments that cannot but prevail, with mighty force and power that cannot be resisted. Is all this great preamble of the Spirit Himself helping our infirmities, and making intercession for us according to the will of God—is all this come to a poor unutterable groaning? How strange seems this to be? Yet how sweet is it! Some groanings are so small that they cannot be uttered; for the believer hardly feels them: some groans are so great that they cannot be expressed. "Even to-day is my complaint bitter: my stroke is heavier than my groaning," Job xxiii. 2. Sometimes the Spirit of grace and supplications is a Spirit of liberty and enlargement unto Christians in prayer, so that they can, by His help, pour out all their hearts to God, and plead strongly; sometimes He is a Spirit of groaning, working only sense of want and breathings after supply. There is more of the Spirit in a sensible groan than in many formal words of prayer. The Spirit is called the "Spirit of faith," 2 Cor. iv. 13, and the "Spirit of grace and supplications," Zech. xii. 10. Join both those names together: He is "the Spirit of faith in prayer, or the Spirit of prayer in

faith," Rom. viii. 15. The Spirit of grace belongs to the throne of grace; and His assistance doth give boldness to believers. The more you feel of His help, pray the more boldly.

(To be continued.)

AN ACCOUNT OF THE CHOICE EXPERIENCE
OF
MRS. ANNE BRINE.

PREFACE.

THE person whose experience is related in the following pages was the youngest of three daughters of Mr. John Moore, of Northampton, a minister of the Baptist denomination, of eminent light, considerable learning, and great abilities.*

Mrs. Anne in the bloom of life had very advantageous offers made to her respecting matrimony; such as must have prevented her coming into that station she did, if her mind had not been proof against the enticements of affluence, ease, and pleasure, and prepared for such a situation in life as she full well knew to be attended with great difficulties and discouragements. I shall always think myself much indebted to divine providence that it was so; and ever esteem it my honour that I was favoured with such a spouse, so long as she was permitted to enjoy breath. She was a person wise, humble, modest, tender, and of the strictest integrity. Her behaviour, throughout life, was an ornament to her profession.

A great part of this narrative was writ with her own hand, in the form wherein it is: and the other part of it is taken out of letters of her writing, which I have now by me.

She had very great light in the gospel, and a sweet spiritual savour of it all her days, which will evidently appear to the reader, I doubt not, in the following account of her experience.

The last sermon she heard was from these words: "Thou believest that there is one God, thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" This sermon she thought a searching one, and because she did not find so much of the fruits of divine faith in herself as she desired, was something discouraged.

* A sermon by him was inserted in the December "Gospel Standard," 1905.

Upon which, as her manner was, she attended to holy meditation and other religious duties, and received fresh satisfaction and comfort; and in that week discoursed with great freedom of spiritual things. On Saturday I had some conversation with her about some sublime truths of the gospel, through a particular occasion which it is needless to mention: she expressed her wonder that some professors embraced them not, for that they were very comfortable. On Tuesday following, which was the 6th of August, 1745, after two days' sharp pain, early in the morning without a sigh, without a groan, she stretched, and soared away.

That this account may be of use to souls, is the desire, reader,

Of thine to serve in the gospel,

JOHN BRINK.

HER CHOICE EXPERIENCE.

Perceiving that you are desirous to have an account of the dealings of God with my soul, and being willing to gratify you therein, I shall give you a few short hints thereof; though the badness of my memory, and the sense of things being too much worn off, will not admit me to give you a particular relation how I was carried on, step by step. When I was young, I was very much taken with the vanities and follies of youth. My greatest concern was that I was hindered by my parents of taking my full swing in that in which I so much delighted; for they would sometimes be talking to me about the state of my immortal soul, and asking what I thought would become of me, if I should die without an interest in Christ: but I, in a disregardful manner, used to turn my back upon them, and laugh at them; thinking myself as good as they, only I could not talk so finely about religious matters; for, thought I, I am not guilty of any very heinous sins; all that I desire is only to play and be merry, as most of my years are willing to do. What, thinks I, would they have me be mopish, and lay aside all pleasure thus soon? It will be time enough for me to betake myself to a melancholy life when I attain to their age; should I do it now, I shall be laughed at by all my companions. I heartily wished that my parents were like the parents of some of my play-fellows, that I might have the same liberty which they enjoyed. I accounted myself to be in a worse case than anybody, because I was deprived, in some measure, of the liberty I would have had. When I was at the meeting, my thoughts were wholly employed

about my vain delights and pleasures, instead of being attentive in hearing the Word of God preached. Sabbaths were very burdensome to me, and I did, as often as I could, make excuses to stay at home, under pretence of illness.

Thus I went on till I was near fifteen years of age, about which time it pleased God to awaken me, and bring me to consider what a state I was in. One night, being in my usual manner at play with my companions, and hearing them swear at a sad rate, and take the Lord's name in vain in almost every sentence they spoke, having met with something that vexed them, which provoked them, as they said, so to do; this I thought was not right in them, though I myself had much ado to keep from bad expressions; thinking I looked foolish amongst them, because I did not do as they did; but I was kept from it, though the temptation lay very hard upon me. This terrified me very much; not only for that I was so much put to it to keep from bad words myself, but to think that I should delight in such wicked company, contrary to the mind of my parents and certainly displeasing to God; against whom, thought I, I have sinned to a great degree. I went home that night with a sad and heavy heart, concluding that I should certainly be damned; and fully expected every night when I went to bed, for about a fortnight, that I should never awake any more in this world, but should be in everlasting punishment before daylight appeared.

I resolved to amend my life, and to pray to God for forgiveness of past sins. After this resolution was taken, my terror began to abate; and glad I was, thinking that God was pleased with me. But I soon began to break my resolutions; for no sooner was the terror I had felt a little over but I had a hankering mind to return to my former pleasures: and Satan set in with this temptation very strongly, that I was too young to mind religion, and that if I betook myself thereto, all pleasure would be at an end with me. And likewise these thoughts were suggested to my mind, that the Lord was merciful, and so if I did but repent and pray earnestly to Him to forgive my sins, when I should be past taking pleasure in those things in which most of my years delighted, I need not fear acceptance with Him.

After these thoughts, with many others which I cannot now remember, had passed through my mind, I came to this conclusion, to go amongst my old companions once more; and accordingly, when evening came, out I went to them. They seemed glad of my company, and told me they wondered at the

change they perceived in my countenance towards them, and that they were afraid they had done or said something displeasing to me, though they knew it not; but if it was so, they were very sorry, for they would not do any thing to anger me if they could help it. This speech of theirs knit my love to them, and made me resolve not to forsake them again, whatever came on it; but before the night was spent, I was again seized with sad terror of conscience, so that I could not be brisk amongst my companions.

I went home and betook myself to my former resolutions, not to offend God on this wise, and that I would read and pray, in order to merit His favour; for, thought I, I must not expect to find mercy any other way. With these promises I contented myself in a great measure, though I was not able to perform them; for no sooner the pleasant evenings drew my companions together but my mind was with them, and I allowed myself to go one night after another, thinking every time it should be the last; and I neglected reading and praying, with these thoughts—I will omit but this time, and go to my playfellows but once more. Thus I went on for some time, but could not take that pleasure in vanity and folly as formerly I did. At last it pleased the Lord to work such strong convictions in me as, I hope, ended in saving conversion.

One day these thoughts darted into my mind, that it was as likely I might die that day as live to another; and then what good would all my resolutions to reform do me, since I was never found in the practice of known duties? These thoughts set me all in a tremble, and I concluded myself to be in a miserable condition; for that I was deeply guilty of sins of omission and commission, and that, too, after I had been called to forsake them, and therefore they could no longer be termed sins of ignorance. So I began to conclude the day of grace was now past, for I did not hearken to God's voice when He called, and therefore He would now turn a deaf ear unto me. Then were my sins, as it were, set in order before me. Things that I had done in my childhood, which had been long forgotten by me, came fresh to my remembrance: upon which I thought that I was undone to eternity. At the same time I was made sensible of my incapacity to do any thing that is good. I saw there was a want of power as well as of will in me.

About this time my father preached from those words: "Nevertheless the foundation of God standeth sure, having this

seal, The Lord knoweth them that are His, and, Let every one that nameth the name of Christ, depart from iniquity." From these words he took occasion to talk of election, and of God's foreknowledge from eternity. Well, thought I, is it so, that the Lord did before this choice well know what rebels we should prove? Then I may be well assured that I shall be damned; for He would not fix His love unalterably upon so vile, so sinful a creature as I am. When my father came to speak from the latter part of the text, he spoke how it was the duty of believers to be pressing after holiness. This made me begin to think of working for life again, though I doubt not but my dear father made a distinction between working for life and from life; but so ignorant was I that I could not take it in aright. So I attempted to pray; and in so doing, found something of a secret hope that the Lord would pardon my sins, though they were very great, if I could but keep to this duty; but the Lord did not suffer me long to rest here. For that scripture came into my mind: "Not by works of righteousness which we have done; but according to His mercy He saved us." And these words followed: "Not of works, lest any man should boast." Now was I quite brought off from having any dependence upon my own doings, and was at once quite stript of all hopes: for I thought these words came only to convince me that my righteousness would avail me nothing in point of salvation: for it is not said, "According to His mercy He saved" *thee*, but "us," and therefore no encouragement to me. Thus I went on for some time in a distressed, disconsolate manner.

One day, as I was going about some business, that word fell upon my thoughts: "Thou art chosen of God, and precious." I was not for taking any notice of them. They ran in my mind very much all day; at last I began to wonder at the reason of their following me so much. I chosen of God, and precious! thought I, that can never be; the words do not belong to me, I dare not take comfort from them. However, I looked into a concordance, but could find none nearer than those in 1 Pet. i. 4. This concerned me very much, for now I thought it was plain that Satan was endeavouring to deceive me. I was in sad distress, and knew not what to do: look which way I would, I could see nothing but ruin and destruction before my eyes. Pray I durst not, that word ran so in my mind, "The prayer of the wicked is an abomination unto the Lord."

At length Satan began to come in again with this temptation,

that I was but young, and therefore need not be thoughtful about eternity; and that if I was elected I should be brought home at last, though I lived ever so carelessly the mean while; but if not, my thoughtfulness would never save me. But it pleased the Lord to give me to see that this was from the devil, because it did not lead to Christ, but to carelessness; and that scripture came with some power: "Seek ye the Lord while He may be found, call ye upon Him while He is near;" whereupon I desired that I might so seek Him as to find Him, so call that He might answer, so knock that He might open unto me: for I thought there was nothing in the world so desirable. That word was given in for my comfort: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

I was then helped to admire at the distinguishing, unparalleled, superabounding love of God. Oh! that He should come over all my sins and rebellions, and also manifest and discover it to me. Then I could cry out, "Why me, why me, indeed! Why should I, that am viler than the vilest sinner that lives, be thus favoured, thus honoured!" It is cause of wonder and astonishment! But, alas! this abode not long; I soon began to be under fears and questionings whether ever the Lord had been at work upon my soul or not, and whether the things I met with might not be only delusions.

At length Satan came in with his temptations and assaults upon me, and tempted me to question the being of a God and the truth of the Scriptures: many thoughts I was distressed and perplexed with which are not fit to be spoken, which brought me at last into such a frame that I knew not what to think of any persons or things. But one day as I was standing at the garret window, and looking out into the garden, I began to consider how the trees did grow: sure, thought I, it can be no natural power that produced them. Then those words came to my mind, "Lift up your eyes on high, and behold who hath created these things;" from which I was made to believe that there is a God. And these words followed: "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth?" Then was I strongly persuaded that there is an all-seeing, an all-knowing God, wonder-working God, who is infinite in power.

But now the thoughts and conceptions which I before had, were like arrows piercing me; for now I concluded that if

there was a God, I could have no hopes of ever finding any favour or mercy from Him; for I had sinned myself out of hopes, by questioning His being. Nay, I thought that I had committed the unpardonable sin, and therefore I could not be saved. In this distress I continued some hours, until it pleased the Lord to come in with these words: "Is My arm shortened at all, that I cannot save? Or have I no power to redeem?" which for the present a little supported me, for I was persuaded that His power is not limited, but that He could save the worst of sinners. But then I began to doubt of His willingness to save me.

I was by this trial made more sensible of the wickedness of my heart, and of the natural propensity that is in me to commit evil, than ever before I was. It was a means of discovering to me the sin and corruption that dwells within me. I then saw myself to be nothing but a mass of sin, and heap of uncleanness. I saw myself to be full of ignorance and darkness, which made me question the more whether there was anything of a work of grace upon me or no; for I thought, if I have grace, why do I not grow? I find myself very ignorant, and that is a sign that I have no grace.

I used often to wish that I had died in my infancy, and then I should not have committed so many and so heinous sins against my dear Lord; though I was sensible that if I had died when but one day old, and had not the application of Christ's righteousness, I had even then been miserable; for I was convinced of original sin before this time, from those words, "I was shapen in iniquity, and in sin did my mother conceive me"—though it was a strange doctrine to me at first; but after a strict inquiry, I found by the Scripture the first sin which caused the fall was pride and unbelief. It was pride, in that man aimed to be "as God, knowing good and evil;" and unbelief appeared in that he hearkened unto the voice of Satan, and did not obey God: and upon a little search, I found that these sins were very predominant in my nature; by which I found that I was tainted with original contamination. These words likewise were often in my thoughts, "Who can bring a clean thing out of an unclean? Not one." By these I was convinced of original sin, and was made to see that from thence all actual sins did flow.

But to return. After some time the Lord was pleased to break in with discoveries of love to my soul afresh, with these words, "As the Father hath loved Me, so have I loved you; continue

ye in My love." This was a sweet cordial indeed to my drooping spirits; and soon after these words were made very sweet to my soul: "As the bridegroom rejoiceth over his bride, so shall thy God rejoice over thee." Oh! how did I then admire the distinguishing grace of God, that was thus largely displayed and revealed to vile, sinful, and unworthy me. Then was my heart knit and united to the Lord Jesus; so that I could say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." I then counted all earthly things but as empty vanities in comparison with that comfort I had in the enjoyment of the presence of my dear Lord. Then could I freely commit myself, my all, into His hand, believing Him to be my Head, my Husband, my Saviour, my Redeemer, and my Advocate.

I was for some time wholly taken up in the contemplation of the divine perfections of Him "who is fairer than the children of men," and in adoring the love of the divine Persons in the glorious Trinity. I saw that the love of the Father was great in making choice of such a rebellious creature as He well knew I should prove. The love of the Son was no less in accepting of us at His Father's hand, freely, willingly, and voluntarily undertaking to satisfy divine justice, and to answer all the demands of the law. The love of the Spirit may be seen in discovering this so matchless and marvelous love and grace unto us.

Now I thought I could be content to be anything or nothing, so that God might be glorified in me. I was fearful of acting or speaking anything that was in the least contrary to the mind of my God. I then hated everything that looked like lightness, or was in the leastwise sinful; and was as much afraid of sinning—knowing it was offensive to the holy and pure nature of Deity—as of being damned for it; and desired as much to be holy here as happy hereafter.

Then sabbaths were a delight instead of burdens; for as soon as the sabbath was ended, I longed for the return of another. Then were God's ways "ways of pleasantness, and all His paths were paths of peace" unto me. These words were pleasant to me: "Thy Maker is thy 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." Many other sweet and precious promises were made very comfortable to my soul, which I need not mention here.

(To be continued.)

VIEWING THE CROSS.

Raise, raise thy wond'ring eye,
 O my astonish'd soul,
 See on the cross extended high
 Hangs Him that guides the pole.

The dear incarnate God
 In agonizing pain,
 Cover'd with His own vital blood,—
 View, view the purple stain.

The anguish He endured
 Archangels fail to tell,
 When He thy happiness secured,
 When He endured thy hell.

The whole of wrath divine
 This harmless victim felt;
 Justice and mercy strangely join,
 And Jesus' blood is spilt!

Sin He atoned for thus,
 And justice satisfied;
 He bore away the dreadful curse
 When He on Calvary died.

Love such as this before
 Was never, never known;
 Come, saints, those bleeding wounds explore,
 And His rich mercy own.

Sure, love like this demands
 My soul, my life, my all;
 My all now at surrender stands
 When Thou, dear Lord, shalt call.

But I can never pay
 The debt of love I owe;
 Yet when I give myself away,
 'Tis all that I can do.

HOUSE.

[The writer of these lines was the minister of the old Strict Baptist chapel, in Pump Pail, Croydon.]

What weights of bliss their happy shoulders load
 Whose strength lies treasured in a potent God.—*Erskine.*

CHRIST AT HIS TABLE.

“I am come into My garden, My sister, My spouse; I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk: eat, O friends; drink, yea, drink abundantly, O beloved.”—SONG v. 1.

THESE words of Christ are a gracious response to the invitation which His beloved spouse had sent to Him, as recorded in the last clause of the previous chapter: “Let my Beloved come into His garden, and eat His pleasant fruits.” To the living the presence of Christ is the chief concern, to get Him into the garden, to have intercourse with Him, to receive of His grace, hear His words, feel His power.

“Object of my first desire,
Jesus crucified for me.”

Alas, that carnality should ever so prevail as that other things should take His place!

We have in this verse His condescending response, “You want Me; you asked for Me; behold, I am come.” He may long delay; but He does come to those in whom His Spirit creates this petition, “Let Him come.” “As when the melting fire burneth, the fire causeth the waters to boil,” so His coming affects everything, warms the heart, turns the shadow of death into the morning, and calls every grace into exercise. What a powerful presence is that of the Lord of life and peace. How comfortably it enables one to walk in the midst of trouble: “Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff, they comfort me.”

It is not my intention to dwell on the words, “I have gathered My myrrh,” &c. I take it that all He says here sets forth the satisfaction He finds in the effects and fruits of His mighty work in the soul, and the movings of faith, love, and patience in tribulation that His people have, the buddings of hope, the desires after Him, their sighs and complaints and confessions of sin. He is the Prince who sitteth in the gate that looketh toward the east, and eats the bread of satisfaction before the Lord (Ezek. xlv. 1—3). Did He ever get any satisfaction from us individually? ever rejoice over our repenting souls? Were we ever made, like Peter, to repent? or like Saul, “Behold, he prayeth”? Has He had from us what He had from His disciples when they forsook father, ships and nets, or the receipt

of custom, and followed Him? Has He ever had from us the warm feeling,

“ ‘Here’s my heart, Lord, take and seal it,’

hold it in, it is ever flitting about; do take it, manage it, reign in it, over it; control every passion by Thy love and mercy”? Christ has more satisfaction in the graces of His people than in all the beauties of creation. “He shall see of the travail of His soul, and shall be satisfied.” What is it binds a church together in fellowship? Not church rules; not associating one with another. What then? The grace that makes them one, the love that binds them together, the blood of Jesus Christ that brings peace to their consciences, and His righteousness that makes them beautiful in God’s sight. These bind them into one, and they are “fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,” and make “increase of the body unto the edifying of itself in love” (Eph. iv. 16). O when faith, hope, and love flow out, and each seeks his brother’s good, then the Lord says, “ ‘A garden enclosed is My sister, My spouse; a spring shut up, a fountain sealed’—not for everyone’s use, but for Mine.” And the church replies, “Other lords beside Thee have had dominion over us, but by Thee only will we make mention of Thy name. They are dead.” Would we could always say, “*They are dead* ;” but we often have to say, “Other lords strive for the dominion.”

What we would notice particularly in this scripture is the kind invitation of the Lord Jesus Christ, “Eat, O friends.” It is a great and wonderful word of invitation; it sets a feast before us, and the great Provider of it. This feast is the flesh and blood of the Son of man. “Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you.” “For the bread of God is He which cometh down from heaven and giveth life unto the world,” “that a man may eat thereof, and not die.” It is His whole life and death on earth in the sinner’s place. Our Lord brings this provision with Him; and because He knows the shyness, backwardness, and guilty fears that bind His poor people, He says, “Eat, O friends.” Look at the kind appellation Christ uses, “O friends.” He said, “I have called you friends, for all things that I have heard of My Father I have made known unto you.” This great act of Christ—His dying—He opens to His friends. “I lay down My life, that I might take it again. No man taketh it from Me, but

I lay it down of Myself." It was a secret from eternity, and no eyes shall ever see what is in it but those of His friends. He laid it down, that they might live for ever. There is no drink for a thirsty soul but the blood of Jesus. The rock would not have given forth its water but for being smitten. Jesus would not have given us life but for being slain. To His friends He opens this mystery, that He "died the just for the unjust, that He might bring us to God." And they are His friends to whom He has revealed the virtue of His death, whether He has called them such or not in their experience. He was smitten and slain; He voluntarily gave up His life. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." He knows whose eyes are towards Him, for He has put them there. And now He comes to our hungry souls, and says, "Eat, O friends. I laid down My life for you; eat this flesh and drink this blood; it is eternal life. For I came down to be a Man and die in your place, and your whole life of sin was laid on Me. I redeemed you from the curse of the law; for I was made a curse for you." If He speaks thus to any, He is believed, and the soul says, "The voice of my Beloved, behold He cometh!" To eat and drink is to believe, and live thereby. And what a voice is this, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat. . . . Eat ye that which is good, and let your soul delight itself in fatness." This is what the Lord in His infinite condescension is pleased to say to His friends; and the faith that springs up by hearing His voice will abide; some further knowledge of Him will abide in the soul.

There is an issue to conviction and trouble in this world to the saints of the most High; and the issue is a kind revelation of Christ. A living man must eat: it is a habit of nature to eat and be satisfied. So there is a habit of hunger in a living soul. It is not an effort, but natural to the spiritual nature to hunger for Christ. How kind He is to say in answer, "O friends, here is My broken body, broken for your sins; My blood, which is drink indeed, for it removed the curse, 'Thou shalt die.' I am come into My garden to give you this; therefore eat, O friends." What is a promise? It is a word spoken that brings Christ to us, that we may eat of the bread of life. He that gets the word of Christ spoken to his heart with power gets this food, and faith perceives a suitability in it. It is well to listen to faith:

it speaks for Christ on the behalf of sinners. If we had to furnish the table we should starve eternally. O the kindness of Christ in providing it for us! We feel a sacred pleasure in dwelling on it. Never was a poor man in summer more conscious of refreshment by drinking water than a sinner is by receiving the atonement by faith. Faith in the infinite merit of the Lord Jesus in His life and death, is the soul's healing, the satisfaction of the mind, the cleansing of the conscience: it is that whereby the sinner is perfectly reconciled to God, and admitted to friendship and fellowship with Him. He wills that His saints shall take this refreshment and be satisfied, and will not be put off; and because there is so much backwardness and unbelief in them He adds, "Drink abundantly." This has a look at His infinite fulness, sufficient to meet every case. One may say, "O my vast wants! these great evils! how low I am lost, how depraved and sunk in sin!" Hear His words, "I AM COME—I knew thou wouldest deal very treacherously, and wast called a transgressor from the womb. I possess all thy case calls for. There is no scant supply of life, no shortness of mercy, not a little goodness, for all the fulness of the Godhead bodily dwells in Me—THEREFORE DRINK ABUNDANTLY." God's abundance is infinite. "Yea, many a time turned He His anger away," and forgave their iniquity. His "abundantly" is measured thus: "I say not unto thee, Until seven times, but until seventy times seven." Will He tell us to do more than He will do Himself? If He did not do this, what hope would there be for some of us? What offences we are guilty of, turnings aside, gaddings of spirit! yet He comes and says, "Drink abundantly." We drink by the spirit of faith drawn out into lively exercise on the word of Christ. Then the great, cold, iron bar of unbelief is taken from our hearts, which is the yoke on the jaws; we are enabled to come and eat of this great and marvellous feast that Wisdom has prepared, and it is eternal life to us.

He invites the poor, filleth the hungry with good things, and sends the rich empty away. If there was a condition put on this feast, there would be no hope of a crumb for a poor and needy soul. But the Lord does not impose any. No, no; He passeth all by—notwithstanding His spouse has kept Him out, and the drops of the night have filled His locks. He has a wonderful way of overcoming objections and putting them all aside. He knew what we should be, that we should deal very treacherously, and says,

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

We shall want this mercy as long as we live. We find things later on that we never thought of, and this amongst them, that we have a legal nature which takes advantage of our foul back-slidings, and makes us question whether He will come again. I know one who thought he was too base and bad for Christ to renew His kindness to him; but He has come again and again, with a kind look, notwithstanding all.

“'Tis a safe though deep compunction
 His repenting people feel,”

and that is pleasant to Him; but He puts aside all the legal objections that grow up with it. How wrong things grow up with right ones! Convictions need to be kept in their proper bounds: they are not given to keep the sinner from the feast. Christ says notwithstanding all, “Eat, O friends; drink, yea, drink abundantly, O beloved!” What awe this produces, what humility, what compliance of faith! “As when the melting fire burneth, the fire causeth the waters to boil,” so He causeth love to rise, hope to bud, and faith to act, and gets Himself a name above every name. “Is this the manner of man, O Lord God?” May He come and get honour to Himself in our poor hearts.

CHRIST REVEALED THE ONLY TRUE GROUND OF FAITH.

FIVE LETTERS TO A CLERGYMAN BY CHARLES RABY.

III.

My dear Thompson,—I neither wish to set you down, nor to make any further comments upon your principles; but you desired me to state mine, which I cannot do without overturning yours. My only wish is to tell you what God has taught me and I believe to accord with His Word, according to your desire; and I am willing then to let the subject rest. If you cannot believe what I say, or think it absurd, I cannot help that; it is not my province to control your thoughts, but only to mind that I can stand my own ground in the day of trial. I know, too, that to talk of my own experience is no argument with you; but I myself can depend upon it, and therefore upon that

ground I exhort you, as a faithful friend, to pray to God for direction, and then examine the verdict of your own conscience; for I do believe from my heart that no man can have solid peace who stands upon the basis you are resting upon. I never had, and am persuaded never should have had if God had left me there; yet I was as confident as you, and thought I had both Christ and appropriating faith.

The point at issue between us is this: you think a man under the ordinary influence of the Spirit can take hold of God's promise, apply it to himself, and lean wholly upon Him. I think no man under the ordinary influence of the Spirit can do any such thing till the Holy Ghost does it for him; and when the Holy Ghost does all this for him, he will know it, feel it, be sensible of it, and rejoice in it; or the Spirit's witness and testimony mean nothing. The Holy Ghost is a Person, and as such He is to testify of Christ to me, and convince me of righteousness. How can one person testify anything to another, and the other not know when or how he received his testimony? This is absurd, if you will.

This testimony is to be attended with a *powerful application of the Word*: "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. i. 4, 5);—*with the knowledge of the remission of sins*: "To give knowledge of salvation unto His people by the remission of their sins" (Lu. i. 77);—*with pardon*: "In those days, and at that time, saith the Lord, 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. l. 20);—*with peace*: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1);—*with joy*: "We also joy in God, through our Lord Jesus Christ" (Rom. v. 11);—*with justification and adoption*: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it" (Rev. ii. 17); "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 6);—*with sealing unto redemption*: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise" (Ep. i. 13); "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv.

80);—*with knowledge of union with Christ*: “At that day ye shall know that I am in My Father, and ye in Me, and I in you” (Jno. xiv. 20):—*with deliverance from the fear of death*: “And deliver them who through fear of death were all their lifetime subject to bondage” (Heb. ii. 15).

Now, I believe the Holy Ghost does all this for a man when He reveals, applies, or manifests Christ to him. I believe a man, though enlightened, can as soon climb up to heaven as do this for himself; and I believe no man for whom it is done will be unable to give some account how and in what way the Holy Ghost has done it for him.

There are two degrees of faith—faith and appropriating faith. A weak believer possesses the first: he sees his need of Christ, but can't take hold of Him. He prays for the manifestation of Him. The Holy Ghost reveals Him through the Word, and then he has appropriating faith, and not till then. See Hopeful's relation to Christian in “Pilgrim's Progress.” How he obtained a revelation of Christ in answer to prayer; and soon after, by way of silencing Ignorance's false confidence, John Bunyan makes Hopeful tell Christian to ask him “if ever he had Christ revealed to him from heaven.” But our modern evangelists have discovered that this is all nonsense. You say that it is another foundation. That is, for a man to lay claim to Christ who is destitute of the Holy Ghost's application of Him is right; but for one to claim Him in whose heart the Holy Ghost has revealed Him is wrong: which latter is the very ground on which Paul preached Him: “To reveal His Son in me, that I might preach Him among the heathen” (Gal. i. 16). Paul thought this so good a ground that he did not stop to ask the apostles' advice, but went and preached on the strength of it; and any one possessing the same ground will feel it unnecessary to confer with flesh and blood, or even with your 1,000 churches, any more than Paul did with the churches then; who soon withstood one to the face who acted in opposition to what God had taught him (Gal. ii. 11). The Word is a ground of faith in the abstract, but no ground *to me* till it is applied by the Holy Ghost, and no ground of appropriating faith till the Holy Ghost has applied Christ in and through the Word.

A person may have many manifestations of Christ to a certain degree before the Holy Ghost fully applies Him, and he receives his pardon. Some do not receive it till on their death-bed (see

2 Cor. iv. 6). I ask, how can anyone have the light of the knowledge of the glory of God in the face of Christ without Christ being revealed? If you differ from Cennick, I agree with him, and Hart, and Whitefield, and many other eminent saints; because I see they all had this experience, which accords with my own, and, as I think, with the Bible.

With respect to what passed between us on this subject some time back, because I asserted the necessity of assurance, you accused me of excluding weak believers, which I then denied; but I passed over my full meaning, intending afterwards to resume the subject. I believe the prayers of weak believers who admit these truths and feel their need of the Spirit's application of them, will in due time be answered; and think favourably of them, and would encourage all such to the utmost, if they act consistently. But those who, without being able to give any satisfactory account that they have experienced these things, lay claim nevertheless to Christ, while they do so, I think they deceive themselves, and if they are taught of God will be brought to relinquish such error, and to seek for the Holy Ghost's testimony; which will then be given them in God's time. As to a man's not being able to rely on such testimony, if it *is* the Holy Ghost's testimony a man who has received it cannot but rely upon it, because the Holy Ghost will surely give faith where He means to do so, to honour and abide by His own testimony.

Whether *it is so* is the point in hand, which I most positively assert that it is, if the expressions of Scripture on this head are to be taken according to common sense. And questions of this sort are not to be determined by churches, but by God's Word.

Your affectionate and faithful friend,
CHARLES RABY.

Grantham, May 15, 1813.

HEALING BEAMS FROM THE SUN OF RIGHTEOUSNESS.

DEAR —, It has been and is a time of great trial and anxiety to us all. I think to me it has been perhaps the darkest time of all these weary years. I was most terribly rebellious at dear F.'s illness, feeling that I would far rather have remained ill myself.

Then when the decision came that I must give up my dear little home just as I was getting well enough to enjoy it, my heart was full of bitterness both against men and, far, far worse, against God. And then the set time came, and the Sun of Righteousness arose "with healing in His wings." Such wonderful, blessed, gracious healing as I had never even dreamed of! Oh! how good He is! how gracious, how merciful! He has brought me by a strange way; so strange I could never tell anyone. He has left me in a great measure to myself, to discover much of the awful depravity of my own heart. How often have I thought of that text, "Ephraim is joined to idols; let him alone," and, "The backslider in heart shall be filled with his own ways." Then one day that blessed promise in Hosea xiv. 8 seemed to come home with power; especially the words, "From Me is thy fruit found;" and I think I told you how continually Mal. iv. 2 was in my mind.

My darkness has been so great that at one time I could not pray; but generally God graciously kept me pleading His promises. But at times, like Jeremiah, I have been almost tempted to say to Him, "Wilt Thou be altogether unto me as a liar, and as waters that fail?" And yet now I can thank Him for this delay in answering, because I trust it may strengthen my faith in the future. To the Syrophenician woman He answered no word at first, but the delay was not denial. May this thought help you to continue to wait at His footstool; and as surely as He gives you grace to do this, the answer will come in His own time and in His own way. You know all this so much better than I can tell you, being so much better instructed in the way than I. I grieve to think that I may with my carnal reasonings sometimes have been a hindrance to you; but since God is so good that He overrules all for His own glory and the good of His children, perhaps it may have helped you to examine more your foundation. I have been often asking how a God of love could permit such sin and suffering; but He has covered my transgressions, and taught me to *know* that He is love; and this is indeed "the peace of God that passeth all understanding." Truly justice is His *strange* work, He delighteth in mercy. Tell dear G. I have often thought of her wish that my room might be a "little Bethel," and have sometimes thought it seemed more like a hell—so tempted have I been, so amazed at the awful corruptions within. But it has been truly a Bethel since May 14th, and, whether I go or stay, will ever be a place of sacred

memory. The little hymnbook (Gadsby's) and sermons (Philpot's) are so precious now. Every sermon seems to have some blessed word just suited to my case, some confirming of this gracious work in my heart. I feel it must be indeed the work of the blessed Spirit of God, because it is pure and holy; and yet I feel every moment that "in me, (that is, in my flesh,) dwelleth no good thing," and if He leave me one moment to myself, I might fall to almost any depth of sin. But He is so good, so gracious, He will not leave me to perish; though He may again leave me to myself in my own feelings, for His own wise purposes. But if it be His will, I trust not, for it is indeed an awful experience.

F.

CRUMBS FROM THE MASTER'S TABLE.

GATHERED FROM MANTON'S "LIFE OF FAITH."

"And the life which I now live in the flesh, I live by the faith of the Son of God."—GAL. ii. 20.

Many things might be observed—

They that are crucified with Christ nevertheless live. They that partake with Christ in one act partake with Him in all; if they are mortified with Christ, they are also quickened by Him. . . . The spiritual life is a principle that enableth us to live unto God, to act and move towards God as our last and utmost end, to serve His glory as our great scope, and enjoy His favour as our chief good.

Doct. Those only live spiritually that live by faith; or, the great means on our part whereby we receive the influences of the spiritual life is faith in Christ. . . .

First, What is this faith by which the just shall live? Faith is a grace by which we believe God's Word in the general, and in a special manner do receive Christ, and rest upon Him for grace here and glory hereafter. This may serve for a short definition or description of faith. . . .

Secondly, How and why we are said to live by it. Distinct graces have their distinct offices: in Scripture speech we are said to live by faith, but to work by love; there must be life before operation. Now we are said to live by faith—

1. Because it is the grace that doth unite us to Christ. Other graces make us like Christ, but this maketh us one with Christ principally and primarily. For the understanding of this reason, you must know that the author and fountain of the spiritual life

is Christ. He is called "the Prince of life," Acts iii. 15. Christ liveth in a believer, and a believer liveth in Christ. . . . Before we can have anything from Christ, we must first have Christ Himself: 1 John v. 12, "He that hath the Son hath life." Now we have Christ when we are strictly united to Him as members to the head, from whence they receive sense and motion: Col. ii. 19, "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God;" as the root to the branches from whence they receive sap and influence: John xv. 5, "I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." Christ is the principle of life and motion, as united to us by the Spirit on His part. But what is the bond on our parts but faith? Eph. iii. 17, "That Christ may dwell in our hearts by faith." . . . 1 John iv. 13, "Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit." Whereby He uniteth them to Himself, and quickeneth them, and worketh the grace of faith in them; as bees first make their cells, and then dwell in them. And when faith is so wrought, we do thereby lay hold upon Christ, and receive daily supplies from Him, and make use of Him as a fountain of life and grace upon all occasions. This uniteth us to Him, and keepeth Him with us, and us with Him, so that He never withdraweth that influence which is necessary to the being and life of grace. The habit of faith in our heart is the pledge of His presence; and as it is exercised daily, it draweth from Him strength and comfort, to support us in all conditions, and to excite and enable us in every duty.

2. Because all other graces are marshalled and ranked under the conduct of faith. As the stars in their order fought against Sisera, so all graces are brought up in their order and season. There are several divine qualities that have their office and use in the spiritual life; but all are regulated and quickened by faith; and therefore the whole honour is devolved upon this grace: 2 Peter i. 5—7, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity." Saving faith which taketh hold of Christ for pardon and strength, and daily flieth to Him for both, *that* is the root which must be cherished, increased, and kept in exercise by all that would thrive in any

other grace, and be fit for any duty. That is the first stone in the spiritual building, to which all the rest are added. Without faith virtue would languish, our command over our passions be weak, and the back of patience quite broken, and our care of the knowledge of divine things very small. It is faith acting upon Christ and heaven and the hopes of a better life, that sets all the wheels at work in the soul; temperance, in moderating sensual delights; patience, in bearing the miseries of the present life: Heb. xi. 2, "For by it the elders obtained a good report." In every verse it is said, "By faith," "by faith." Some of the effects there spoken of do directly and more formally belong to other graces; but though the private soldiers do worthily in the high places of the field, yet we say the general wins the day: the honour of the victory is put upon him because it was achieved under his conduct. So it is here; all graces have their use in the holy life. Love worketh, hope waiteth, patience endureth, zeal quickeneth to own God's truth and cause, obedience urgeth to duty; but faith, remembering us of our obligations to Christ, and presenting the hopes of a better life, bath the greatest stroke in all these things. Faith "worketh by love," Gal. v. 6; faith feedeth hope, Heb. xi. 1, "Faith is the substance of things hoped for;" faith teacheth patience to wait and submit to God's will for the present; it is but a little time: Heb. x. 38, "Now the just shall live by faith; but if any man draw back, My soul shall have no pleasure in him." So that faith is like a silken string that runs through a chain of pearl; or rather, like the spirits that run with the blood through all the veins. If love constraineth, it is faith working by love; if hope be exercised, it is faith that showeth it the riches of the glory of the world to come; if patience be contented to tarry God's leisure, it is because faith assureth us of the blessing to come.

3. Because whatever is ascribed to faith redoundeth to the honour of Christ. The worth lieth in the object, as the ivy receiveth strength from the oak about which it windeth. Faith doth all, not from any intrinsic worth and force in itself; but all its power is in dependence upon Christ. We are said to live by faith, as we are said to be fed by the hand; it is the instrument. It is very notable what the apostle saith of the miraculous work of faith: James v. 15, "And the prayer of faith shall save the sick, and the Lord shall raise him up." Faith is said to do it, because the Lord doeth it; and faith setteth His power a-work. The like concurrence and use of faith there is in other

gracious works: 1 John v. 4, 5, "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Christ hath and will overcome the world; therefore faith that apprehendeth this, and encourageth us by it, is said to do it. Christ is the fountain, and faith the pipe and conveyance; it is the grace that bringeth most honour to Him.

4. Because faith removeth obstructions, and openeth the passages of grace, that it may run more freely. Expectation is the opening of the soul: Ps. lxxxi. 10, "Open thy mouth wide, and I will fill it." He hath power and readiness to give us abundance of all things, if we could come and depend upon Him for it. It is the narrowness of our faith which hindereth our felicity; we are not straitened in God, but in ourselves. . . .

Thirdly, The observations concerning this life. . . .

Obs. 3. We never live comfortably till we live by faith. While we are guided by sense, we are tossed to and fro, according to the variety of accidents in the world; but a believer in the greatest straits doth not only make a poor and sorry shift to live, but hath a comfortable means of subsistence: Hab. ii. 4, "The just shall live by his faith." For whilst he dwelleth under the shadow of imputed righteousness, to cover all his defects and sins, and to hide him from death and wrath, and can draw virtue from Christ to enable him to do every good word and work, and hath the power of God to make use of for his inward and outward support, and the hopes of glory to comfort him when this life is ended, what should hinder his rejoicing even in the hardest dispensations? . . . Heb. x. 38, "Now the just shall live by faith;" that is, in the hardest trials, when they suffer the spoiling of their goods, and look for loss of life every day. By life we are to understand a happy and a comfortable life. We are enabled to hold on cheerfully and comfortably in a holy course, notwithstanding troubles.

4. That the life of faith is glory begun. First we live by faith, and then by sight, 2 Cor. v. 7. Faith now serveth instead of sight and fruition: Heb. xi. 1, "Faith is the substance of things hoped for, the evidence of things not seen." Though it doth not affect us to the same degree that the life of glory or the beatifical vision will, yet somewhat answerably it doth. The life of glory is inconsistent with any misery; but the life of faith maketh us to rest as quietly upon God and His gracious promise as if there were no misery, where it hath any efficacy and vigour; so as no

allurements or terrors can turn us aside, but we follow our Lord in all conditions with delight and cheerfulness. The expectation cannot affect us as the enjoyment, but in some measure it doth: Rom. v. 2, 3, We "rejoice in hope of the glory of God; and not only so, but we glory in tribulation also." We are contemptible in the world, but we hope for a glorious estate, and so can forego those transitory contentments which worldlings so much magnify. This quieteth and comforteth God's children in the meanest condition. . . .

Look for the effects of it. If you have such a life begun in you as the life of faith, then you will have—

1. Spiritual senses, taste, and feeling: 1 Peter ii. 3, "If so be ye have tasted that the Lord is gracious;" and Ps. cxix. 103, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" You will relish spiritual things, which to others have no savour; then promises begin to be savoury and to rejoice the heart, when others are no more moved with them than with common histories. You will then be sensible of good and evil suitable to that life you have; more sensible of sin than any affliction: Rom. vii. 24, "Oh, wretched man that I am! who shall deliver me from the body of this death?" More sensible of God's hiding His face. It was as a sword in David's bones, Ps. xlii. 10. More sensible of providence: Jer. v. 3, "Thou hast stricken them, but they have not grieved."

2. Spiritual affections, being dead to sin and the world, and alive to God: 1 Cor. ii. 12, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God;" desiring to be with Christ, Phil. i. 23; and having a heart set on things above, Col. iii. 1.

3. You have spiritual strength: Eph. ii. 10, "We are His workmanship, created in Christ Jesus to good works, which God hath before ordained that we should walk in them;" and Phil. iv. 13, "I can do all things through Christ that strengtheneth me."

To have Christ dying, and Christ rising, and Christ ascending, and not only so, but Christ Himself. Brethren, the intercourse between this indweller and our souls is between persons, those that dwell in the same house, the familiarity is between persons; therefore our eyes are to Him. "To you He is precious," saith He; John xiv, "I will manifest Myself to him."—*Goodwin*.

PERSEVERANCE.

Rejoice, believer, in the Lord,
 Who makes your cause His own ;
 The hope that's built upon His Word
 Can ne'er be overthrown.

Though many foes beset your road,
 And feeble is your arm,
 Your life is hid with Christ in God,
 Beyond the reach of harm.

Weak as you are, you shall not faint,
 Or fainting, shall not die ;
 Jesus, the strength of every saint,
 Will aid you from on high.

Though sometimes unperceived by sense,
 Faith sees Him always near,
 A guide, a glory, a defence—
 Then what have you to fear ?

As surely as He overcame,
 And triumph'd once for you,
 So surely you that love His Name
 Shall triumph in Him too.

NEWTON.

REVIEWS.

CHAPTERS ON THE HIGHER CRITICISM VERSUS EGYPTOLOGY AND
 ARCHAEOLOGY. By Francis J. Kirby. Price, 1s. 6d.; by post,
 1s. 9d. London: Farncombe & Son, 30 Imperial Buildings,
 Ludgate Circus, E.C.

"Ye are My witnesses, saith the Lord." One thing every child of God is a witness to, is the voice of TRUTH and grace that sounds through the Scriptures. Whoever hears it lives; and it is this communion with God in Christ in the sacred Scriptures that makes them stand alone and not be reckoned with any other writings in the world. It is on this account, too, that Satan ever directs his attacks against them, to overthrow them. The God who cannot lie first inspired them, still speaks by and in them, makes them awful in power and authority, and opens to His children those rich stores and mines of truth which He has

laid up therein. In Scripture alone is truth to be had pure, infallible, and opening up that knowledge that man can obtain in no other way; that concerns his creation and Creator, his sin and Judge or Saviour, the relations between them, and his future life in the world to come. Naturally, men will search after truth in any place but there, throughout the whole creation. They will ascend into the heavens, dig deep into the earth, but not into the mines of Scripture. They watch the laws of motion and the heavenly bodies, but see not the Sun of the universe—the Sun of Righteousness. And while He is not seen, the light that is in them is but darkness, and they are children of the night, whom that day will overtake as a thief. “To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them” (Isa. viii. 20).

Many of the learned in our day have stolen away the Scriptures, and done more to destroy them than ever avowed infidels could do, such as Voltaire and Tom Paine. Their great sin is in laying aside the Scriptures as an authority, and turning to nature *alone* for instruction; thus turning their backs upon divine revelation, while they profess to search after truth. And in many cases it is seen that as they do “not like to retain God in their knowledge,” He gives them up “to a reprobate mind,” like those of old, Rom. i. 28; for many of them are left to fall into dreadful errors and blasphemies. It is these things we condemn, not their discoveries in nature. To the latter we say nothing. For how can those who have not given careful study to a subject pass judgment on the conclusions of those who have, as if they must be contrary to Scripture, without special light from the Holy Spirit, the only Interpreter of it?

We do not believe that, as a body, men of science, geologists or naturalists, wish to deceive themselves or others. Their first aim is not to assail or disprove the Scriptures, but to discover truth concerning the natural creation. And from an authentic source we understand that the best and latest views in geology are those which accord with Scripture; and there are books written to show that modern science does not conflict with it, but remarkably confirms it. It is a fact that the order of the creation of living creatures in Genesis is the same as that found to have existed by a geological investigation of the rocks. The descriptions in Genesis are evidently those of the same events as are recorded in scientific text-books; and one point is worthy of note here. It appears that these authors so far cannot account to

their general satisfaction for the laws and facts of the creation without involving the need of a power beyond them. Some leave the origin of the creation yet to be accounted for; some go so far as to own there must be an eternal, infinite Power; while others are professed believers in Christ and His Word. In this the schoolmen are constrained to confirm the words of Scripture, that the "invisible things" of God "from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead;" although some glorify "Him not as God" (Rom. i. 20—22).*

Wherever alleged discoveries lead to views opposed to that unerring rule, the true believer knows they must in the end be disproved; that "every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (2 Cor. iii. 13). In numerous instances of late the views of Bible critics, called Higher Critics, have been confounded; and it is of these instances the little book before us treats. Its object is to show that much that has hitherto been directly pointed against the verbal inspiration and authenticity of the five books of Moses and the whole Scriptures, has been completely overthrown by the ancient inscriptions lately found and deciphered. These discoveries have been progressing since the researches of George Smith, F.S.A., from about 1850; one of the first and most interesting being the Chaldean account of the deluge on a tablet which "can be proved to be some 4,000 years old," and there is "evidence that it was the account given by him (Noah) to Nimrod."† But where scientific facts and discoveries appear to oppose Scripture, and are not yet disproved, we still hold to the inspired Word, believing

* Perhaps it would be just to notice here that at the time of the meeting of the British Association in 1865 a manifesto was drawn up and signed by 617 scientific men, many of whom were of the highest eminence; in which they declared their belief in the truth and authenticity of the Holy Scriptures, and "*that it is impossible for the Word of God as written in the book of Nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ.*" A copy of the manifesto and their signatures is given in "Moses and Geology," by Samuel Kinns, Ph. D., from which this note is taken.

Also, we know that several men of science are now protesting strongly in their writings against the awful blasphemies propagated by Professor Haeckel, a German, and circulated to a grievous extent in this country. We would warn our readers against any of his writings, some of which are published under the name of "A scientific Man," which may give them authority among the less educated; whereas the majority, we believe, of our scientific men are opposed to his most dangerous principles.

† "Moses and Geology," p. 401. By S. Kinns, Ph. D.

that the terms there used *are scientifically correct*, and do not oppose any truth ; remembering that “oppositions of science” are “*falsely* so called.” We are compelled, therefore, to express our disapproval of the author’s words,

“As it is not the primary object of revelation to teach science, it may use terms that are not scientifically correct.”—P. 26.

And we cannot quite follow the tone of all that is said in the chapter on “Higher Criticism and Geologists.” For there are doubtless many things advanced by them which may yet be reconciled to Scripture, that are now thought to be inconsistent with it. Therefore we do not condemn everything to be contrary to it which at first appears to be so. The theory of Galileo that the earth moves round the sun, and not the sun round the earth, is an instance of this kind ; for which he was imprisoned three years on a charge of blasphemy.

But we highly commend this little work as collating sufficient authentic information to preserve, under God’s blessing, the minds of its readers from much poisonous teaching and doubts of the Scriptures. It appears to us the more valuable as it gives liberal extracts from the most modern and reliable works on the side of truth, with references to them ; especially “The New Biblical Guide,” by Urquhart, and “The Bible and Modern Discoveries,” by Parker. And it traces the early progress of the Higher Critics and some of their theories ; as that the “narratives of Moses are legends or myths ;” that Moses was not the author of Genesis ; and that the Lord when on earth spoke as if He believed the early histories, to accommodate Himself to the general belief of the people.

To show how serious and alarming is the spread of this teaching in our own country and Scotland, the book mentions three bishops in England and three professors of theology in Scotland, showing how their dogmas directly oppose the inspiration of the Scriptures. One of these, Professor Smith, of the United Free Church College, Glasgow, says,

“Years of research and study have convinced me that such a line of proof (as to the historical accuracy of the patriarchal stories) is impossible.”

“He is inclined to think that Abraham did live ; but he is perfectly confident he never had the history attributed to him in Genesis.”—P. 37.

Also, we read in a quotation given from a work by the Rev. Lancelot Holland,

“These fatal seeds have been, and are being, sown among the

English Nonconformists, and are spreading with awful rapidity under the evil influence of such men as Dr. Clifford (Baptist), Dr. Horton (Congregationalist), and Dr. Dallinger (Wesleyan).”—P. 58.

And from another quotation we learn that in a sermon by Dr. Clifford,* entitled “Abraham’s Mistake,”

“the theory was advanced that God gave no command to the patriarch to offer up Isaac, and that his action arose from the circumstances which surrounded him; that by reason of his presence amongst idolaters who offered human sacrifice, Abraham had so fallen away from God as to plunge into the same evil.”—P. 58.

But that “impossible” line of proof has now been given and truth established by the voice of the ancients, who engraved their histories as “with an iron pen and lead in the rock for ever.” See the subject of Abraham’s victory over the kings in Genesis xiv., as recorded in the book before us:

“Can this narrative, closing as it does with the defeat of this hitherto victorious army by a handful of men, be fact or fiction? If we listen to the rationalists we shall not spend much time upon the matter. Von Bohlen declared that the story had not so much as a single traditional event for its basis. In other words, he believed it to be an entire invention. Knobel, writing in 1860, admitted that the narrative had *some* historical foundation, but he added that other details were plainly legendary; that is, contrary to fact. He specially indicates the position assigned in the narrative to Elam. Chedorlamer, he says, is accompanied by three other kings, and the cities of the plain pay tribute to him, and to him alone. This implies, he argues, that Elam—which at no other time ever rose into prominence—had, in the days of Abraham, extended its dominion almost to the shores of the Mediterranean, and exercised a kind of universal sovereignty. This he rejects as utterly unhistorical, and declares that there was no trace of any such Elamitic supremacy, or of anything that would lend the slightest probability to the notion. Hitzig went still further. . . .

“We now turn to the books in stone to which Grotefend first led the way, and what do we find? . . . The inscriptions have long since placed it beyond a doubt that *at this very time* Elam was supreme from the Persian Gulf to the Caspian Sea, and from the eastern borders of Persia to the Mediterranean. An inscription of Assur-bani-pal, the grandson of Sennacherib, was found, which speaks of an early Elamitic conquest, and gives its date. He tells of his having captured the city of Susa, the capital of Elam, and having recovered the statue of the goddess Nana, which had been carried away from Babylonia by Kudurnankhundi, king of Elam, 1635 years previously. This makes the commencement of the Elamitic conquest date back to 2280 before the beginning of our era, and 200 years before Abraham entered Canaan.† This has been one of the

* What Scriptural principles can this man have, as a leader of religious and political thought?

† See “New Biblical Guide,” vol. iii.

biggest surprises of Eastern archæology, and the Bible is the only book in the world in which the fact was indicated, and, indeed, indicated clearly. Elam has been discovered to have been one of the great empires of antiquity. One indication of its greatness is the fact that down to the time of Alexander the Great, its capital city, Susa, never ceased to retain its place among the greatest cities of the East. Alexander seized an immense spoil within its walls . . .

“Every advance which has been made in the knowledge of this Elamitic dominion has added to the confirmation of the Scripture. Arioc, king of Ellasar, has been identified as the son of Kudur-Mabug, king of Ur. Tidal has also been found in the inscriptions; and Amraphel, as the subsequent conqueror of Chedorlaomer, and the founder of the early Semitic-Babylonia empire.”—Pp. 44—47.

One more instance, relating to the Hittites and Amorites, we select from numerous others:

“German critics and their disciples in England have asserted that there were no patriarchs, and therefore there could be no patriarchal age. About forty years ago, a certain scholar made 2 Kings vii. 6 a butt for his criticism. Its “unhistorical tone” was too manifest, he asserted, “to admit of our easy belief,” and the Hittite kingdom was relegated to the realm of myth, notwithstanding the fact that the Hittites are spoken of in Gen. xv. 20, as possessing land which should be given to Abraham’s seed, and are repeatedly mentioned throughout the Pentateuch. But—

“The Hittites have been discovered since then, and the discovery of them has been named ‘the romance of ancient history.’ They have left behind them a large number of inscriptions, which still baffle all the efforts of our trained decipherers; but the existence, place, and power of the Hittites is now placed beyond question. Their ancient enemies, the Egyptians and the Assyrians, had too much to do with them to permit silence; and what they have told us has restored this ancient people to their place in history.”*

“There are other nations or tribes mentioned as having a foothold in the land at the time when God promised Palestine to Abraham’s descendants. Among them the Amorites, of which nation, until a few years since, we knew but little outside the Bible. However, they have now been discovered, and their personal appearance, as depicted upon the walls of Egyptian temples and tombs, is strikingly clear.”—P. 65.

We must leave the rest to our readers to explore. It contains much remarkable testimony to the truth of divine revelation.

A SCRIPTURAL AND SEVENFOLD VIEW OF THE CHURCH OF GOD.
In Seven Chapters. By Andrew Bools. Price 1s. Farncombe
& Son, 30 Imperial Buildings, Ludgate Circus, London, E.C.;
A. Bools, 109 Sabell Road, Smethwick, Birmingham.

In the little work before us seven truths are presented, relating to the church of God from her *fall* in Adam to her *glorified state*

* “New Biblical Guide,” vol. iii., p. 267.

with her Lord in heaven. They set her forth from the Word as *elected* by the "everlasting love and the absolute will of an unchanging God;" as *predestinated* to be conformed to "the glorified image of the incarnate Son of God;" as *redeemed* by His death, *regenerated* by the Holy Spirit, and *preserved* through the faithfulness of God to immortal glory. In all these principal points of our faith the author is, we believe, clear and scriptural. He also speaks clearly, in the chapter on redemption, of the complex Person of Christ.

We cannot, however, follow the author in his understanding of one or two single passages of Scripture, as 1 John v. 8; seeing that the spirits of God's children are distinct one from another, and cannot be said to be but one spirit, though all are led by one Spirit—the Spirit of God. It appears to us that according to verses 6 and 9 He is the Witness on earth, as in heaven: "It is the Spirit that beareth witness, because the Spirit is truth." "If we receive the witness of men, the witness of God is greater." We believe the author says rightly that the water is the Word of God, and the blood is the blood of the everlasting covenant. For water is explained in Scripture to be the Word, Eph. v. 26, and John iii. 5 with 1 Pet. i. 23 and Tit. iii. 5; and the Word is plainly the antitype of Solomon's molten sea, which was for the priests to wash in before entering on the temple service, 2 Chr. iv. 2, 6. As the priests washed there and entered in by the blood of beasts, so Christ came in all the purity the Word required, having the law of God in His heart, and entered in by His own blood, which no other priest ever did, Heb. ix. 12; whereby the apostle John identifies Him to be the Son of God. The subject of the whole passage, 1 John v. 5—9, is that Jesus is the Son of God: "For this is the witness of God which He hath testified of His Son," ver. 9.

Everything concerning His Person and work, with every new covenant blessing in Him, we believe is a bulwark of the church's salvation. This all may be said to be mainly, though we think *not wholly*, comprised in these seven doctrines revealed in the Scriptures; and we agree with our author that nothing can be taken from them without spoiling their harmony. The book may be found suitable, by God's blessing, to such as seek after truth in short discourses.

Down-casting, sense of guiltiness, and hunger is often best for us.—*Rutherford*.

Obituary.

JANE WHISKARD, who died on December 22nd, 1905, aged 65 years.

In her later years she attended Mr. Popham's ministry at Brighton. She left a simple, child-like account of her life, from which the following is taken. For some years she found it difficult to get her living, being rather weak mentally; until a Christian friend, finding her quite unfitted to fill her place, kindly made partial provision for her to live by herself, to which others contributed.

Her own Account.

What I have written here I have found in my own heart and on my spirit. I was born in the year 1840, and was brought up to attend the Church of England. I was always timid, but thought if I put my Bible under my pillow God would take care of me. When about twenty I heard a sermon preached from, "Cut it down, why cumbereth it the ground?" I was very frightened, and cried to the Lord not to cut me down, and never to leave me alone. When about twenty-three, I went with a lady to Scotland as her maid. While there the Lord showed me my sins as the sand of the sea-shore. I was afraid to go to sleep, for fear I should drop into hell. This went on for some time. After I left this place, the Lord came to me in another with this word, "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you." There I prayed all one night, and could not help praying; and many nights. And there, at Westminster Palace Hotel, He took my sins off me, and said, "Though your sins be as scarlet, they shall be as white as snow." "My peace I give unto you. Not as the world giveth, give I unto you." How I used to go and look at the spot and place where they were taken from me. But, suffering mentally, I did not know what it all meant; so I soon got back again to where I was before. I felt very frightened of God, in such fear I thought I could not live; and cried to the Lord to take away my fears. He has guided me and guarded me on every side. When I look back and see the temptations and suggestions that were presented to my mind, I see how the Lord kept me through them. When I have sinned against Him, He has been most gracious to me. I have often followed my own spirit; and what was worse, I have thought I was right in it.

For some long years these words followed me about, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." I went on some years like that, trying to keep the law; and yet the Lord said to me that He had magnified the law and made it honourable. He said also, "From Me is thy fruit found," and, "Unto the upright there ariseth light in the darkness." These last words followed me day and night for some long time. He hedged up my way and blocked up my path, and told me, "This is the way, walk ye in it," and, "I will bring the third part through the fire, and will refine them," &c. I could not understand why I could not get on. I was not old, and thought I feared the Lord; but I was moved here and there, and I could not understand it. Many gave me more than they had said: it was God's way of providing for me then.

Once when cast down very low under God's chastening hand through giving way inwardly, I said to a friend, "I don't know where I am; there is a cloud over me." Walking along, almost at my wit's end, the words came:

"Or fainting shall not die;
Jesus, the Friend of every saint,
Will aid you from on high."

Again I seemed sinking and going down, I thought, to the pit. Then it came back to my mind what I had heard at a prayer-meeting, that it was not my hold of Him, but His hold of me; and that seemed to save me. How many times He has taken away my fears in a moment! Again, I was in a room and seemed to have lost God's presence; and I knew I had had it. I thought, "I cannot go on like this." I was feeling so ill I could not go to chapel in the evening, and I knelt down. I do not know what I said, but light came down on me; it *was* light.

About six years ago one said to me, "The Bible is not true; it has been so altered since it was given to the Jews." I was so frightened; but the Lord came with these words, "If the foundations be destroyed, what can the righteous do?" I remember reading a great many years ago that the Lord could make our infirmities our greatest blessings. It impressed me much. I could not think how it could be done for one in such a state as I was. I was nervous of everything and all people, and scarcely able to get my own living; but, blessed be His name, I have felt He is the "confidence of all the ends of the earth." Once when it was very cold I was moved into another

room. I thought to myself, "There's the fireplace, but how shall I get the coals?" and a voice said, "You shall have the coals." I had them for nine months every bit—just the time I was there.

In the last month or two I had intimations in the night that the Lord would bring me out of my captivity, and that He would give me change of raiment. A few weeks after, it came to me so softly, "You are in Christ, and shall go no more out." My struggles to believe seemed to cease, and I felt the Lord carry me. A week or so after that, again in the night I was awakened by the whole of the verse: "I am the door. By Me if any man enter in he shall be saved, and shall go in and out, and find pasture." In the morning, as I lay there, the Lord showed me He was a jealous God, and would have all the heart or none; that what He was to me was not because of anything in me, but because He would. We can have idols and not know it: mine was my room, but I did not know it. "God is the Lord, which hath showed us light." He has left me nothing to desire but Himself. How I have wanted Him to be the first and the last; to know that my Redeemer liveth, and that because He lives, I shall live also; and to honour the Son, that I may honour the Father which hath sent Him.

Her Last Days.

The above account was finished in the last year of Miss Whiskard's life and given to a friend. This word was a sweet stay to her one night a few days before her death:

"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."

Also the next two lines had been much on her mind:

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow."

She said, "It is *through* the fire and flood, not round them; He has said so;" and spoke of the Lord's goodness to her in raising up kind friends and supplying all her needs, entreating the Lord's blessing on their souls. The following day she was much tried, having lost the presence of her best Friend. All seemed dark, and she was continually beseeching for another token of His love. She said, "Then shall I long to leave this sinful body. O, to be with my Jesus is what I want. Do come, Lord, and take me to Thyself. Give patience to wait Thy time. He has

done much for me a vile sinner. Yes, He has, bless His precious name," three times repeating it. Also, "Bless the Lord, O my soul." After this, before sinking into a state of coma, her countenance spoke of what she was enjoying, and she said, "He has come and given me peace;" making good a former promise that peace should be in her borders. She added, "It won't be long before my summons comes. Then I shall be with my blessed Jesus." After this she was not able to articulate; and in a few days her spirit fled to be for ever with her Jesus.

A. G.

STEPHEN WILKINS, for many years minister of the gospel at Holmwood, near Dorking, Surrey, who entered into his eternal rest on March 17th, 1906, at the advanced age of 90 years.

For thirty years or more he ministered to the little flock at Holmwood, until seven years ago last December, when he was laid aside by chronic bronchitis and heart weakness. Since that time he has been an invalid, and except upon a few occasions has been unable to take any part in the services.

The grace of God had humbled him in a very marked degree. Self was laid very low, and he was well taught that salvation is of the Lord alone. During most of his time he was much depressed, and often cast down by darkness of mind and unbelief, which tried him sorely and often caused him to wonder where the scene would end. There were, however, times when the Lord visited him and caused him to rejoice in hope of eternal life.

On one occasion he was in a very comfortable state of mind, and longed to depart and be at rest, saying in the words of the poet:

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

He much appreciated kindness shown him, especially the devoted attention of the kind friend who was constrained by sympathy to make a considerable sacrifice to minister to his necessities.

His end was rather sudden. It is thought that he passed away in his sleep. The evening before he died he joined in singing, "There is a land of pure delight," &c.

W. S. B.

JOSEPH BLOCKLEY, a member of the Strict Baptist church, Wigston Magna, who entered into rest February 16th, 1906.

He was born at Buntingthorpe, near Lutterworth, in the year 1842. He was always a sober-minded, steady young man; and when about 30 years of age, was one day much broken down, when at the table a good man was asking a blessing: he was obliged to leave the table, and go into the garden. He frequently walked to Leicester, a distance of ten and a half miles, to hear ministers preaching at Alfred Street chapel, especially the late Mr. A. B. Taylor, of Manchester, whom he much esteemed for the truth's sake, having heard him to his soul's profit."

In 1890 he had a severe illness, which lasted about sixteen weeks. Just before taking to his bed, he had these words applied: "When thou passest through the waters I will be with thee" (Isa. xliii. 21). He enjoyed much nearness, and found Christ most precious. He wished me to read a piece of poetry in the "G. S.," entitled, "The agony of love," after which he had a most blessed time; he lifted up both arms, and it was as though he saw the Saviour and clasped Him to his breast, saying, "Precious Jesus!" several times. A Christian friend coming in, he asked him to read John xvii, which he much enjoyed, also prayer.

He had scarcely recovered before he was taken ill again with a severe attack of influenza. During this illness the promise was applied, "I will add unto thy days fifteen years" (Isa. xxxviii, 5); which he never spoke of until a few months before his death, when he said to me one day, "How long is it since I had influenza?" On my mentioning the date of the year, he said, "I had the above promise applied with power;" and upon looking back we found it was the fifteenth year.

I remember my dear husband once being very tried through a man coming to ask him about some work on a Sunday morning; he at once told him he was sorry he should come on the Sabbath day, as he could not have anything to do with it; when the man looked amazed, and went away. He then started to chapel, and whilst on his way—which was some distance—these words were applied, "Them that honour Me, I will honour" (1 Sam. ii. 30).

In September, 1902, he met with a severe accident. During this affliction he was very much blessed. One day he had a wonderful view of the sufferings of his Saviour in Gethsemane; it seemed almost too much for his weak frame. On the following day his face beamed with joy, and he said he did hope he might be spared to go to chapel again, as he wanted to tell the people what the Lord had done for him. It pleased the Lord to

raise him up again and grant his request; so, like David, he was enabled to show forth God's praise in the gates of the daughter of Zion (Psalm ix. 14), and also to do a little work; which continued until May, 1905, when he was laid aside with another attack of influenza.

He was favoured with much of the Lord's presence. Writing to one of his nephews, he said, "This affliction has not been all bitterness. I have had some sweetness from the blessed truths of a Three-one God softening my poor heart down at His blessed feet from the words, 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory' (2 Cor. iv. 17). What was our light affliction to our sins' deserts? and to the sufferings and sorrows of Christ and the pains of the lost in hell? Then to think of the glory that should follow! I felt it most sweet."

On the anniversary of the third year from the fall he was taken with great pain, which proving to be a cancer, his sufferings were most intense. One day, during the first week, he had a blessed time in meditating upon the greatness and majesty of God, and these words came, "He that hath seen Me hath seen the Father" (John xiv. 9); then followed, "I ascend unto My Father, and your Father" (John xx. 17). Also hymn 122, "Join all the glorious names," &c. On waking one morning it was as if spoken to him, "Read Acts, chapter fourteen,"—which I read to him; and on coming to verse 22, we felt we were again in the "much tribulation;" also hymn 232, verse 6, "How bitter that cup," &c. One day he broke out, "O precious Christ! Crown Him! Crown Him!" He said, "If I had ten thousand crowns I would put them all on His dear head." On a friend offering him a little refreshment, he said, "This is not the bread and wine of the kingdom;" then as if recalling himself, said, "I do not wish to be unthankful for these mercies, but they are not Christ," or words to that effect. He then broke out in fervent prayer for myself and the friend who was with me. He said he wished the room was full of God's people, to help him to praise the Lord.

On one or two occasions when in great pain, so violent that he was obliged to call out, he stopped suddenly, and broke out with these words,

" 'Alas, and did my Saviour bleed?
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?'

What sorrows, what agony His was! Do, Lord, keep me and help me. I don't want to complain. What must the pit be, where there is no hope? What a good God to call you and me, and make us love Him!

" 'O love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?'"

With what savour he repeated the words, what power was on his spirit when speaking of the love of Christ to himself! tears ran down his face, and he asked me to pray that he might be kept to the end. "Oh the love of Christ! Nothing can touch it—nothing like it! Don't wonder the martyrs could bless God in the fires, because the love of Christ is such a flame! What power in it! Lord, bring me to Thyself at last, for there I long to be, to see *Thee*; then shall I be satisfied, when I awake in Thy likeness."

He had at times the blessed, comfortable revealings of the beauties of Jesus Christ. "What wonders I see in Him; and if others could see Him as I see Him, they would be obliged to love Him."

Now we must come to the closing scene. On February 16th the pains were so dreadful we were quite afraid he would lose his reason; but after a time he became quieter. He lay quite still for some time, and then repeated, "Prepare me, gracious God." Then in a few minutes he lifted both his arms over his head, saying, "Fly away, and be at rest;" and so he passed away to be for ever with his dear Saviour. A. S. BLOCKLEY.

Whereas I had hatred to sin before, I looking upon Christ crucified, I die to sin, upon the faith and consideration of it. Here hatred of sin is now dying with Christ after the similitude of His death. Here what Christ did by way of mediation for us leaves impressions, and frames the heart accordingly. Faith should be so powerful that we should no sooner think of Christ's dying but lusts should die: in like manner, that Jesus Christ rose, that when I consider that Jesus Christ rose again for me—Christ is risen alive, as the primitive Christians used to say—that therefore the soul should be moved to live in newness of life, finding a virtue to come from the thoughts thereof.—

Goodwin.

Therefore pray, that you may pray.—*Rutherford.*

DEATHS.

No charge is made for inserting the deaths of godly persons.

FREDERICK PARR, of Broadhempston, Devon, aged 79 years, fell asleep in Jesus on Wednesday, February 7th, 1906. He was a Strict Baptist minister for over fifty years, and minister of Salem Chapel, Broadhempston, nearly fifteen years. His last illness was very brief, but he could say, "By the grace of God I am what I am." His last words were, "Precious, precious blood of Jesus." "Blessed are the dead which die in the Lord." W. F. PARR.

On February 23rd, 1906, WILLIAM MASON fell asleep, aged 80 years. He was convinced of sin in the year 1849 when at work, by the words, "Thou fool, this night thy soul shall be required of thee." He went to London about the year 1850. He went to hear many good ministers, among them Mr. Foreman, and was baptized at Hill Street. Some time after, he went to Gower Street chapel, and the Lord blessed his soul under the ministry of Mr. Philpot and other good ministers. His death was triumphant; he sang "Praise God," &c., and,

"Grace, 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear."

We were removed in the providence of God to near Aldershot in the year 1885, and have been members of Mr. Bennett's church about seventeen years. M. MASON.

On February 27th 1906, Mrs. MARY JANE CARRINGTON, aged 67 years, entered into eternal rest. She was a humble-minded follower of the Lord Jesus, and was a member of the Merton Road Strict Baptist chapel nearly thirty years. Her end was peace. J. M.

NAOMI ELIZABETH WOOD, died, 28th of February, 1906, aged 23 years. She was afflicted more or less for twelve years, sometimes sorely tried and cast down, at other times encouraged and comforted; she was much comforted the last few hours of her life. Her last words we could understand were, "Lord, Lord, Lord, into Thy hands I cominit my spirit." W. WOOD.

Mrs. CHARLOTTE WATERS, of Leeds, died, March 22nd, 1906, aged 70 years. She first joined the church at Cheltenham, in the days of Mr. Smith, whose ministry was much blessed to her; but in the providence of God came to live near Leeds, and would come over to hear the truth preached; and after a time removed to Leeds, and cast in her lot with us, having a desire to sit at the Lord's table. She was received into the church, June 15th, 1898. A few years ago she was much tried because she had not experienced such a deep law work as some of the Lord's people, when the Lord blessed her with these words, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." She could then see that hers had been and was a continual drawing. Her end came suddenly; she had a stroke and became unconscious, and thus passed away. J. A. G.

On March 24th, 1906, MARY MOORE, aged 87 (wife of George Moore, whose obituary appeared in the "G. S." March, 1897), late

of Earls Colne, Essex. We have often heard her repeat those solemn lines,—

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

And, “ Oh, what a solemn thing to come to die unprepared; and I feel so helpless and so ignorant. Shall I ever know anything aright? will He appear for me? shall I hear news from that better country?” Before she breathed her last she repeated the verse of Dr. Watts:

“ Then shall I see, and hear, and know,
All I desired or wish'd below,
And every power find sweet employ,
In that eternal world of joy.”

B. & S. SNELL.

C. F. WEBB, Wellington, New Zealand, died on April 1st, 1906. His son writes, “ It was almost a privilege to be in his company and watch the delight he showed in his desire to be ‘ absent from the body and present with Lord.’ ”

WILLIAM YOUNG.

JAMES GLAZIER, aged 78, died on the 15th of April, 1906. He was a beloved deacon for many years at Ebenezer chapel, Hastings. He said to a friend, “ It is crossing the river, it is crossing the river.” I said, “ You will find the bottom good.” He said, “ O yes; firm foundation.” After a short time he said, “ O Father, the bright light that is shining upon me. O the bright light. O how beautiful.” Shortly after I offered him a little refreshment: he said, “ O, don't disturb me, my Lord is with me, holding sweet communion with me; O, how sweet. O, the blessed peace that surrounds me; perfect peace.” The 13th hymn, last verse, was very blessed to him. He passed peacefully away on Easter Sunday morning without a sigh.

M. A. H.

We deeply regret to announce the death of Mr. MOXON, pastor of Providence Chapel, Bury, on May 23rd, 1906, aged 65 years. His removal is a great loss to his own people in particular, and to many of our churches where his ministry was valued. An obituary of our friend will shortly appear in our pages.—Ed.

NOTICES, &c.

RECEIVED.—Australian Particular Baptist Magazine. “ One thing needful,” John Bunyan.

A Perplexed One.—If each male member has a ballot paper given to him with his own name omitted when deacons are being chosen, two things are thereby done. I. The ballot is destroyed. For it is obvious that the counters will at once see that A. has voted in such a way, as his own name is not in his paper. II. A serious reflection is cast on the integrity of the entire male portion of the church. Surely the fear of God in exercise will preserve a man from all evil, Prov. viii. 13.

Received with thanks, for the Lord's poor: S., 20s.; F. W. L., 15s. A.P.F.S.: S., 20s. G. S. P. R. S.: S., 20s.

The Editor thanks all who were kind enough to respond to his appeal for votes for the A.P.F.S. election. The kindness thus shown him enabled to assist each case he had, and all, he is happy to say, were successful.

THE
GOSPEL STANDARD.

AUGUST, 1906.

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

THE THRONE OF GRACE.

FROM SERMONS BY ROBERT TRAILL, A.M. 1696.

(Continued from page 298.)

“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.

4. *The covenant of grace* gives boldness to believers in their coming to the throne of grace. The covenant of grace, as well as the Spirit of grace, belongs to the throne of grace. Dying David had that sight of this covenant which gave consolation to him under sad reflections. “Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation and all my desire, although He make it not to grow,” 2 Sam. xxiii. 5. Let us consider some properties of the promises of this covenant—for the covenant of grace is a covenant of promise, Rom. ix. 4; Eph. ii. 12—that do give just ground for the boldness of faith in coming to the throne of grace.

1. *The exceeding greatness* of the promises. They are “exceeding great and precious promises” that are given to us, 2 Pet. i. 4. When a believer looks within, he seeth great and manifold wants and necessities; that he hath nothing, and wants everything. Some have thought that they wanted more grace than ever any sinner did; yet never any wanted more than is in the promises. There is surely more grace in the promises than there is want in the creature. Creature-wants cannot exhaust God’s fulness of grace; and all this fulness is in the promises. There is more of grace in the promise than there can be of sin and misery in the man that pleads it. Take heed how you compare your necessities with the fulness of the promises. Nothing you can need but a supply is promised.

Study your hearts and God's covenant, and you will quickly find it to be so. We may ask anything: for God hath promised everything, Psa. lxxxiv. 11.

2. The *freeness* of the promises gives boldness at the throne of grace. That they are promises of a covenant of grace proves they must be free. A free promise is a bond given merely from the heart and proper motion of the promiser, without any motion or motive from the party to whom it is made, except it be that of his misery, that grace works on. If the promises were not purely free to us, there could be no boldness in pleading them. See how the Shunammite pleads with the prophet Elisha. "Did I desire a son of my Lord? did I not say, Do not deceive me?" 2 Kings iv. 28. As if she had said, "It was not at my desire, but of thine own motion, thou didst promise me a son; and I did not fully believe it at first: but now the son promised is dead." So may the believer plead: "Lord, I did not ask of Thee a promise of grace and glory. I was sinfully contented in and with my natural lost estate; and Thou didst call me, and quicken me with Thy promise: wilt Thou not make out Thy promise?" The freeness of the promise is the firmest foundation of boldness in pleading its performance. No other promises but free ones are in the covenant of grace; and no other pleading of them but as free, is allowed to them that come to the throne of grace. If thou be for merit and worth in thyself, go elsewhere; there is no place for such proud, rich folks at this court.

3. The *sureness* of the promises of the covenant of grace is another ground of boldness at the throne of grace. They are "the sure mercies of David," Isa. lv. 3. Sure, because of grace. "Therefore it (the promise or the inheritance promised) is of faith, that it might be by grace; to the end the promise might be sure to all the seed," Rom. iv. 16. A promise is made for faith; would ever God or man promise but to be believed? Faith is given for, and acts on the promise: believing without a promise is dreaming. A promise made by the God of all grace, 1 Pet. v. 10, to sinners void of all grace, to give all grace to them, must be a promise of grace: the believer of this promise must and can have nothing in his eye but the grace of the promiser. Now, saith Paul, it is this grace of the promise and Promiser that makes the blessing promised sure to all the seed. Again, the promises of God are sure, because they are His, Heb. vi. 17, 18, —promises sworn for putting an end to the strife of unbelief.

Balaam was a bad man, and therefore called a mad prophet, 2 Pet. ii. 16; yet, by the overruling Spirit of God upon him, spoke truly and highly. "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Numb. xxiii. 19. All God's promises are sure, because they are His promises that cannot lie. And they are yet further confirmed "of God in Christ," Gal. iii. 17. So that the believer, in his pleading of God's promises, may lay down this conclusion: "I want indeed great and many blessings; but I want nothing, I ask nothing, but what He hath promised who cannot lie, and what is confirmed in Jesus Christ, the Amen, the true and faithful Witness." Believers fail greatly in their neglect to quicken and strengthen their faith by taking up the promises in their full extent, fulness, freeness, and certainty. It is always found that faith is weak when the promises are mean in our eyes: but if the promise appear and shine in its glory as God's faithful word, then faith is aloft and acts strongly. Hence it is that all strong believing gives glory to the Promiser, Rom. iv. 20, and weak faith reflects on Him. "Hath God forgotten to be gracious? doth His promise fail for evermore?" Psa. lxxvii. 8. 9. Alas! it was the good man's infirmity to say and think so, ver. 10. But from his arguing I observe that where faith is feeble, a man thinks the promise fails; as a giddy man thinks the rock he stands on shakes and reels, when all the shaking is in his head or legs: and when he thinks the promise fails, he thinks the promiser is changed from what he was when he made it. And it borders on blasphemy to rob God, by our unbelief, of His glorious attribute of unchangeableness. If you have a mind to believe, keep still the promise in your eye; if you would believe strongly, view the promise narrowly and steadily. The promise is both the father and mother of faith; it both begets faith, and feeds it. Your first believing is from the power of the promise; and the continued and growing life of faith is by drawing nourishment from the promise.

5. Another ground of the boldness of believers in their approaches to the throne of grace, is their *privileges* that they are possessed of. So the apostle argues, Heb. x. 19—21, to drawing near with full assurance of faith, ver. 22. Some of these I shall name with this caution, that though all believers have them, yet all do not know they have them; and therefore all do not use them as they ought, and would if they knew them to be theirs.

But all should therefore labour to know them, that they may use them to the glory of the Giver, and to the comfort and edification of the receivers.

1. The first of these privileges is *election*. And justly it is called the first: for nothing can be before it; for itself is before time; and all that they afterwards receive flows from it. Election is that eternal and adorable act of free grace wherein God the Father passed over His love to a select company of mankind that were to come into the world; appointing them to salvation; appointing a Saviour for them, and all means fit to accomplish His design of love on them to the praise of His grace, Eph. i. 4—6. This blessing is revealed in believing. When God gives faith He makes known His electing love: and when we act faith we may see it. Faith is "the faith of God's elect," Tit. i. 1. This when seen is a great ground of boldness at the throne of grace. "Shall not God avenge His own elect, which cry day and night unto Him?" Lu. xviii. 7. This our Lord prays upon in John xvii. 9, 10: "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them." As if our Lord had said, "I am sure to be heard; for I pray for them that are partakers of Thine everlasting love. They are Thine by election, and given to Me; they are Mine by receiving and redeeming them." We are told to give diligence to make our calling and election sure, 2 Pet. i. 10. They are sure in themselves, and sure to God; but we should make them sure to ourselves: and many Christians smart sadly by neglecting this diligence.

2. The *gift of Christ for us* is a great privilege that gives boldness at the throne of grace. So the apostle argues, "He that spared not His own Son, but delivered Him up for us all, (you may see who these "all" are, ver. 28—30) how shall He not with Him also freely give us all things?" Rom. viii. 32. As if He had said, "It is a small thing to God to give us all other things when He hath given His Son." We receive now many blessings, blessed be the Giver; we have greater things in the promise than we yet receive, or can yet receive, but shall surely receive in His time: yet all we get, and shall to eternity receive, is far less than the gift of Christ. It is likely our Lord had respect to this in that word to the woman of Samaria. "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would

have given thee living water," John iv. 10. If she had known Christ as the well of salvation to sinners, she would have employed Him, and should have been accepted of Him. But here many Christians stick: they doubt not but Christ was given for His church and people, but they know not how to apply this to themselves. "If I knew," say many, "that Christ was given for me, I would then come boldly to the throne of grace, and ask anything confidently." I answer, none can know that Christ was given for them till they come unto Him: and all that come to Him may know that He was given for them.

3. The privilege of *actual reconciliation*, and of being brought into a state of grace, is a ground of boldness in coming to the throne of grace, Rom. v. 9, 10; where the apostle, having shown God's love in giving Christ to the death for us, ver. 8, he adds the blessings that flow from this gift: justification by His blood, and therefore, much more, salvation from wrath through Him, ver. 9; and reconciliation to God by His death, and therefore, much more, salvation by His life, ver. 10. The improvement he makes thereof is in ver. 11: "And not only so, but we also joy in God,"—the original is, "We glory or boast in God,"—"through our Lord Jesus Christ, by whom we have now received the atonement." A state of grace is a state of boldness. All that are in it should, and all that know they are in it will use boldness of faith at this throne of grace, Rom. v. 1—6.

6. The *experiences* of believers are a great ground of boldness. Experience works hope, Rom. v. 4. The experience of others, as well as our own, is of great use herein. Sometimes we find David improving the experience of others for the strengthening of his own faith; sometimes he offers his own experience for the comfort of others. "Come and hear, all ye that fear God, and I will declare what He hath done for my soul," Psa. lxxvi. 16. Because David was in distress of conscience, and got peace and pardon, "For this shall every one that is godly pray unto Thee in a time when Thou mayest be found," Psa. xxxii. 6. "They that fear Thee will be glad when they see me; because I have hoped in Thy Word," Psa. cxix. 74. There is no Christian that hath not experience. As he hath a soul that needs much to be done for it, so the Lord doth much for all He saves. And because the Lord dealth variously with His people, therefore there is much difference in their experiences. Yet because all believers are members of the same body, and receive all from the same Head, Jesus Christ, there is some skill and capacity in

every Christian to understand, and to be profited by, the experience of any Christian. Hence it is that communicating of experiences is a Christian duty, and a good part of the communion of saints. But there is much Christian prudence requisite in the discharge of it. Let no man boast of a false gift, and pretend to that he hath no sense of; nor talk vainly and proudly of what God hath done for him. All true experiences are acts of grace from God felt on the soul: and grace is humbling. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?" 1 Cor. iv. 7. Three questions confounding the pride of men and Christians.

Of the experiences which should give boldness in coming to the throne of grace I shall name three.

1. The experience of the *first visit of grace* is a good ground of confidence in asking any blessing of God. Can you remember when you were dead in sin, and had no thought of grace, nor of your need of it, but you were well content with your lost state; and that in this state grace came from this throne, and did beset your heart and overcome it? May you not argue, "If the Lord sought me out and found me in my departing from Him, and stopped me, and turned my heart towards Himself, may not I come now confidently and ask mercy and grace?" It is a matter of great use to believers to keep up a savoury remembrance of the gracious change that preventing grace wrought upon them. Paul could never forget Christ's first visit to him, but speaks of it before kings and rulers and people, Acts. xxii. 26. He remembers time and place and every circumstance. I say not that Christ's first visit is so sensible to all, or, it may be, to any as it was to Paul. But Christ's work of grace may be known by itself, even when some circumstances of time and place and outward means are not known.

2. The experience of the *spirit of prayer*, and of *answers of prayer*, is a great ground of boldness of faith. I join these two together, for the Lord usually doth so. "I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live," Psa. cxvi. 1, 2. Have you not known that sometimes you have been so troubled that you could not speak? as Psa. lxxvii. 4; that your hearts have been so bound up and straitened that you could say nothing and do nothing

before the Lord, but sit as dumb and oppressed, all dark above, all dead within, and all doors shut upon you; you durst not neglect prayer and you could not perform it; and have you not quickly found the two-leaved gates cast open to you, your hearts enlarged, and your mouth wide open in asking? The remembrance of such experiences should strengthen the confidence of your faith. Have you not known what the answer of prayer is? that He hath prepared your heart, and hath caused His ear to hear? as Psa. x. 17. Come the more boldly at all other times. Those are triflers in prayer that know nothing of God by the name of Hearer of prayer, Psa. lxxv. 2. They that sow in tears shall reap in joy. Whoever hath gone forth weeping, bearing (and sowing) his precious seed, hath doubtless come again rejoicing, bringing his sheaves with him, Psa. cxxvi. 5, 6, and should therefore sow in hope.

3. The experience of *communion and fellowship with God* is a great ground of boldness in coming to the throne of grace for more. Such as have most of this blessing desire most earnestly more of it, and may desire it the more confidently, 1 John i. 1—4. Surely we have this fellowship with the Father, and with His Son Jesus Christ; and we would fain have you share with us therein, that your joy may be full. This communion with God is a mystery, undoubted to him that tasteth it, and surpassing all the delights of sense or reason; incredible and unintelligible to all that have it not. A stranger intermeddles not with this joy, Prov. xiv. 10. It lies more deep than that any eye of flesh can see it. It is of that nature that only tasting can declare its transcendent sweetness. "O taste and see that the Lord is good," Psa. xxxiv. 8. Saints feel much of it, they talk much of it, the Word is full of suitable and savoury expressions of it; yet all are riddles and dark parables to them that experience it not. You that know what it is, though you cannot express it, yet you can relish and understand some sound words about it; you know what it is to be brought near to Him, and to have the clouds and veils that are either on your hearts or on His face scattered, and the light of His countenance lifted up upon you, Psa. iv. 6, 7. You have been sometimes so in the mount as to think, "O how good it is to be here!" You have known what the warm and healing beams of the Sun of righteousness upon you are, Mal. iv. 2. You have tasted that in His company which hath made the puddle of the world's wells of comfort loathsome and unsavoury; yea, as hath made you groan in this

tabernacle, and long to be in at that complete and uninterrupted communion above, whereof all you taste on earth is but a small earnest and first-fruits. And may not, should not such come boldly to the throne of grace?

Application. Is there an allowed boldness in coming to the throne of grace? Then let us use this boldness. Alas! many come doubtfully and discouragedly. Their unbelief is so strong, and their faith so weak, that they not only come without this boldness, but think that they ought not to come with it, but with a frame contrary to it. They think that it is true humility to come with a fear that is inconsistent with this boldness. It is indeed required that men should come before the Lord with awful fear and reverence, and that they should judge themselves unworthy and undeserving both of the privilege of coming and of the least of the blessings they come for. Yet the boldness of faith is not prejudiced thereby. I shall therefore answer some of the common pleas of unbelief, as to this privilege and its improvement.

Obj. 1. The first is from *conscience of sin and guilt*, grounded specially on these two scriptures, Psa. lxxvi. 18 and 1 John iii. 20. This plea seems to be strong, and to justify or excuse doubtings in Christians; and doth usually mar the due sense of this duty of coming boldly to the throne of grace. To remove it therefore, consider that sin affects the heart and conscience two ways. i. It defiles the conscience. ii. It disturbs it.

i. *Sin defiles the conscience.* "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled," Tit. i. 15.

But we must see when and how the conscience is defiled by sin. Conscience is God's tribunal in every man. It is an active and awful power in men, judging of themselves as to their state and actions as they think God judgeth of them. So that there are two main causes tried and to be decided at this court of conscience. 1. Am I at peace with God, and He with me? And this is only truly resolved when conscience pronounceth as God declares in His Word. And that declaration is that every man by nature and as in the first Adam, is an enemy to God and God to him; and that every one who is in Jesus Christ by faith is a child and friend of God, and God is at peace with him. The answer, then, is different, if according to truth. Some may, but will not conclude their state of enmity by their not believing on Jesus Christ: some may, but dare not conclude

that they are at peace with God, though they cannot deny their faith in Jesus Christ. 2. A second cause is about particular actions; and the question then is, is this, or that, or the other action, pleasing or displeasing to God? And this is to be determined by the light of conscience, acting according to God's holy law. For God is the only Lord of conscience, and His will the only rule and law of conscience. Conscience, therefore, may be three ways defiled.

1. By the *unpardoned guilt of the natural state*, as it is in all unbelievers. Nothing can purge the conscience but the blood of Christ, Heb. ix. 14. An unbeliever doth not apply to it, nor apply it to himself, and God applies it to none, but by faith. Therefore all such unbelievers have all the loathsome filth of their natural state lying on their consciences, defiling it. "The answer of a good conscience toward God" is "by the resurrection of Jesus Christ," 1 Pet. iii. 21. All unbelievers' consciences can speak nothing towards God by any thing Christ hath done or suffered; for they know Him not, and are not in Him. They would give an answer, or make their plea, from their good works and honest meanings. But all such answers and pleas are rejected by God, in His judging of a man's state. For all God's judgment of men's state proceeds on these two,—in Christ, or out of Christ. And as it is with them with respect to one or other of these two, so do men stand or fall before God's judgment, whatever the judgment of their consciences be.

2. Conscience is defiled by *sinful actions*, known to be such. Now if these be loved and delighted in, they do justly mar confidence; neither can any man in this case draw near to God but with the mouth, and hypocritically, Isa. xxix. 13. This is a frame not to be found in a believer. He may be guilty of known sin, but it is not delighted in. To this David's words refer, "If I regard iniquity in my heart, the Lord will not hear me," Psa. lxxvi. 18. It is not, "If there be iniquity in my heart;" for "who can say, I have made my heart clean, I am pure from my sin?" Prov. xx. 9. It is not, "If I see iniquity in my heart;" for where there is least sin, it is best seen. Paul saw enough, Rom. vii. 23—25, and groaned under it; and yet blesseth God through Jesus Christ for the hope of victory. But it is only, "If I regard iniquity in my heart, (if I look kindly on it), God will not hear me." And indeed the man in this case cannot pray. It is as impossible that a person approving and loving sin can make a real approach to God, as it is for a man to depart

from and approach to one at the same time, and with the same motion.

3. The conscience is defiled by *doubtful practice*. Of this the apostle speaks, "And their conscience being weak is defiled," 1 Cor. viii. 7. To this belong also the words in Rom. xiv. 5. "Let every man be fully persuaded in his own mind;" and ver. 22, 23: "Whatsoever is not of faith is sin." In deliberate actions, especially of worship to God, to act without a clear warrant from the Word of God defileth the conscience.

ii. Sin *disturbs the conscience*. And conscience is disturbed by sin, two ways. 1. When the evil and filth of sin is seen, a man loathes himself therefore. No defilement on the conscience disturbs it till it be seen. Men, like swine, wallow in the puddle and see no filth therein, till God opens the eyes of their consciences. 2. When the danger of sin is seen, and the wrath it deserves is perceived, then perplexing fears and sensible sorrow work in the soul. Now what is the course such a poor creature should take? The sin is committed, the guilt is contracted, the conscience is defiled, the defilement is seen, disturbance and trouble are felt in the conscience: what should such a sick soul do? Will any say to him, "Wash thyself where thou canst, and cast away the burden of thy sin the best way thou canst, and then come to the throne of grace?" This would be strange gospel indeed. We know no other course a man should take in this case but coming to the throne of grace, to have his conscience sprinkled with the blood of Christ, the only cordial for a disturbed conscience, and the only purifier of a defiled conscience. Therefore Peter was quite out in his prayer, he prayed backward when he said, "Depart from me; for I am a sinful man, O Lord," Luke v. 8. Were ever worse words uttered at the knees of Jesus Christ? He had said better if he had prayed, "Lord, come near to me, and abide with me, and let me ever abide with Thee; for I am a sinful man." Where can a sinful man be better than with the Saviour of sinners? But Peter's prayer is the natural prayer of every man that seeth his sinfulness and is ignorant of Jesus Christ. The publican understood prayer, and plied it better, Luke xviii. 13, when he said, "God be merciful to me a sinner." "I feel my sinfulness, I see Thy mercy; Lord, let them meet; and Thy mercy shall be glorified, and I saved." Whoever therefore are distressed with the guilt of sin in their consciences, or with the power of it in their hearts and lives, must seek all their relief at this throne of

grace. It is only the power of that grace revealed and dispensed at this throne of grace which is too hard for sin and all its powers. And for any man to think to subdue sin except by the power of this grace, or to think that he shall have this powerful grace without coming for it to the throne of grace is to dream to his own destruction.

AN ACCOUNT OF THE CHOICE EXPERIENCE
OF
MRS. ANNE BRINE.

(Continued from page 305.)

I WAS for a considerable time, as it were, dandled on the knee of love. I seldom was a day without fresh and repeated discoveries of pardoning love and grace; which so melted my heart and so raised my affections that at some times I was in such transports of joy as cannot be expressed. I was so settled in the belief and persuasion of my instatement in an everlasting, inviolable covenant, that I thought, with David, my mountain stood so strong it could never be moved. I was ready to say, with Paul, nothing should separate me from the love of God, nor interpose, nor hinder my enjoyment. I could then go to God in duties, as to my own God and Father, and claim a right to, and propriety in, the promises of the gospel.

At that time I had an earnest desire after the welfare of those who had formerly been my companions: I mean the welfare of their immortal souls. Oh! thought I, did they but know what I feel, and could they but conceive what satisfaction, comfort, and joy there is in the enjoyment of, nearness to, and communion with a reconciled God, and did they but see what a beauty, loveliness, and glory there is in Him, they would freely forsake all their foolish pleasures and vain delights for an interest in Christ. I thought I would not have returned back to my former course of sin and vanity, might I thereby gain a thousand worlds; for there is more true peace and solid comfort in one moment's communion with God than in a hundred years in sin and folly.

Some time after this the Lord was pleased to withdraw the light of His countenance, and to leave me in the dark; whereupon I presently began to question my interest in Him, and to fear that what I felt was only a delusion from Satan, or else the fancy of a distressed mind, or some notion that I had got, by

giving more attention in hearing the word preached than I was wont to do. . . .

Soon after this, I began to examine myself, whether or no I could freely and willingly part with all creature comforts for the sake of Christ; or whether, if I was put to my choice, either to have great things in the world and all the pleasure that heart could wish, or to have Christ and the cross, which of the two I should choose. I thought my heart replied, I should rather choose Christ and the cross than all the riches and pleasures of this world. But I again reflected that my heart was deceitful, and it might be, if I was put to the trial and should have riches, honours, and pleasures set before me, I should choose them rather than Christ with the cross; and so this could be no evidence of my being right. Whereupon I was greatly troubled, and desired of the Lord that if I was His, He would by a more than ordinary power let me know it. Then was I for chalking out a way for God to walk in; thinking that if this and the other thing might be according to my wish, then I could believe. After this desire had passed, I began to be much troubled to think what I was now about. Must I direct the Almighty? Could not I take Him at His word, without desiring He should take such a way to raise up my faith? Yet, for all this, I could not help still having the same desire, till those words were brought to my mind: "My ways are not as your ways, nor My thoughts as your thoughts: for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Soon after this, these words were impressed upon my thoughts: "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of My righteousness." It was a good word indeed to my soul for many days. About this time my father was preaching from these words: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." My memory is too bad to give any particular account of what was then delivered; but this I can remember, that I had sweet times under hearing.

One sabbath day in the morning I was very ill, so that I was forced to stay at home. But no sooner was the family gone to the meeting but I began to reflect upon myself for letting a little illness detain me from going. If I had a right value for hearing the gospel of Christ, thought I, I should have gone: or had I any right esteem for the comfort and refreshment of my

soul, I should readily have gone, that I might have met with it; but now I thought it was plain that I was nothing but a painted hypocrite. I had at that time such a sight of the darkness of my understanding, the hardness of my heart, and the perverse-ness of my will, that I thought there were none like me; for, thinks I, such as are indeed Christians take more delight in the means of grace, and in discoursing of the things of God. They can speak of a new birth and of faith in Christ; and this I thought myself a stranger to. So I then judged there was nothing right in me; but if there is not yet, it is high time there should, thought I; and I am well assured that if I return back to my former course of sin and folly, I shall perish. If I have any dependence on anything in myself, that is too short: there is no other way whereby we can be saved but in and through Christ, through His righteousness alone, without any of our own to be joined therewith: therefore I will now, as helped, venture my soul upon Him; if I perish, I perish.

Then that word was given in to me with an irresistible power, so that I could not withstand it: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Then was I again helped to admire the free, rich, and distinguishing love of God: that He of His own good-will and pleasure, and for His own sake, not for any worth or worthiness in me, no, for I deserve not the least of His mercies, should thus freely pardon the most vile of sinners.

Then I desired that, since grace is thus free, I might never be suffered to do anything to offend so kind, so merciful a God; for, thought I, is it so, that grace, love, and mercy are so abundant and superabounding, then am I under the highest obligation in the world to be found in acts of obedience to all God's commands so far as capable, not for life, but from life: not expecting to merit salvation, but being chosen of God, redeemed by Christ from the curse of the law: He having answered all the demands thereof, and given a full and plenary satisfaction to divine justice on my account, therefore I ought to endeavour to promote His honour and glory in all holiness and godly conversation.

I had at that time a deep sense of the odious nature of sin, that it was of so heinous a nature that nothing less than the blood of the spotless, righteous Lamb of God could satisfy for it. That the Son of God must take upon Him our nature, stand in our room and stead, be "made sin for us, who knew no sin,

that we might be made the righteousness of God in Him." O matchless grace, unparalleled love, that ever the Lord of life and glory should leave His Father's bosom to die so shameful, so ignominious a death, even the death of the cross, for poor, rebellious creatures; and that He should endure such sufferings, and undergo His Father's wrath and displeasure to that degree that He cried out: "My God, My God, why hast Thou forsaken Me?" And all this for, and on account of poor, sinful mankind. The consideration of this made me abhor sin, and loathe myself on account of my transgressions. I desired that I might never be suffered to sin against God, in heart, lip, nor life. Nay, I thought that if I was sure to be damned, yet I desired that, whilst I remained here, I might live to the praise and glory of God.

I had a comfortable time all that week and the week following. Many sweet and precious promises were given in, which I cannot now remember; so that I was filled with such transports of joy as I cannot express, nor could I willingly admit of any discourse or company that might interrupt my enjoyments. And, to the end that nothing of that might hinder my meditations, I commonly sat in my lodging room, where I enjoyed many pleasant hours, as well as some distressing ones.

I had now an endeared love for any that I hoped were the children of God. And if I heard of any young ones being under convictions, I soon found my affections strongly engaged to them, whom before I had no esteem of, and an earnest desire after their welfare.

After this, hearing some, in telling their experience, speak of the dreadful temptations they had met with; and also reading Mr. Barry's account of the dealings of God with him, what sharp conflicts he met with, and how long he was under the spirit of bondage, and upon his receiving the Spirit of adoption, what glorious effects ensued; I began to fear again that I was not in a converted state; for I thought I was never loaded with the guilt of sin as some be; neither was I ever assaulted with such dreadful temptations from Satan as many are; nor yet have I ever enjoyed such wonderful and glorious revelations of Christ as some express; therefore, I fear that I am still in the gall of bitterness and the bond of iniquity.

My trouble, through these fears, increased daily for some time. Whereupon I acquainted one of my intimate friends therewith, who directed me to a passage in Mr. Bunyan's "Come and

Welcome," which just answered those very objections; the reading whereof a little removed my doubts. And also reading Mr. Barry's post-script to caution such doubting, tempted believers that might be ready to draw sad conclusions against themselves from hearing of the wonderful dealings of God with him, in handling him so sharply by the spirit of bondage; as also His bountiful dealing with him, in making his soul the receptacle of such joy and consolations upon believing. Saith he, "Some pass through greater horror, and are brought, as it were, to the gates of hell and desperation, as I was: others are dealt more easily and gently with, being sweetly allured, and, as it were, insensibly transplanted into Christ, they not well knowing what is done to them." The reading of those things, I say, together with these words following me very much; "He leadeth thee by the still waters," did give me some hopes that I was one of those that He was pleased thus, by the gentle drawings of His Spirit, to bring to close with Christ. Then these words were very pleasant to me: "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they take off the yoke on their jaws, and I laid meat unto them." Then was I helped to see that though I had not been so strongly beset with temptations as some are, yet that was not an indication that the work of grace was not right, in and upon me; for the Lord can work in what way He pleases. And surely I have great cause of thankfulness on this very account, that I was not left to the buffetings of Satan, nor to be so long under that sad horror and bondage of conscience as some be; and though I had not such great revelations of Christ, nor such ravishing joy and comfort as some have, yet I had such views of Him as a suitable and sufficient Saviour that I would not part with my hopes of an interest in Him for the world; and also had received such joy and comfort from Him as did far surpass all the comfort that can flow from the best and greatest enjoyments of this world's things: yea, for one moment's communion with God is far preferable to all the riches, honours, and pleasures of this world; for it yields more satisfaction and peace than can be met with in the highest station of worldly grandeur.

Thus was I helped to meditate on these things, and to stand and admire that I should be so highly favoured as to have any discovery of pardoning grace, any manifestation of redeeming

love. It had been a great mercy if the Lord had fixed His love upon me, and had not made it known to me; but O it is matchless and unparalleled grace indeed, that He should send His Spirit to reveal this His altogether unmerited, and inconceivable love to my soul! I can never enough admire this great, this inexpressible love!

Then was the language of my heart, "O that I might never commit one sin more! How can I bear to think of offending so kind, so loving a God! What, sin against such love and mercy that hath been discovered to sinful, unworthy me! How can I bear it! Wretch that I am, are there yet the remainders of sin in me! I hate it, I loathe it. O that I might be wholly and entirely freed therefrom!" This, I say, was the constant language of my heart for some time. Unwilling was I, as I have before said, to leave my lodging room so much as to eat a little victuals, for fear of having my thoughts diverted from things that are heavenly and divine. And when I was in company, I was restless till I got by myself again. One time I well remember. Having been in company, when I got to my chamber again, I was thinking over something that passed, till on a sudden these words came with such power: "My son, give Me thy heart." I answered, "Lord, do Thou take it, Thou alone art worthy." I admired that the eternally glorious God should stoop so low as to desire a place in the hearts of such poor, nothing-creatures as we are, who is glorified and adored above by the blessed angels, and hath no need of the adoration and services of such poor dust and ashes as we are. O wonderful and matchless grace! I had that afternoon such views of the glories of heaven, of the bliss and happiness that the angels and glorified saints are possessed of, that made me even long to be dissolved, to be with Christ, which is far better.

Some little time after this, one sabbath day as I was going to the meeting, this thought darted into my mind, that I was all this while but a deceiving myself, and building my hopes on a sandy foundation, and not on Christ who is the only way of salvation. This thought set me on a tremble, and sad distress was I in till these words came in: "I will deliver thee from going down to the pit, for I have found a ransom;" which a little supported me, though I could not tell whether there was such a scripture or not; but when I came home, I looked into a concordance, and found it. In the afternoon, when I was in the meeting, my fear seized me again, that all I had met with was only a

delusion; that Satan was endeavouring to deceive me and so took this method, which he thought was the likeliest to keep me quiet, persuading me that I was in a safe state, when, alas! it was no such thing. I thought he could transform himself into an angel of light, and bring scriptures to those that he brought to trust in, and depend on something short of Christ. This I fully thought was my case, for about half an hour; then these words were brought to my mind: "I am not a man, that I should lie, nor son of the man, that I should repent."

[Here the narrative she gives is broken off and left unfinished.]

PRAYER FOR A REVIVAL.

SAVIOUR, visit Thy plantation,
 Grant us, Lord, a gracious rain!
 All will come to desolation,
 Unless Thou return again:
 Keep no longer at a distance,
 Shine upon us from on high;
 Lest, for want of Thine assistance,
 Ev'ry plant should droop and die.

Surely, once Thy garden flourish'd,
 Ev'ry part look'd gay and green;
 Then Thy word our spirits nourish'd,
 Happy seasons we have seen!
 But a drought has since succeeded,
 And a sad decline we see;
 Lord, Thy help is greatly needed;
 Help can only come from Thee.

Where are those we counted leaders,
 Fill'd with zeal, and love, and truth?
 Old professors, tall as cedars,
 Bright examples to our youth!
 Some in whom we once delighted
 We shall meet no more below;
 Some, alas! we fear are blighted,
 Scarce a single leaf they show.

Younger plants, the sight how pleasant,
 Cover'd thick with blossom stood;
 But they cause us grief at present,
 Frosts have nipp'd them in the bud!

Dearest Saviour, hasten hither,
 Thou canst make them bloom again ;
 Oh, permit them not to wither,
 Let not all our hopes be vain.

Let our mutual love be fervent,
 Make us prevalent in pray'rs ;
 Let each one esteem'd Thy servant
 Shun the world's bewitching snares ;
 Break the tempter's fatal power,
 Turn the stony heart to flesh ;
 And begin, from this good hour,
 To revive Thy work afresh.

JOHN NEWTON.

RETURNING TO PATHS TO DWELL IN.

“Come, and let us return unto the Lord : for He hath torn, and He will heal us ; He hath smitten, and He will bind us up. After two days He will revive us : in the third day He will raise us up, and we shall live in His sight.”—(Hos. vi. 1, 2).

THESE words proceeded from an afflicted people, from whom the Lord had departed, who in their affliction are now doing what He said they would do—“seek Me early.” For the words are connected with the preceding verse : “I will go and return to My place till they acknowledge their offence and seek My face : in their affliction they will seek Me early.” Can a more solemn word be said respecting the Lord's dealings with His people ? Of them He asks the question : “What could have been done more to My vineyard that I have not done in it ?” (Isa. v. 4). He brought a vine out of Egypt, cast out the heathen, and planted it ; He prepared room before it, fenced it, and became a Husbandman to it. He set up His worship in the midst of the people, gave them good laws and statutes, withheld not His manna from their mouth, nor water from their thirst. Wherefore “He looked for judgment, but behold oppression ; for righteousness, but behold a cry” (ver. 7). He sent His servants, rising early and sending them, saying, “Oh, do not this abominable thing that I hate” (Jer. xlv. 4). But His testimony concerning them is, “They walked not in My statutes, neither kept My judgments to do them, which if a man do, he shall even live in them : they polluted my Sabbaths” (Ezek. xx. 21). He sent them Ahijah the prophet in the days of Jeroboam, who first

turned Israel aside and set up two calves ; Elijah when the worship of Baal was openly set up ; then Elisha, Hosea, Amos, Isaiah, and others. Here it is seen that the Lord is "slow to anger, and of great kindness, and repenteth Him of the evil" (Joel ii. 13). When one king of Israel after another had done evil in His sight, and the people had fallen into the worship of Baal and many grievous sins, we read, "And the Lord was gracious unto them and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast He them from His presence as yet." And again, under a later king, "For the Lord saw the affliction of Israel that it was very bitter, for there was not any shut up, nor any left, nor any helper for Israel. And the Lord said not that He would blot out the name of Israel from under heaven ; but He saved them by the hand of Jeroboam the son of Joash " (2 Kings xiii. 23 ; xiv. 27).

Do any of us see God's mercies to us and our base requitals in this history ? It is not merely a true history—that of Israel ; but it is also a type, an instruction, a warning for us on whom the ends of the world are come ; that we should not imitate them in their vain wanderings from their God. When the Lord had repeatedly reprov'd them, and they went on frowardly in the way of their heart, He sent against them enemies, and was so alienated from them He would have no more to do with them. He fulfilled His word by the prophet Ahijah over two hundred years before : "The Lord shall smite Israel as a reed is shaken in the water, and He shall root up Israel out of this good land which He gave to their fathers, and shall scatter them beyond the river ; because they have made their groves, provoking the Lord to anger. And He shall give Israel up" . . . (1 Kings xiv. 15). He sent the Assyrians, who carried them away, and they never returned. Judah also transgressed, and was an exile for seventy years. After that again her guilt grew to the heavens, and the climax was reached when her priests and people said of the Son of God, "Away with Him ! away with Him !" Then the Romans were sent to take away their place and nation. Thus their house was left to them desolate. The day is coming, doubtless, when God will have this people back to the land, when the fulness of the Gentiles is come in and He will pour out His Spirit upon Israel (Rom. xi. 25, 26). The prophecy of Scripture is very wonderful, and not yet unfolded fully ; but these broad facts are before us.

Thus through their sin they were an afflicted, forsaken people, and were to "abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim;" by the word of Hosea to them (iii. 4). They were to be left to "wander from sea to sea, and from the north even to the east," and to "run to and fro to seek the word of the Lord," and not find it; by the word of Amos (viii. 12). How can we find any good thing when God is away? But He said, "In their affliction they will seek Me early;" and both the affliction they were in, and the seeking—the consequence of it, follow in the next verse, "Come, and let us return unto the Lord; for He hath torn, and He will heal us." They were sorely afflicted by enemies, and convinced that help was to be had only in the Lord. There was this spirit in them, "Come, now, let us return;" the gracious effect of Hosea's message to them.

Now let us leave literal Israel, and come home to ourselves. Are we afflicted, forsaken of God? Are we in dark places? If so, let us not say divine sovereignty is responsible. Nor say, "I cannot pray if He does not give me prayer. I cannot believe if He does not give me faith." It is wrong to impute our lacks to divine sovereignty. Rather let us narrowly examine ourselves and see what treatment our Lord gets at our hands; for it is no trifling matter to know the truth.

There is in these verses a solemn expression of what the Lord has done to His people, how He sharply reproves them in their errors and wanderings, and will not let them think lightly of sin. It is clear to some persons that they will not go to heaven by works; but is it as yet written with equal clearness on their hearts that their sins will cause them to be smitten under His dealings with them? Is it not exceedingly solemn for us who profess His name if He should have somewhat against us in respect of the state of our hearts towards Himself, who has done so much for us, whose claims are all divine, whose continual restorations of us should affect us deeply, and bind us to Him and His throne? That such a God, such a Saviour and Friend should have to say that He has somewhat against us, that we have not walked answerably to His dealings, not behaved as children in their Father's house, nor as soldiers with such a Captain, nor as pilgrims with such an end to their pilgrimage—this is very heavy. If the Lord draws near to us, we shall have plenty to do to sit in judgment on ourselves. As we are dealt with by the Lord we must

realise how near to His heart our declensions go; and in some measure find our own hearts pierced with pain and grief when He says, "I have somewhat against thee"—*thee*, once at My footstool melting in godly sorrow, rising in peace, and crowning Me in the warmth of thy best affections." This turning away is that of a wife from her husband. Need we wonder, then, if we get but little communion and often the Lord is silent? Can we attribute His silence and distance to absolute sovereignty on His part, and absolve ourselves from all blame? Divine sovereignty is a great deep; but here we have not only the relation of a Sovereign to His subjects, but that of a Father to His children. He has made them His own, given them life, called them by His grace, and will never repent. But when He sees them quarrelling among themselves and with His laws, departing from His precepts, losing the things He has wrought in them, letting them slip, and taking no heed to the things which they have heard, but following after vanities that do not profit, is it any wonder that He says, "I will go away, and take the glory with Me"? If Christ goes away as to manifestation, and the Father as to His working, and the Spirit as the Spirit of grace and supplications, what is left? Thorns and briars, wild asses, beasts of prey; that is, barrenness, devils, and death; as in Isa. xxxii. Joy will go from the joyous city, from the heart; peace from the conscience, truth from the mind as to its sweetness, beauty, and power. When grace received is not in exercise, the soul decays, is overcome with sloth, or overrun with weeds of carnal cares and affections. Religion is not the first thing, the chief business. Faith does not go to the Word for something to live upon, to pray upon; love waxes cold; the armour is laid by. There may be a name and form of truth kept up, but no power, no glory.

We may have been apt to confine the word "fall" to an outward declension. But it is said, "Remember from whence thou art fallen;" that is, from "thy first love," from communion, from simplicity of spirit; from truth in the unction, sweetness, and glory of it. It does not warm the heart as once it did. The promises and precepts that once were our guides have not the same influence now. Zeal has gone: it is not now, "Will God be glorified in this?" or, "How shall I live to His glory?" To as many as are guilty here may God give true repentance. May we more and more repent of what has brought us to so dark a state. This distance goes to His heart. He will have His

people near Himself. He shows us how far off we are and that the way back to Him is by another turn. "Repent, and do the first works." This repenting way He will have us go in.

"Behold, we turn again to Thee,
O cast us not away, though vile!"

A truly blessed spirit is this, a gospel spirit. Who has been wrong? God or ourselves? He says by Jeremiah, "Have I been a wilderness unto Israel? a land of darkness? Wherefore say My people, We are lords: we will come no more unto Thee?" (Jer. ii. 31). "O My people, what have I done unto thee? and wherein have I wearied thee? testify against Me" (Micah vi. 3). It is good and gracious of God to send such conviction to His children, that when their country is desolate they may look below the surface, and see the vile root whence these things grow, that have caused Him to say, "I will go and return to My place."

What a mercy to be honest when conscience speaks for God, and says, "You have done evil;" when it makes the sinner put his finger on the spot, and say with Joseph's brethren, "We are verily guilty." A smaller charge—of stealing the cup—was made the means of bringing to memory a greater sin. Many are always looking for marks of grace; God may show them marks of sin; that their hearts, minds, affections have been set on other lords than Him; and bring them to feel what a heavy case is theirs before Him. It is good to have His rebukes; they are the reproofs of life, and the "ear that heareth the reproof of life abideth among the wise." He is a Christian who repents of sin and cleaves to a broken-hearted Saviour. He may not be one who is always trying to find good in himself; but he whose eye is fixed on his sin and is brought to look on Christ, will die well. Let us look, then, at our bad states, and say one to another, "Come, and let us return unto the Lord our God: for He hath torn, and He will heal us; He hath smitten, and He will bind us up."

This word "torn" looks cruel, and the Lord says by Jeremiah, "I have wounded thee with the wound of an enemy, with the chastisement of a cruel one for the multitude of thine iniquity" (xxx. 14); and by Hosea He says He will meet His people "as a bear that is bereaved of her whelps, and will rend the caul of their heart." What does this mean? Some of us have the key. We know what it is for God to say something to us that wounds our souls and goes to our inmost parts. He may

bring to light something answering to the "wicked abominations" in Ezekiel that were done behind the door in the wall (viii. 8—10). He will tear off the covering and leave exposed the sins we have done. Then we need no one's finger on the cause of our desolations. We have our own there, and say, "This is why the Lord frowned, and I could get no comfort. This is why when I went to the Scriptures I found them against me. Yet *I did not listen to them*—I was looking for good things, but I had turned aside."

God has said to some of us, "What hast thou to do in the way of Egypt, to drink the waters of Sihor?" We know for ourselves how solemnly the Word has looked at us, how a portion has come and stood against us as really as the Angel of the Lord withstood Balaam. It is God who hath torn. Better to be torn here than burn in hell. Have we not prayed, "Lord, let all the tearing be in this mortal state, by God the Holy Ghost." Again He says by Hosea, "Therefore have I hewed them by the prophets: I have slain them by the words of My mouth" (vi. 5). That is a sober, right religion that brings one to deal with God; and it is a great evil to be in a bad state and not to know it. Some may think a child of God cannot be in a bad state and not know it. The Scriptures contradict that. We read, "Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not" (vii. 9). We may be much further off and more dead than we think.

Now, the moment we begin to be torn or smitten, when our sins rise up before us, and guilt presses on the conscience, what do we say naturally? "It will not do to go in this state to God." But He has shut up our old ways, enclosed them with hewn stone, and said, "She shall not find her paths;" and it will have to come to this, "To whom else shall we go?" There is a half dead, miserable person, to whom He has not looked for many days, but sent only a wounding word, whom He has torn by His Word and Spirit, and, it may be, by His providence too. Let that one know there is love in His smiting; He means it to bring you back to Himself; so that you shall say—

"Come, my soul, thy suit prepare"—

come to the God of justifying righteousness, the God of sanctifying grace. When God has torn, He will heal; when He has smitten, He will bind up. How kind of Him to deal so with people that are bent to backsliding.

It is solemn to live all one's days without the balm in Gilead, without healing; to be always the same, far off, not to feel, not to pray, never to get a real change or turn. This is most solemn. Communications are the sum of religion. They leave some effect. Who can tell how much heat our earth receives to-day, and will it leave no effect when the sun goes down? If we have received the rays of the Sun of Righteousness, will all we have received go, and leave us as before? What a mercy to know both sides. We have departed; let us stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein; and we shall find rest for our souls (Jer. vi. 16).

(To be continued.)

“WHOSE NAME IS HOLY.”

FIRST. It is a name that is proper to God, as Christ saith: Matt. xix. 17, “There is none good but One, that is, God;” so, nor holy. He is separate and alone in His holiness, as He is alone in His being. And if He only be good, then much more is He only holy, for holiness is the height and perfection of goodness; so in man, so in God. And, Rev. xv. 4, you have it express: “Thou only art holy;” and “the Holy One,” as elsewhere. Now, of all that could have been said or attributed to Him, this sets up God the highest, and as most sovereign. And this, of all others, layeth us low both as we are creatures, and as we are sinners. Holiness is said to be His dreadful name: Ps. xcix. 2, 3, “The LORD . . . is high above all the people;” it follows, “Let them praise Thy great and terrible name: for it is holy,” and that makes Him high. And again, at the fifth verse, “Exalt ye the LORD our God and worship at His footstool: for He is holy;” nay, the margin varieth it, “His footstool is holy,” *i.e.*, the ground He sets His feet on. The like you have in the ninth verse.

Secondly. This separates Him from the creatures; for holiness imports a separation, as it is in common applied to any thing, person, place, or time. Christ was separate from sinners, made higher than the heavens; but God, from creatures.

Thirdly. Holiness is that whereby God aims at His own glory, as the angels' cry shows in that sixth of Isaiah, ver. 3, “Holy, holy, holy is the LORD of hosts: the whole earth is filled with His glory,” as being that which the attribute of holiness aims at from His creatures. . . Two scriptures put together

do show this: Job xv. 15, "Behold He putteth no trust in His saints: yea, the heavens are not clean in His sight;" and He means the angels, who are called heavens. And that they are the good angels is manifest, those who have kept their station in heaven; yet all their holiness, you see, makes them not clean in His pure eyes. Thus Job iv. 17, 18, "Shall mortal man be more just than God? Shall a man be more pure than His Maker? Behold, He put no trust in His servants; and His angels He charged with folly." We sinners are unclean privatively, wanting that holiness we were created in, and positively defiled; but the best of His creatures are negatively not clean, because they answer not, nor come up unto His vast desires of glory from them. . . . But of this deficiency and falling short of creature holiness as to God, I shall speak in the use.

Use. To humble you, as you are creatures afore this Majesty on high. I would humble you, I say, as you are creatures, as well as that you are sinners; which latter I know you do every day. . . . We humble ourselves as sinners by way of mourning and godly sorrow; but this, as creatures by way of self-emptiness and sense of our nothingness and vanity. . . . Now among other things what was it John was to cry and the apostles to preach? Even this, "All flesh is grass," &c. Isa. xl. 6, 8, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Which the apostle Peter applieth unto that very word and gospel which was spoken by himself and the other apostles, 1 Peter i. 25: "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." And this was done by the revealing of the glory of the Lord Christ; namely, discovered in the gospel: Isa. xl. 5, "And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Now observe that there is in the chapter a setting forth of God in greatness, to the end thus to humble the creature, such as you have not in all the Scriptures. So as indeed we should lose a piece of our religion if we do not attend to this; and I will here suppose myself to have a congregation of Adams and Eves, men and women in that pure and first estate; yea, and I will take the

angels in also before they fell, and some angels are here at present this day; but if all were here in their original estate, or those that are now in their confirmed estate, I might preach this sermon to them, reminding them of their estate by creation, to humble them as they are creatures in that estate.

DR. GOODWIN, "*Of the Creatures.*"

THE DIVINE WILL :

IS IT ABSOLUTE ONLY, OR PERMISSIVE ALSO ?

WE have been asked by an unknown correspondent to give a small space in our pages for a few observations on the decrees of God. He has been perplexed by different statements on the awful subject. He has heard some preachers state that the fall of Adam was by the permissive will of God; others have objected to the use of the term "permissive will," and stated that all things are done according to the absolute and determinate will of God, both good and evil.

We are willing to try to help our reader, and perhaps others, according to the ability God gives. Nothing in God, in His counsels or His works can be other than important to the last degree to every child of God. "Who hath ascended up into heaven, or descended? Who hath gathered the wind in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name, and what is His Son's name, if thou canst tell?" (Prov. xxx. 4). The subject is profound, and all who are influenced by the fear of God's glorious Majesty will approach it with reverence. For it cannot be comprehended. He veils Himself in the unapproachable light of His own eternal Being; and only in what particulars, and just so far as He discovers Himself can He be seen. Theology is ever concerning itself with the things of God. But it has been well said that "theology is not philosophy. It does not assume to discover truth, or to reconcile what it teaches as true with all other truths. Its province is simply to state what God has revealed in His Word, and to vindicate those statements as far as possible from misconception."* This is true. Paul declares that no man knows the things of God but the Spirit of God (1 Cor. ii. 11). The all-silencing question is asked, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" (Job xi. 7). At the end

* Systematic Theology. Hodge.

of a short chapter containing great discoveries of God, Job says, as if veiling his face and trembling in himself before the covered throne of Jehovah, "Lo, these are parts of His ways : but how little a portion is heard of Him ? but the thunder of His power who can understand ?" (Job xxvi. 14).

Following him, and the seraphim, in the awe and reverence and worship which filled them, we would observe, 1st. That nothing can be without, or contrary to, the will of God. "For of Him, and through Him, and to Him, are all things : to whom be glory for ever. Amen" (Rom. xi. 36). This is well stated in the Westminster Confession of Faith : "God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass : yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." God works all things after the counsel of His own will (Eph. i. 2). "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure : calling a ravenous bird from the east, the man that executeth My counsel from a far country ; yea, I have spoken it. I will also bring it to pass ; I have purposed it, I will also do it" (Isa. xlv. 10, 11). This immutable, all-permeating will of God entered into the death of Jesus. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ;" "For of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts ii. 23 ; iv. 27, 28). Thus from the Scriptures it is proved that God's most holy, wise, unchangeable will has determined what shall be, and how it shall come to pass.

2nd. But for the statement that it is an error to use the term, "permissive will of God," there is no warrant in Scripture. His preceptive will proves His permissive will. He would not "decree to do, or to *cause* others to do, what He forbids ;" but He may decree to permit what He has forbidden. This we see is the case in the Scriptures. He forbade Adam to eat of the tree of knowledge of good and evil (Gen. ii. 17), but He permitted the forbidden act. Christ was taken, and by wicked

hands crucified, according to God's determinate counsel and foreknowledge; although murder is forbidden. He sent His "servants the prophets, rising early and sending them," saying to His people, "Oh, do not this abominable thing that I hate;" but He gave them not grace to obey; therefore, following their own inclination and evil propensity, "they hearkened not, nor inclined their ear to turn from their wickedness" (Jer. xlv. 4, 5). He decreed to permit, or not to prevent their persistent disobedience. "The way of man is froward and strange;" and in that way he is guilty, not of disregarding a secret decree, but of the plainest forbiddings, and thus of breaking the law—guilty in freely choosing the way of death. Here both Jews and Gentiles are without excuse (Rom. ii. 14, 15); and in the day when God shall judge the secrets of men by Jesus Christ, that judgment will be according to the *deeds* done in the body" (2 Cor. v. 10).

3rd. There is no fatalism in the statement that God for His own glory has ordained whatsoever comes to pass. His glory is His first and last end. "I will not give My glory unto another" (Isa. xlviii. 11); "The counsel of the Lord standeth for ever, the thoughts of His heart to all generations." In doing this He "bringeth the counsel of the heathen to nought; He maketh the devices of the people of none effect" (Ps. xxxiii. 10, 11). How strikingly illustrated is this truth in Isa. x. The Assyrian is sent to punish Israel, sent by God to be the rod of His anger, the staff of His indignation (Isa. x. 5). But did the Assyrian go as God's servant? Had he an eye to the divine glory? Did he think of simply being the rod to chastise a rebellious people? Hear God's testimony of his motive: "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few" (ver. 7). He was free in his going: God used his ambition and wrath for His own ends. This destroys fatalism. For that evil system will have all events happen "under the operation of a blind necessity." The agent is free, as we use the word free. But in all God works for His own glorious end, which is His glory in gathering "together in one all things in Christ, both which are in heaven, and which are on earth, even in Him: in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. i. 10, 11).

Patience to wait on till the vision speak, is an answer.—S. R.

LAST MOMENTS.

When in the article of death,
 When lab'ring hard with failing breath,
 When earth recedeth from our view,
 And groaning all that we can do,

When Jordan's stream in front appears,
 And high her swelling bosom rears,
 When friends and relatives can lend
 No hand, but helpless wait the end,

How will it be? What prospect then
 Of ranking with redeemed men?
 Shall we dismissal dread or hail?
 Conscience accuse or peace prevail?

A solemn, mighty difference lies
 Betwixt dread hell and upper skies;
 Betwixt the tortures of the damn'd,
 And peaceful joys of the redeem'd.

Fain would I be prepared to fly
 To Jesu's breast whene'er I die;
 Whatever teaching here I need,
 I would of all my sins be freed.

Clad in His robe I would not fear,
 Whene'er the monster should appear;
 With Jesu's hand beneath my head,
 All guilty fears would then be fled.

Should suddenly my pulses cease
 To beat, O then I'd die in peace
 With God, through Jesu's merits dear,
 And spotless at His throne appear!

“MEPHIBOSHETH.”

December 2nd, 1903.

O brethren, that all of Christ were but turned into our hearts still as we know Him and think of Him; no sooner to think of His death, but to die withal to the world; no sooner to think of His being crucified, but to find lusts tortured and shrinking: so no sooner to think of Christ circumcised, but to cast off the fore-skin of your heart, which is self-love.—*Goodwin.*

CRUMBS FROM THE MASTER'S TABLE.

TAKEN FROM A SERMON BY THE LATE MR. HEMINGTON.

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”—1 Peter i. 13.

THIS is the very thing we need by God's grace to do every day of our lives; only when this is the case are we prepared for action, for conflict, for bearing trial, for the worship and service of God, and for whatever else we may be called upon to do in our profession of His most holy name. God knew how His poor children would flag, faint, tire, and weary, and what a continual tendency there would be to let the sword of the Spirit drop out of their hands, and the oracles of truth lie on the ground; and that, in consequence, Satan would come on them thus unarmed, trials would come on them unprepared. So we need the exhortations of Scripture to be insisted on and enforced in the ministry of the Word. “Fear not,” is an exhortation. “Finally, my brethren, be strong in the Lord, and in the power of His might.” “Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.” “Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved.” So I might go on. Now what do such exhortations imply? They imply our being full of fear; weak, not strong; having little courage; and attempting to carry our own burden.

Well then, we are, as He helps us, to gird up the loins of our mind with His truth. Nothing else will do us any good or serve our purpose. In writing to the Ephesians Paul says, “Stand therefore, having your loins girt about with truth.” When our poor minds slip away as they do so much from God's truth, when our hearts are not under the influence of His Word and Spirit, we are certain to be trampled down by the devil and by sin; our unbelief will be certain to bind us round and round by its fetters. Therefore depend upon it, there is nothing more needed than that we should constantly keep in mind, by the help of God, a few things:

1. The faithfulness of God; the love of God, which never changes; the covenant of grace, which cannot be broken; and the wisdom of God, which orders all things for the best. These are the very things our great enemy, the devil, is always trying to pull out of our hands—our hearts.

2. Another thing we need constantly to keep in mind is what

we are in Christ. We are in ourselves poor, shattered things, or like the sea that is tossed by the wind, or going to pieces in moments of fierce temptation, great darkness, or conflict. But the blessed Spirit brings to our minds our completeness in Christ. We stand before God as we are in Christ, not as we are in ourselves. What a blessing it would be to have our loins girded with this truth.

3. We are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." They (the prophets) wrote of the sufferings of Christ, and the glory that should follow; the apostles went in the wake of the prophets, except that through the greater light which God gave to the apostles they were favoured to speak more clearly of the mystery of God the Father, and of Christ whom they had seen. It is upon the glorious truth of the cross of Christ we are built. I am nothing but a wretched, depraved sinner in myself, from the crown of the head to the sole of the foot, wounds and bruises and putrifying sores; and were it not for electing grace, atoning blood, and justifying righteousness, there would be no hope. The more the mind is exercised with the truth of God, the better it is; the firmer we stand there, the more proof do we get that the loins of our minds are girded.

Now I will come to the next point. How are we to gird up the loins of our minds? I have told you we can only do it just so far as God helps us; we cannot so much as pick up the girdle from the ground. But there is a constant tendency in self to give way to unbelief and distrust of God. We are all prone to that as children of God. We pore over our sins and sorrows, nursing unbelief, doubts, fears, and troubles. I am sure we need beg of God, as often as we pray, to help us to strive against this. In answer, then, to the question how we are to gird up the loins of our minds, I say, by keeping close to God's truth, by setting up God's truth against the devil, against our doubts and fears and unbelief.

Look at Asaph—how he sank! "Has it come to this with me, that the Lord's mercy is clean gone for ever? has He in anger shut up His tender mercies?" (Ps. lxxvii. 8). Well, now observe what a change in one instant took place, brought about by the blessed God and the power of His Spirit. "And I said, This is my infirmity: but I will remember the years of the right hand of the Most High." In his anxiety he had been saying, "Will the Lord be gracious no more? Has He turned His back

to me, His face right against me ? ” Then when the Lord spoke Asaph said, “ Oh, how dishonouring to God, and crippling and wounding to my faith, to be asking such questions ! This is my infirmity—but I will remember the years of the right hand of the Most High.” Jeremiah said, “ My strength and my hope is perished from the Lord ; ” but soon he girded his loins and said, “ Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope ” (Lam. iii. 18—21). We have need to ask God to give us grace to strive against nursing our terrible unbelief, because it is dishonouring to Him, and weakening to our own faith.

In the next place, what are we to gird up the loins of our minds for ? We have been showing what the loins of our minds are to be girded with, viz., God's truth ; and how it is to be done—that is, as He helps us to make it a point to fight by prayer against nursing our unbelief and troubles. And what is this for ? That we may “ stand in the evil day, and having done all, to stand ” (Eph. vi. 13). We are exhorted to gird up the loins of our minds that we may not by our own carelessness and unexercised minds be often slipping into the Slough of Despond. There are children of God who use gloomy expressions and talk of doubts and fears, where there is not godly practice enough. If all the precepts are neglected, no wonder that their souls should be cramped and bound up. Therefore we need to gird up the loins of our mind, that we may not by our own unholiness of spirit and conformity to condemnable things bring our souls into the Slough of Despond ; we need to do this, that our enemy may not get an advantage over us to bring and keep us in bondage. Paul says, “ If we live in the Spirit, let us also walk in the Spirit ” (Gal. v. 25), and, “ Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God ” (2 Cor. vii. 1).

This is what we are to gird up our loins for : “ Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” Godly soberness is a beautiful thing, an excellent trait in a good man's character. God help us to be sober in our thoughts, words, and actions ; sober in the things we believe, ponder them over, and bring them to the Word. “ And hope to the end.” Not merely hope for to-day's trouble, for deliverance from sorrow, but to the *end*. The Scripture says,

"He that endureth to the end shall be saved" (Matt. x. 22). God's children have grace now; it is grace which makes the difference between them and others. Paul said, "By the grace of God I am what I am" (1 Cor. xv. 10). The grace referred to in my text is not that bestowed at regeneration, whereby we have become believers; this is grace in consummation and perfection. Now we have grace in degree; by and by we shall have it in consummation. The revelation of Jesus Christ is wonderful and solemn. I am no millenarian, believing that the Lord Jesus Christ will come personally from heaven and reign a thousand years before the end; but I believe the Word of God gives us declaration after declaration that the Son of God will come personally when He comes the second time, without sin unto salvation. It will not be a mere appearance, but the Lord Jesus Christ Himself. He will shake the world, and His word will strike terror into the hearts of the ungodly. I should not be afraid if my dear wife were to call me; and God's children will not be afraid when their best Friend comes and calls. They will lift up their heads with joy, and will say, "Even so, come, Lord Jesus." It will be a tremendous revelation—to the wicked everlasting destruction; to the believer everlasting blessedness.

CHRIST REVEALED THE ONLY TRUE GROUND OF FAITH.

FIVE LETTERS TO A CLERGYMAN BY CHARLES RABY.

IV.

MY DEAR THOMPSON,—With regard to spiritual things and our further corresponding about them, it is impossible for two to walk together except they be agreed. Was it to please the Lord to give you the same mind and judgment concerning them as myself, I should greatly rejoice; and in that case could renew my correspondence with satisfaction. Till that happens I must beg to be excused. I will answer your questions as far as I can, and make such observations on your letter as strike my own mind.

I don't like your language (I take your letter in the order it occurs): "All saved must so receive and take Christ." God must first apply Him by the Holy Ghost with power. None can either receive or take Him beyond the letter, till the Holy Ghost reveals and applies Him, and every one will be made to feel

this. A man could as soon climb up to heaven as take hold of Christ so as to bring peace, till the Holy Ghost applies Him. Compare Acts xxvi. 18: "To open their eyes, and to turn them from darkness to light, from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me," with Jno. xv. 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me;" Ep. i. 19: "And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power;" 1 Thess. i. 5: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance;" and 1 Cor. ii. 5: "That your faith should not stand in the wisdom of men, but in the power of God."

With respect to the pardon of sin being a privilege, it is certainly a very great privilege. At the same time, it is absolutely necessary to salvation: none can be saved without it, I mean the knowledge of it. Paul says: "Being justified by faith, we have peace with God." He means applicatory justification, which he calls justification of life (Rom. v. 18), and says God will only glorify those *so* justified: "Whom He justified, them He also glorified" (Romans viii. 30).

The reason I would not sit under your ministry is, you have hitherto always defended those that are in error, and resisted the truth; by which I knew you could not see beyond the letter. If you were ignorant, you were still so positive you would not yield. Ignorance persisted in is a damnable sin; and if I encouraged your ignorance, or any other man's, which I should do by sitting under his ministry, knowing him to be so, I should bring his blood upon my own head. Neither would that be the way to convince him of his ignorance, but rather to encourage him to look upon it as harmless. As to sincerity, I can judge of no man's sincerity but by his embracing the truth. If a man persists in opposing the truth, though he should outwardly appear like an angel, I know he has no sincere love of Christ in him.

My reasons for leaving the Church were chiefly these. I wished, as far as God should give me grace, faithfully to serve Him according to His Word; by which, when better understood, I saw that national churches were not of God, but of men. God Himself tried one (for example, the Jews) to no purpose, and was compelled to cast all off for their incurable

wickedness but the elect. He then declared He would have no more national churches, but only spiritual worshippers, with the exception of the tares the devil will plant. Paul says we have nothing to do with those without. I saw that making such a church by Act of Parliament, and setting up ministers by the same to read a form of prayer, not a word of which they feel or believe, was only teaching to tell lies in the name of the Lord, and to mock God. Administering the sacraments to such was in the most shocking sense casting the Lord's pearls before swine; and telling all the carnal who came that Christ's blood was shed for them, was no better than lying in the worst way. Nor could I pray God to incline our hearts to keep His law [the covenant of works], when I saw I was not under it, and it was a thing impossible for anyone to do, &c., &c. I never saw any writer that understood what Paul means when he says we are not under the law, but under grace, till I read Mr. Huntington. Among those I have seen, he was the only man to whom God ever gave clear and consistent views on the subject. When I first read him, he handled it so clearly my mind was convinced; but I durst not embrace the, to me, new doctrine. I then took his advice; for I must say he first taught me not to regard men, but to interpret the Bible by itself, and to seek light from God. I prayed to God about a fortnight for instruction on the subject, when one day two passages of Scripture were applied to my mind which clearly opened the subject; and God gave me such faith at the same time I have never doubted the abolition of the law since, but have seen it with additional clearness every time I have read Paul. It is manifest from all his epistles; but before any one can take comfort from it, God must give him power. . . .

You say the difficulty is, with corruptions rising within and an accusing conscience, to be assured at all times of acceptance with God. This is the effect of real justification experienced with power, and what none of our evangelists enjoy anything of. They are as much galled in their consciences as you, if they would confess the truth; but most of them are so presumptuous they laugh at real justification, while they pretend they have it. . . . You seem to think it is a believer's privilege to reason himself into this assurance, that it is his privilege, and he may take it when he chooses. It is promised to believers, but the Holy Ghost is to give it when He pleases; nor can any one come at it before his time. The only way I know is to pray to God, to

look for answers to prayer, to watch the Spirit's operations on the soul, and to take hold of every morsel of comfort and assurance as He gives it.

Your faithful friend,

CHARLES RABY.

December 23rd, 1813.

“THEN SHALL WE KNOW.”

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. One part of your description I greatly love, which is in effect this, “If we follow on to know the Lord, then shall we know,” &c. Here it seems you found grace to attend: and I am sure if your brother does the same in all his present intricacies, he will certainly find the truth of God's faithfulness. I mean if he is able by confession and prayer to maintain a spirit of grace and supplication, and does not lose that secret spiritual interest in going too much in public, or amusing himself with many things that the devil will tell him are needful both for his health and recreation. Nay, if the Lord give him the spirit of caution here, he will certainly get at the mind and will of God concerning his church troubles. I am sure it is a time with him in which the Lord is especially instructing him; and a sad day will it be with him if he turn a deaf ear, or not a spiritual, obedient ear. The Lord will have us stand in awe of Him. “While it is called to-day, harden not your hearts.” I am sure I have often lost the good of such a day by trifling, and have long mourned and lamented my foolishness. I therefore write in the greatest affection by way of caution.

But to return. I would exceedingly press you to be watchful of that life 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 in 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. 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 16th 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, washes and cleanses us, and "when thou wast" in this condition, "I said unto thee, Live." Where is God's hatred? Only look to the Lord Jesus Christ, 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 received Him into your heart and best affections, continue to walk in Him, and dread backsliding. I know of nothing sweeter than the Lord 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. . . .

JAMES BOURNE.

August 10th, 1840.

A CUP OF BLESSING.

DEAR FRIEND,—I should have been glad to have had a few minutes with you, to tell you how good the Lord has been to me, as I believe you are a true lover of Zion and would rejoice. He has indeed, my friend, made my cup run over, for His love and comfort have so run into my soul that I have blessed and praised my Three-One God. Such submission and humility work in my soul that I would say and feel, "Thy will be done." I cannot tell you a hundredth part of what I saw and felt while His love and wisdom shone into my soul. I have spent much

time of late in secret before Him, and oh, how I found the truth of His Word, "They that sow to the Spirit shall of the Spirit reap life everlasting." I am glad to say a little of the dew still rests upon my soul, and I entreat Him not to suffer me to look, think, speak, or act amiss.

Cleave close to Him in prayer, my friend; no religion like a private one between God and our souls. It is this makes us walk tenderly, and seek peace and pursue it.

Yours truly,
F. COVELL.

Croydon, November 27th, 1865.

CONSOLATION FROM THE WORD IN MUCH TRIBULATION.

MY DEAR FRIENDS,—I feel unfit to attempt to write anything that is likely to be of any consolation to you in your time of severe trial; but I do desire to express my sympathy with you. I believe I can say that I have felt this in a marked degree at times, and felt I owed you a letter. We read, "Out of the eater came forth meat, and out of the strong came forth sweetness." This was a riddle that puzzled Samson's enemies, but I believe you and I can say that having ploughed with Samson's heifer, we can in some degree understand the riddle. I have felt your trial a trial to me; and at times, when I have been hearing, I have heard for you, and have found a sweetness, savour, and power attend the Word; so that I have felt I could encourage you to "trust in the Lord." I have felt my faith raised to that degree that I have been persuaded the Lord will appear for you. He can make a way where we can see none. We often hear this said, but still it is a truth. He made a way for His chosen people of old through the waters of the Red Sea, in answer to the silent cry of His servant Moses. He is the *same faithful God still*. I can say that prayer has been my best weapon, although such a very poor hand at wielding it; and I have found it is in weakness that the Lord makes His strength felt. We cannot bear these cutting, mortifying trials in our own strength; but our "strength is to sit still," and urge our claim through all unfitness, and amidst all our weakness and felt destitution. "He is a refuge for the *oppressed*."

Your case, dear friends, has vividly reminded me of the

children of Israel, and I have felt sure that the Lord would send you a deliverance and make a way,

“How and where and by what means,
To His wisdom leaving.”

These dispensations are a link in the chain, and at present we cannot see the end of the Lord; but still through it all you have found Him to be very pitiful and of tender mercies. Better ten thousand times to be the oppressed than the oppressor. “Envy thou not the oppressor, and choose none of his ways.” I felt yesterday unable to say anything to you, shut up, and nothing moving in my feelings, but depression seemed to reign. Now another trying day is passed away, and strength equal has been given; and so it will be all through the wilderness: “As thy day, so shall thy strength be;” and we read, “My God shall supply all your need out of His riches in glory by Christ Jesus.” These two portions I hope I may say were given to me to rest upon many years ago; and they have been well tried. At times I have felt I have worn them nearly threadbare, by continually pleading them; but *still they hold good*, and at times in all their freshness and sweetness. There was another some years since now, but after the two first. When I was in a very depressed state of mind respecting my temporal standing and position—I remember well where I was sitting in my old show-room—the words came, “For the barrel of meal *shall not waste*, nor the cruse of oil fail;” how my fears vanished, and my soul was humbled, and spirit meekened; so that I was able to receive this word with meekness.

I can but hope that He will still maintain your cause. It may be to take you out of a trying position, to put you into one less trying; but the way seems through the Red Sea. The cause and instrument used to bring about the trial, try and leave in the Lord's hands. He can soften hard hearts; but if He does not choose to do this, He can send deliverance from another quarter. He is not straitened, His resources are boundless: He has heaven and earth at His command, all hearts in His hand, and can turn them whithersoever He pleases. How often I have to plead these truths, and must say that “hitherto hath the Lord helped me;” yet still feel how utterly dependent I am upon Him for daily supplies—competition keen, profits small, credit heavy; that I am often obliged to groan out my wants and needs before Him. “The end of a thing is better than the beginning thereof.” Clouds arise and look dark; so that there seems nothing

but ruin close at hand. But still the *Lord reigns*; and under His all-wise and almighty management, things turn out better than we could have thought they could.

I can almost say, I believe the Lord has some better things in store for you. I cannot believe that so many cries and groans, looks to the Lord, and waiting upon Him on the part of your own souls and of those who have felt the weight of your circumstances, will be suffered to fall to the ground. "They that sow in tears shall reap in joy," is the faithful promise. You may have to wait, and be more perplexed still. The furnace may be yet hotter, but "wait, I say, on the Lord;" "Keep His way, and He shall exalt thee" in due time. "In your patience possess ye your souls."

But my pen has run on. I did not feel when I began to write that I should fill nearly two sheets; but some little feeling sprang up and I have written thus freely. I shall be on the look out for a rift in the cloud; but as I have said, I may have to wait.

To me it seems a mysterious case, and I feel sure the Lord's hand is in it. Therefore, if He has taken you by the hand, He will surely lead you *through*, make darkness light, and crooked things straight, rough places plain, and will not forsake you.

"I'll never, no never, no never forsake."

Yours in sincerity and affection,

E. WESTON.

Rotherfield, October 11th, 1893.

MOVINGS OF DIVINE LIFE.

MY DEAR FRIEND,—I received your letter duly. I am glad to see that you feel sensible of your weakness and inability to stand alone, and that you need God's help and keeping. "When I am weak, then am I strong," says Paul; and "when Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died" (Hosea xiii. 1). When Gideon stood tottering before the Angel of the Lord under a sense of his helplessness, meanness, and poor origin, the Angel said to him, "The Lord is with thee, thou mighty man of valour;" "Go in this thy might, and thou shalt save Israel from the hand of the Midianites." "Surely I will be with thee" (Judges vi. 11—16). You see God's strength is made perfect in our weakness, His help appears in our helplessness, His grace in our ruin, His

righteousness in our filth; and He is all in all when we are nothing. May we be made, by God's own hand, feelingly nothing, that we may experience our all for time and eternity to be in Him. When we are brought believingly from the heart to give up all we have and are into His hands, then He will in His own good time assuredly manage it for us. And O, blessed management it is when He takes it, such management as our hearts then love and approve. We can then say all that He does is rightly done; yes, and sweetly sing, too, with the heart that "He is the Rock, *His work is perfect*: for all His ways are judgment: a God of truth and without iniquity, just and right is He" (Deut. xxxii. 4).

What a blessed feeling it is (and I think I know a little of it at times), to feel a heart-glowing love to the dear and gracious God on account of His holy, just, loving, and faithful character, His justice and purity in the law, and His love and faithfulness in Jesus. This, I believe, is God's offspring in the heart, which owns Him and claims relationship to Him. It owns and loves what He loves, and hates what He hates; it condemns what He condemns, and approves what He approves. It was this principle in Paul that loved the holiness and purity of the law, when he said, "I delight in the law of God after the inward man" (Rom. vii. 22). And it is this principle in God's living family that discovers, hates, and causes to feel sin, makes the soul to groan and sigh under it, and makes us cry, "O wretched man that I am! who shall deliver me from the body of this death?" And God loves this divine principle, and will own it and preserve it amid all its fiery trials and billows of trouble. It will neither sink nor go out. God will renew it day by day. It is the new man after God's own heart, the inner man deeply hid in the heart, keeping the man, that that wicked one touch him not (1 John v. 18). It is the law planted in the mind warring against the law existing in the members. And though this divine principle may often appear to be overcome, yet, like Gad, it will overcome at the last. It is this blessed principle that produces tenderness of conscience, the filial fear of God, obedience to His word, and submission to His will; and that causes us to draw nigh to Him when He is about to draw nigh to us (Jas. iv. 8).

I was pleased to hear that the Lord was pleased to meet with you in your meetings, give you some bread, dip and moisten your morsel in the tasty vinegar, and reach you with His own hand

parched corn ; so that you did eat and were sufficed, and rose up and beat out an ephah of barley, and sent me a handful of it. In truth I feel a little sweetness from it (Ruth ii. 14—17).

I like the spirit of the letter from the Hinkley friends very much. It revived and strengthened my hands a little. But I must conclude. The Lord bless you and be with you, is the wish of

Your unworthy friend in the truth,

JOHN M'KENZIE.

Preston, February 2nd, 1842.

Obituary.

JAMES LAW, of 25 High Street, Ashford, Kent.

The following brief outline of his experience was given by him several years ago to the Aged Pilgrims' Friend Society, from which he received relief till his death :

“I was born on the 18th of July, 1824, in the parish of Smarden, Kent; and continued in a state of unregeneracy until about the age of 25 years. I had been brought into daily contact with a truly God-fearing man, and oh, what bitter hatred sprung up in my heart against him, his religion, and his God, through his constantly bringing eternal realities before my notice. But one day, while under his influence when at my daily work in the fields, the word was made so powerful to me that I had no need to ask any man if I was a sinner; for I was made to tremble and shake on the ground where I stood. When the following Sabbath came round, I needed no second invitation to go and hear this now dear friend's minister, the late Mr. Burch, of Staplehurst. And there I sat under a truly heart-searching ministry for some years, usually having to walk the distance of 18 miles on a Sunday. And while attending that ministry, I can of a truth say I sometimes heard the news with comfort to my soul.

“In the year 1873, the Lord, in the order of His providence, removed us near to Ashford, so that I heard a free-grace gospel preached in Norwood Street chapel; and was constrained, after a few years, to cast in my lot with the church meeting there. I was baptized by the late Mr. Lewis, of Staplehurst, together with my wife, in which I felt the answer of a good conscience. We have continued members of this church, and have had many

nice seasons whilst sitting under the gospel ; but more often I have had to mourn over my darkness—especially it is so as time rolls on. I often have to sigh, and cry, ‘O that it was with me as in seasons past, when the candle of the Lord shone upon me!’”

During the last few years of his life nature failed, and his memory and power of thought almost left him, so that he could neither converse nor enjoy the preached word as formerly ; yet there were times when past “Ebenezers” and helps came to his mind with a little fresh unction, which cheered and warmed his heart. The people of God were his bosom friends, and the things of God his delight ; and when near the end of his race he was more rational and better able to converse on spiritual things than anything concerning this life.

There is nothing very special to write respecting his last days. He was kept waiting for a greater manifestation of the Lord’s favour to him, and yet trusting in Jesus, his only Saviour, who had often been precious to him by the way.

In his life the grace of God was clearly seen and powerfully felt ; and he fell asleep at the age of 81 years, on Feb. 27th, 1906, to be for ever with the Lord whom he had been made to love and serve on earth.

JOHN KEMP.

THOMAS SMITH, of Wilsford, who entered into rest on Aug. 26th, 1904, aged 76, after much suffering borne with Christian fortitude.

He was brought up in the Church of England, and grew up a reckless youth, fond of all kinds of amusements. He was left to go on in his mad career until his 40th birthday, when the Lord most graciously stopped him by laying His afflicting hand upon him. He was seized with a dreadful sunstroke, which it was thought must have terminated in death. His wife’s father put up many prayers on his behalf, and the answer was given, “This affliction is not unto death, but for the glory of God.” When his illness took a turn, there were signs of a work of grace going on. Feeling himself a lost, polluted sinner, he could no longer find anything in the Church to satisfy his inward craving, and wandered about. All he could utter was the publican’s prayer, “God be merciful to me a sinner.” So great was his trouble that when going to bed he was afraid to close his eyes in sleep, lest he should awake to find himself in a deserved hell. Hearing of a baptizing that was to take place at Pewsey

by the late Mr. Richard Pocock, he went; and there the Lord arrested him with the words, "If the Lord be God, follow Him," &c. (1 Kings xviii. 21). After this he was brought to follow the Lord in baptism. It was truly manifest that as age crept on he grew in grace; and the last few years he was deacon at Manningford.

For six years he was unable to follow any employment; and during the last fortnight the pain and suffering he went through day and night were distressing to witness. He was constantly praying for submission to God's will; and when the pain was very great, would break out and praise God for all that He had done for him, in plucking him as a brand from the burning. He said, "The Lord has promised to give me strength equal to bear all that I have to pass through. He is a just God; His ways are past finding out. One great mercy is, I am out of a deserved hell." He repeated the 386th hymn,

"Weary of earth, myself, and sin,"

&c., through to his daughter who nursed him, and said, "My child, you will soon be left without a father, but my hope and prayer is that you will through grace be led to look to a heavenly One." One by one he bade his children farewell, and exhorted them to seek the throne of grace. He said, "I want the Holy Ghost to come into my heart again and again, that I may bear witness of Him that He has been with me and I with Him." He wished for Psalms 103 and 23 to be read to him, and said, "Lovely words!—the 23rd has been made a blessing to me more than once. 'I will fear no evil, for Thou art with me.'" Another time, "Ah, mother, we have to travel a path of tribulation, to get into the wealthy place. I am not afraid of death—death for me has lost its sting. I have had a view of the robe that is waiting for me. Precious Christ! I cannot utter what I wish, the pain is so great."

He repeated through the 482nd hymn in a most blessed manner, and was melted into tears at the end:

"In heaven my choicest treasure lies," &c.;

"Hail, blessed time! Lord, bid me come," &c.

Another time, said, "O mother, I want the Holy Ghost again to shine, and to feel a precious Christ, our covenant-keeping God." Afterwards, with a smile on his face and his eyes fixed above, he stretched up his arms, and his spirit fled to be for ever with the Lord. "The memory of the just is blessed." L. S.

JOHN HILL, who died on March 20th, 1906, aged 70.

When quite a young man he was in the Wesleyan Sunday school as teacher; and the Holy Spirit having taught him his own lost condition, his teaching of the Word was considered erroneous. Being required to give an account of his principles, he left the chapel. About the same time he came to hear the preaching at the Baptist room, which he found to be what he had been hoping and praying for for some time. He has often told me that he never had that deep law-work that some have; but he was well taught his own helplessness.

In his last illness he was calm and resigned. Satan tried to maul him with his fiery darts, but God preserved him from his power. I saw him not many days before he died, and he sang that sweet song,

“I'll praise my Maker while I've breath.”

J. TURTON.

ELIZABETH COLLIP, who entered into eternal rest on May 21st, 1906, aged 61, a member of the church at Drayton Gardens, Chelsea.

We have often heard our dear mother speak of a particular time when she was much favoured, during a serious illness in 1881. Although unconscious to all around she was greatly favoured with the Lord's presence. She had many trials to contend with, but was not left alone. She often said, “He is a good God to me, He is my helper in times of need.” And often when suffering great pain would say, “If it was not for my God I could not bear it.” During the last few days here, she had the Lord's presence, and Psalm xxiii. 4 was much blessed to her: “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me.” She felt the waiting-time long, but prayed for patience to wait His time, and often said, “Blessed Jesus, blessed Jesus, come quickly!” J. COLLIP.

ALFRED HARRIS, of Coventry, on December 5th, 1904, aged 47 years.

His father was a minister of the gospel, and preached for years in his own house at Stoneleigh, near Coventry; but Alfred went to the parish church, and for some years sang in the choir. Whilst the singing was a great attraction to him, the preaching proved the reverse. He could not receive the things he heard from time to time, and became more and more dissatisfied, until

he left the church entirely, and went constantly to hear his father preach.

He would never say much about his early convictions of sin, but his first impressions were when a child at school. There is a note in his Bible, dated April 21st, 1875, saying he "first found joy and peace in believing." He was baptized by his father on the following December 5th, whose ministry was much blessed to him at times.

He would rejoice when he heard of any evidence of the new birth in others; he also strove hard to keep the pulpit clean. He would contend for the pure and unadulterated gospel, and those blessed doctrines so clearly laid down in God's Word. I have many times heard him say, "Nothing but a tried, experimental ministry will do for me."

I now come to his last day. On Sunday morning, Dec. 4th, the Lord greatly blessed him whilst in prayer. Before he went to chapel he sang for some time, then said to his wife, "I know not what is coming; but the Lord knows what is before me." He could not express his feeling, but again said, "The Lord will take care of you." He then went to the morning service, which he greatly enjoyed, and after dinner he went to the Workhouse Infirmary to see an afflicted member of the church. In the afternoon he attended the Lord's Supper. Mr. Calcott, who was the minister for the day, gave out the hymn containing this verse,

" My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

Whilst singing it, the tears were seen rolling down his face. The Lord was indeed preparing him for what was so soon to follow. Before the evening service he went to see another dear old saint, and after a little conversation with her, read and engaged in prayer. When getting up from his knees he had a seizure, and fell across her bed in an unconscious state. He was taken to his home, where he remained in a semi-unconscious state for a few hours, then breathed out his redeemed soul, and entered that everlasting rest and those joys prepared for them that love and fear God.

He has left a widow and five young children to mourn his loss.

JOSEPH PAINTER.

DEATHS.

No charge is made for inserting the deaths of godly persons.

MRS. QUARTERMAIN, aged 79, departed last February. She was the widow of the late Israel Quartermain, of Milton, an account of whose experience is in the "Gospel Standard," April, 1897. She was called by grace about fifty years ago, and was baptized by Mr. Garton, of Milton. For the last three years she lived with her daughter at Forest Hill. All her hope was in the finished work of Christ. J. L.

CAROLINE WIGGINS, aged 84, one of the oldest members of Gower Street, entered her eternal rest on March 10th, aged 84. I think she was a widow some fifty years, and had many trials, but she was of a meek and quiet spirit. Many years she was employed at Crosse and Blackwell's, and when her strength failed they kindly pensioned her off. She then went to live at Hertford, but her mental faculties began to fail. Mr. Mace visited her, and was "thankful to the Lord for His care over her, when she had no mind or power to take care of herself." She bore a good testimony through a long life. C. J.

ANNA PAGE, late of Hayes, Middlesex, died March 19th, 1906, aged 75 years. After the death of her husband (see "G. S." Obituary, March, 1900), the Lord gave her these words, "In hope of eternal life, which God that cannot lie promised before the world began." Towards the end it was evident that the Lord had shone into her soul; she reviewed the painful way she was brought, and was satisfied with it as being the Lord's way, and said with reference to God's salvation that it was a complete work, a blessed work, and exclaimed,

"His righteousness wearing, and wash'd in His blood,
Bold shall I appear in the presence of God." J. M. K.

PHOEBE, the beloved wife of JOSEPH VIGAR, and only daughter of the late Mr. Joseph Hatton, minister of the gospel, passed peacefully away on April 17th, in her 60th year. JOSEPH VIGAR.

Died on April 27th, 1906, aged 79 years, ELIZABETH BIRTWISTLE, of Rochdale. She was a member of the church at Hope chapel for forty-three years. She was a woman of prayer, one of God's dear little ones.

"Her hope was built on nothing less
Than Jesus' blood and righteousness."

She has entered into rest. J. EDDISON.

On April 20th, 1906, THOMAS DURNFORD, of Devizes, aged 64. For many years a consistent member of the Old Baptist chapel, and much attached to the ministry of our late dear pastor. In saying good-bye to his family he said,

"My hope is built on nothing less
Than Jesus' blood and righteousness."

He recovered consciousness after an operation, but sank a few days after from exhaustion. C. H. FELTHAM.

CHARLES PAYNTER, of Bournemouth, a member of the Old Baptist church at Devizes, died May 5th, 1906, aged 87 years. "Blessed is the man unto whom the Lord imputeth not iniquity."

E. BARNARD.

MRS. ELIZA PIKE, of Cleveland, Ohio, U.S.A., departed this life April 13th, 1906, aged 72 years. She was born at Malmesbury, Wilts, England, and was brought up under the sound of the truth. She was the subject of many fears and misgivings that God had not put His fear in her heart, as she could not, like many of His people, speak of a particular period when conversion work began in her soul. She was deeply attached to the ministry of the late Mr. G. Prince and Mr. D. Keevil, and other godly ministers, who twenty years ago supplied the pulpit at Abbey Row, Malmesbury. In the year 1869 she emigrated to this country, as some of her sons were here, but she lamented the loss of gospel privileges, and often complained of the hardening effect of her surroundings. The Lord providentially sent a man of truth, Mr. R. Mills, amongst us; she had a good hearing when he preached from Isaiah xlii. 16, and the last clause was applied with power, "These things will I do unto them, and not forsake them." Monday, April 9th, she was stricken for death, and a conviction was felt by her that death was near, and a strong desire for a fresh manifestation of the Lord's presence, and we believe, from what fell from her lips, that He was with her. Once she exclaimed, "Blessed Jesus, if I had ten thousand crowns I would crown Thee Lord of all." On Friday morning her immortal spirit fled to the joy of her Lord.

T. PIKE.

Died at Foxham, April 16th, 1905, aged 87, WILLIAM BARNET, member at Bradenstoke. An "epistle known and read of all men."

E. MORSE.

ROBERT BOWLES, late pastor of Ebenezer chapel, Hertford, passed away to his everlasting rest on May 19th, aged 81 years. He was a firm and faithful preacher of the gospel of free and sovereign grace for upwards of fifty years, and minister of Ebenezer chapel for nearly forty years.

G. MACE.

ALICE NAYLOR, of Bolton, peacefully entered into rest May 26th, 1906, aged 54 years.

J. NAYLOR.

NOTICES, &c.

RECEIVED.—The Gospel Magazine. London: 74 Strand, W.C. Grievances from Ireland. London: Imperial Protestant Federation, Dudley House, 36-38 Southampton Street, Strand, W.C. Australian Particular Baptist Magazine.

A Memorial of Mr. George Frost, for twenty-one years the Pastor of Rehoboth Chapel, Jarvis Brook, Sussex. London: 30 Imperial Buildings, E.C.; Crowborough, Sussex: Benj. Wickins, Ivy Villa, White Hill. Price, cloth lettered 1/9, gilt edges 2/3, postage 3d. This neatly got up book contains a simple relation of a godly life and a blessed death; also the addresses at the funeral, by Mr. Webb and Mr. Dickens; the funeral sermon by Mr. Dickens, and several sermons by Mr. Frost.

A correspondent wishes us to draw the attention of the churches to the manner of electing trustees. He says he knows of one or two cases in which trustees have been chosen by the churches, and the fact inserted in the church books only. It is important to such churches to know that, unless there is in their trust deed provision for such a manner of election, the trustees thus appointed are not really trustees; and they should at once consult a solicitor. For it is vital to the interests of the chapels that there shall be legally appointed trustees.

Received with thanks for the Lord's poor, F. W. L., 10s.

THE GOSPEL STANDARD.

SEPTEMBER, 1906.

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

CHRIST'S INVITATION TO HIS SPOUSE.

THE LAST PART OF A SERMON BY ROBERT CREASEY.

“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.”—So. iv. 8.

BUT we have a third head to elucidate. The beloved spouse of Christ is invited to come with Him from Lebanon. By the word Lebanon we may understand everything excellent, pleasant, and engaging to the mind, which has a tendency to detain the soul from the precious Immanuel. This place and its tall cedars are often extolled; it appears therefore by no means strained to interpret the passage as above. Our friends, estates, gifts, good name, and spiritual enjoyments, are all included in the comparison; and the dear Redeemer invites us to set light by them all compared with Him. The heavenly Bridegroom is not satisfied with half a heart; He will never suffer the believer to be completely at rest until He obtains the whole of his affections. .

We may briefly name three methods whereby our great Lord weans and draws away the heart from all idols to Himself.

1. He makes them prove bitter to us.
2. He takes them from us with His stroke.
3. He reveals His own worth and preciousness more fully to our minds.

1. The good old patriarch Jacob is inordinately attached to Rachel; to check this, the Lord leaves her a great while without offspring, and gives her despised sister Leah a fruitful womb. This so vexes her that she says to Jacob, “Give me children, or else I die.” By which means the patriarch so far discovers the vanity of his idol, and feels disturbed by her conduct, as to call forth the following remark: “And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?” Here the Lord, in His providence, seemed plainly enough to point out the folly

of idol-making, and to proclaim that Himself was the alone stable ground of consolation.

David was a man after God's own heart, and yet we find his affections much taken with his wicked son Absalom, perhaps greatly admiring his beauty. The Lord presently manifests the evil of being so wrapped up in this child; He soon spake in sufficiently marked characters, "Leave this majestic cedar; come with Me from Lebanon." What a grievous scourge did this son become to his parent; and, besides other things, the Lord takes occasion by his means to chastise the psalmist for his sin with Bath-sheba; Absalom goes in unto David's ten concubines in the sight of all Israel.

When we set our affections too inordinately upon our relatives, Jehovah frequently suffers them by their evil tempers, perverse and wicked conduct, or by sending some sore affliction upon them, to be a great grief and burthen to our minds. Whether this was Jacob's case with his children, excepting Joseph and Benjamin, I do not presume to declare; but this is exceedingly evident, the Lord often admonished him in His dispensations neither to trust in, nor fix his heart too much upon them. Reuben defiles his parent's bed, Dinah is defiled, Simeon and Levi disturb their father by their cruel and murderous conduct, and the other sons, being moved with envy, sell the beloved Joseph for a bond slave. Hence the good patriarch, in the closing scene of his life, does not ascribe his sustenance and protection to the industry and valour of his children, but gives all the glory to God, to whom it was due, in these remarkable expressions: "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the Angel which redeemed me from all evil, bless the lads."

Would the Christian trust to one friend's purse, and to another's abilities, to one person's warm admiration, and to another's large promises; would he do this without having a special eye to Jehovah, without deeply considering that He alone can render these things a permanent blessing, soon shall Jesus cry, by causing the contents of the one to be turned into another channel, and suffering the other to prove insufficient; by causing the one to abate, and permitting the other to fail, "Come with Me from these, with Me from Lebanon, My spouse." Whence we hear the repeated warning and declaration, "Put not your trust in princes, nor in the son of man, in whom there is no help." "It is better to trust in the Lord than to put confidence

in man." The Christian generally learns this wisdom very slowly, and with great pain to the flesh. He would fain have some one, some earthly friend to adhere to, and esteem him on all occasions; it seems exceedingly galling that he can securely rely on the affections, wisdom, and kind support of none. But beyond this, when he has to experience his greatest admirers to become his bitterest foes, which does not unfrequently happen, then perhaps is his heart well-nigh broken with grief. Yet we must continually more or less find the creature to be thus unstable, weak, and wicked, that we may learn to trust the Creator and Redeemer solely.

The believer has to contend with this fickle and unkind disposition, not only in natural, but likewise in spiritual friends; and this frequently appears more unbearable than all the rest. "If it had been an enemy," he is ready to exclaim, "I could have borne it." A hint to the wise may be sufficient: therefore,

2. The Lord does not only cross us in our creature comforts, but if this prove unavailing, He, at least for a season, quite withdraws them. The Lord often destroys our gourd, takes His gift away, lest we should forget the Giver. Why is the infant cut off from the fond parent's breast, and the husband or wife taken one from the other? Frequently, no doubt, to prevent or chastise for idolatry. Jacob loves Joseph and Rachel above his other wives and children, and the Lord removes these first. Why are our gifts and graces so repeatedly under an eclipse, and to our apprehension entirely lost? To teach us a more pure trust in the free and sovereign salvation of God, and to value Jehovah Jesus, the divine Giver, above all His gifts. Our faith, hope, love, joy, humility, &c., are good so far as they are wrought in us by the Holy Ghost; but they are not our Saviour. Bless God, He is much more stable than they, or our salvation would be very precarious indeed. Jesus is the same yesterday, to-day, and for ever; but the actings of our faith and love are ever varying. Therefore, when the comfortable exercises of our graces decline, the Lord is admonishing us to look out to that covenant, those promises, and that full salvation, which are all established in Himself, that can never vary, nor lose any of their worth; and to say to our souls, "Are joy and comfort gone? then let me reflect my Jesus still remains who is the fountain of all true joy and consolation; therefore He shall by and by send forth His Holy Spirit to restore these precious benefits, and all things that I may need beside."

3. The Lord reveals more of Himself to the believer. This is indeed a blessed and a very necessary means of withdrawing his affections from being unduly fixed on the creature; here he discovers that which eclipses both it and all that appertains to it, and presents an all-satisfactory portion to his mind. Something more weighty, desirable, and glorious must be seen in the Lord than in sin, the world, or any sublunary possession; otherwise the heart will not let go its hold of them for His sake. "Set your affections on things above," says the apostle, and "not on things on the earth." Let now the revealing light of the Holy Ghost render the super-excellency of heavenly things manifest to the Christian, and presently this exhortation will be complied with; yea, and this will be done with great readiness and delight, where the discovery is clear and full. Oh! how the poor weak and base heart will hang back when it hears the command to forsake earthly for heavenly, carnal for spiritual, things, if left devoid of all inward relish of them by the light and power of the blessed Comforter: a bare conviction that this ought to be done will not bring up the spirit to a willing compliance. Hence we may discern the *absolute necessity of having the light of life maintained* in the mind, in order to walk truly, overcomingly, and pleasantly, after the Spirit, and not after the flesh. And how often, therefore, do we hear of Paul's desire for believers to experience divine light and wisdom in their understandings, to be renewed in the spirit of their minds (i.e., to possess much of that light that directs and influences the whole soul, that moves the will and affections to cleave to heavenly things, rendering a person spiritually minded, &c.). In vain shall we toil in endeavouring to mortify our inordinate, idolatrous, and sinful affections, and to place our affections supremely on Christ, without this in some good measure taking place. Our adorable Redeemer, knowing this to be the case, exhibits Himself to our view in the glory of His Person, love, mediatorial capacity and fulness, offices, blood, righteousness, and the like; this attracts, draws, and calls in the heart to Himself. So it is seen in the case of the person who, finding Him the pearl of great price, sells all to possess it; of the one who discovers Him the treasure hid in the field of the gospel, that pursues the like course; and of the psalmist, beside many others, whose case is recorded in the 73rd Psalm. He had been sadly disturbed at being denied the desirable things of this life, whilst many of the wicked around him enjoyed them in great abundance, until he

went into the sanctuary—until he came into the spiritual presence of God, and beheld His glory and the glory of His great salvation; when he not only perceives the wicked are really in a desperate case, notwithstanding their present prosperity, but that his case is very good, though so many temporal things are withholden from him; and he exclaims, “Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee.” And, “It is good for me to draw near to God.” What a deep sense of the folly, ingratitude, and sinfulness of cleaving inordinately to creatures the believer feels at seasons when the Lord Jesus thus reveals His glory to him, and how he longs to be more constantly and fully devoted to Him. “Create in me a clean heart, O God; and renew a right spirit within me,” is the sincere and earnest desire and cry of his soul. He sees a great beauty in walking uprightly with the Lord, and serving Him with deep-laid fervency of spirit. He longs after a continuance and abounding of this endeared, soul-humbling, and God-glorifying communion with the Lord; and wonders at the greatness of his stupidity that he is not always intent upon and eagerly pursuing after it. But this he frequently finds is a means of enhancing the longsuffering of a covenant God, and the precious worth and efficacy of Jesus’ atoning sacrifice in his esteem. These shine with great lustre and glory in his mind; and he now truly worships God in the spirit, rejoices in Christ Jesus, and has no confidence in the flesh: by which he is sweetly evinced to be of the true circumcision.

“Come with Me from Lebanon,” saith the adorable Immanuel. As this may serve to evince how apt we are to be tardy in coming off in our affections from all earthly things to Him, how much our hearts linger behind in this world, as Lot’s wife did after Sodom; so it surely proves the value the Lord sets upon our poor love, and how jealous He is of our yielding it to others beside Himself. And this is wonderful indeed, and should move us ardently to desire to give our whole hearts to Him: it is said, “My son, give Me thine heart.” Truly when the Lord Jesus is pleased spiritually to open this matter to our hearts, we cannot but yield up our affections to Him.

The Lord invites us to come with Himself: by which He discovers how ready He is to walk and talk with us, to hold fellowship and communion with us, to reveal to us His secrets; according as it is written, “The secret of the Lord is with them that fear Him, and He will show them His covenant.” The

recollection of the blessedness of past seasons of communion may well stir us up earnestly to covet after a present compliance with this sweet and endearing invitation. Besides He here shows how ready He is to hear the confessions of our sin: and John affirms, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;"—and the account of our miseries, and to remove them: "Call upon Me," He hath said, "in the day of trouble; I will deliver thee; and thou shalt glorify Me;"—and of our enemies, and to make known a glorious refuge from them: He declares by His Spirit in the Word, "The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee, and shall say, Destroy them."

The Lord Jesus does not invite us to forsake our earthly endearments and comforts and friends, to go into a wilderness, or to be left to a state of utter destitution; no, blessed be His holy name, in calling us to fellowship with Himself, He calls us from earthly to heavenly things, from circumscribed enjoyments to those which are boundless indeed, from friends that may prove false and that cannot help us in every time of need, to One that loves at all times, that never leaves nor forsakes, and that is able to save us to the very uttermost. Jesus is well able to make up the loss of all earthly sweets we give up for Him; and this we experimentally find at times, when we see and feel Jesus and the meanest situation in life, Jesus and a prison or a wilderness, is far preferable to all the earth can yield without Him. He fully supplies whatever finite shelter, support, foundation, encouragement, &c., we turn from to put our whole trust in Him; as in Him dwells all the fulness of the Godhead bodily, all communicative fulness. He is as the shadow of a great rock in a weary land; we are said to be complete in Him, and He hath said in allusion to Himself, "Upon this rock will I build My Church, and the gates of hell shall not prevail against it." Do we forsake all creature worth, excellency, or goodness for the sake of Him and His righteousness? surely we are under the conduct of heavenly wisdom in this; for in Him there is no curse nor condemnation; yea, and the great God of heaven and earth is well pleased with us for His righteousness' sake. Therefore well sings the poet, though in self altogether vile and unworthy, when speaking of approaching to God in His worship, depending on Jesus:

"Nor fear with Thy righteousness on,
My person and offering to bring."

Are they riches that we forsake for Immanuel? With Him are durable riches, as well as righteousness; indeed the riches of divine love, grace, mercy, goodness, truth, wisdom, and so on, which are enjoyed in and with Him, exceed, we are informed by the sacred penman, the highest conceptions of mortal man. In complying with the precious invitation of the text, do we turn our backs upon the honours of this world? But oh! how far the honour of being called to be companions with the Lord of life and glory, outstrips these transitory honours: in this privilege we are brought to know something of what is contained in that wonderful scripture: "I in them, and Thou in Me, that they may be one in Us." With Christ, then, we shall be in safeguard from every enemy and evil, and possess all good, perfection, purity, and blessedness.

"Come with Me," says Jesus, "with Me your heavenly Husband." Surely this is calculated to win upon and draw our poor hearts to His blessed Majesty; for besides the great favour conferred upon us, in that we are raised to such an exalted alliance with the Lord Jesus, what of love, kindness, tenderness, compassion, gentleness, &c., can or will be withheld from us? Has He espoused us to Himself? and will He not perform the Husband's part? Yea, blessed be His holy name, He will indeed, He will surely far surpass all other husbands in this respect. Hear what is expressed: "He brought me to the banqueting-house, and His banner over me was love;" "His right hand is under my head, and His left hand doth embrace me;" "The King hath brought me into His chambers," into the closest embraces of His love; and therefore the church exclaims, "Thy love is better than wine"—better than the most excellent things of this world. And when she was in great troubles and distresses, He presents Himself for her support and to deliver her out of them; whence we read, "Who is this that cometh up out of the wilderness, leaning upon her Beloved?"

The Lord Jesus says, "Come with Me from Lebanon, My spouse." The church and every believer is the Lord's; He from eternity loved them into union with Himself; He became their law-fulfilling Surety, and thence suffered for their sins, the Just for the unjust, that He might bring them to God; He came forth by His Spirit and grace to rescue them out of the hands of sin and Satan, and thereby imparted to them His life, purity, and blessedness, and brought them from that direful place where the curses of the fiery law alight eternally upon the wicked.

Has Jesus thus loved, taken, purchased, and brought the church near unto Himself, besides having promised to bring every member of her to ultimate glory? And shall she be backward to yield up her heart and affections to Him? Shall she pursue, or at least cherish some hankerings, after other lovers? Alas! we know she will, she does, when left to the baseness of her desperately wicked heart. Still, when the Lord shines into her heart, and effectually brings home these heavenly motives, she cannot but yield up her whole soul to Him; she must now actually and sensibly cleave to Him with purpose of heart.

Jesus in this expression, "My spouse," declares His sole right to the church and to every believer; she is neither her own nor any other's beside Himself's. It is well when we feel, powerfully feel, the Lord's entire right to us; and therefore refuse supremely to love and serve any other but Him. Here we are under the constraint of love, because our being His is the effect of and bespeaks His infinite love to us; and there is no constraint so pleasant as this, it has nothing in it of a galling and iron yoke. Witness the Lord's own declaration: "Take My yoke upon you, . . . for My yoke is easy, and My burden is light." The service of love is the element of the true Christian, it is his blessed freedom from the slavery of sin, Satan, yea, and of the broken law likewise.

How much it evinces the total blindness, weakness, and wickedness of our fallen nature, that all the motives combined which have been adduced from this text, and the many others that it and other parts of the gospel so amply afford, do not move, nay, are utterly insufficient to move, the heart to forsake all its byways, inordinate affections, sinful wanderings, and idolatrous practices, when it is left to itself. And this humiliating truth, therefore, as loudly proclaims the absolute necessity of that Holy Spirit's work, who is with the Father and the Son, God for ever blessed. Religion without the saving work of this ever glorious, omniscient, omnipresent, and omnipotent Agent, is nothing more than a dry, dead, and sapless form. Hence the gospel is said to be the ministration of the Spirit: it is affirmed, "Where the Spirit of the Lord is, there is liberty;" our service in the New Testament is declared to be "in newness of spirit, and not in the oldness of the letter," &c. How much, then, should we honour and delight to exalt the adorable Spirit: how careful should we be not to cherish nor walk in those things that are said to grieve Him: how earnest in our supplications at

a throne of grace for a large measure of His sacred, consecrating, and blessed influences: and how diligent in our endeavours to be found in those ways of the divine appointment, where His pure, refreshing, and altogether beneficial operations are usually bestowed. The Person and work of the Holy Ghost are exceedingly dear to such as, on the one hand, have known a deal of their own weakness, ignorance, and sin, and on the other, have realised in a pretty large measure His graciously teaching, sanctifying, and comforting influences: such equally feel the need of, and as truly prize the work of the Spirit as that of the Father and of the Son.

It is observable in my text, when Immanuel speaks of the believer's temptations, troubles from indwelling sin, and afflictions from other quarters, He only says, "Look from them unto Me;" but when He treats of things alluring and bewitching, He says, "Come with Me from them." Though I will not affirm this to be designed by Him, as evidential of what should be the different conduct of the Christian relative to these differing circumstances; yet I know no justifiable reason why we should conclude this to be foreign to His intention. It is quite certain that to view the words in this sense would be to regard them as embracing a plain, Scriptural, and experimental truth. For the Lord has appointed the path of tribulation for His people in this world, only He has provided for them an ample remedy in Himself and in His great salvation, which is presented to them in His sacred Word. But with respect to any or every thing that steals their affections from Himself, He has utterly denied these unto them. The language of the inspired apostle is, "My little children, keep yourselves from idols."

Viewing the expressions in this light, we may discern how careful the Lord Jesus is of the true welfare of His beloved family. He is not like the foolish earthly parent who spares the rod where it is needed, and permits the child the indulgence of pernicious sweets; and thus spoils or greatly injures it. The love of Immanuel is guided by infinite wisdom; He gives bitters where they are necessary, and He does the same by things sweet and pleasant. I am aware that our froward hearts, especially whilst feeling the smart of painful dispensations, do not always so judge of His proceedings; they are apt to charge the Lord foolishly. To them it frequently appears that this and that trouble might have been dispensed with, or this or the other aggravation in it needed not to have been laid on. But, poor,

simple heart, thou knowest but little of what thou really needest ; therefore cease thy rebellious murmurings.

It is usually found to be much safer for the believer to be in a tried path than to be in one that is smooth and flesh-pleasing. The one makes room, in the hands of the Spirit, for Christ ; but the other fills the heart with earthly things. "Thou hast enlarged me," says the Psalmist, "when I was in distress." Jesus and His fulness are needed, sensibly needed, and we experience their preciousness when we are burthened, opposed, tempted, &c. ; and the enjoyment of them are then granted unto us. Yet the full soul, that is full of carnal delights, as well as the one that is full of its own self-righteousness, loathes Christ the heavenly manna or honeycomb. The real believer finds the truth of this to his shame, even to a considerable extent at many seasons.

Sanctified afflictions and crosses cut the ties that bind us to the earth, and set the soul at liberty for heavenly things ; yet carnal delights strongly tend to bind us to the earth. When the latter have indisposed the heart for prayer, holy meditation, close searching of the Scriptures, spiritual conversation, and heavenly duties and enjoyments in general, O how sensibly the Christian feels the former to set him at liberty for these things. He is now ready to welcome crosses, and justify God, and discern His kindness in sending them.

Trying times often are found useful for bringing our dross to view, and thence purging it off ; stirring up an earnest cry to the Lord, which makes way for the realisation of answers of peace. "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on My name, and I will hear them : I will say, It is My people ; and they shall say, The Lord is my God." They lead us at seasons to be more ready for laying down our bodies and entering into our heavenly rest, yea, and to more highly esteem it than otherwise would be the case. But when we are fascinated with the creature, with the things we enjoy in this world, the flesh prevails against the spirit, we become more and more hardened, more and more insensible to the evil that is in sin, the beauty of holiness, the preciousness of communion with God, the glories of Christ, &c. How highly, then, it becomes us to be on our guard against things bewitching to our carnal affections : as we would dash a cup of poison from our lips, so should we endeavour to do by this. Yet how often we experi-

ence, through the deceit of our hearts, the strength of our corrupt affections, the seeming harmlessness of the things that draw our hearts from the Lord, that we scarcely deem it necessary to spurn them away at all, and especially not in a very speedy and peremptory manner; yea, they will perhaps prevail to a considerable degree ere we are aware of what we are doing.

How merciful and kind ought we, then, to esteem the Lord Jesus, that He undertakes to call our hearts from such dangerous scenes and objects: how desirous it becomes us to be to comply at once with the voice of His holy Word in so doing; and how especially grateful should we be that He always, finally at least, accompanies the call with the effectual light and power of His Spirit and grace.

It may be admitted, however, after what has been stated respecting painful dispensations, that there are periods when they seem not to be attended with such beneficial results, when they sink the soul into despondency, drive it from God rather than draw it to Him, foster unbelief, and even, it may be, produce in the heart a great deal of dissatisfaction with the soul's portion, causing it almost to exclaim, "I had better be anything than a Christian—other men are not plagued as I am," and the like. Still these things, not being pleasant and bewitching to the soul, hinder not its readiness for communion with the Lord when He shall begin again to draw near unto it, at least not to the same degree as is done in the opposite case; nor, especially, do they steal the affections from Him, and become idols to the soul.

It may be quite requisite, ere my discourse is concluded, to admonish the unregenerate, the men and women who have not experienced a vital and saving change, who are not born again of the Holy Spirit, how awfully short they come of the privileges mentioned in the text we are upon. Living and dying in their present state, as they cannot enjoy a Friend in Jesus in this life, so they shall be for ever shut out of His heavenly kingdom. Are they in trouble, being sick in body, poor in circumstances, destitute of friends? Alas! they can by no means realise, as the Lord's people are favoured to do, the heart-cheering and soul-supporting presence of Immanuel; neither have they, like them, any bright prospect beyond the grave: their case is bad now, but woe, woe, woe unto them, it shall be almost infinitely worse presently. Do the wicked enjoy the good things of this life abundantly? and do they seem exempted from nearly all its ills?

are they looking down upon the righteous around them with contempt, despising their afflicted and humble situation? Soon, however—fearful, unspeakably fearful truth—soon shall they be where Dives, the rich, the every-day sumptuously faring Dives, is. It is said of him, whilst poor Lazarus, who lay at his gate when in the lower world full of sores, begging, is taken to the bosom of Abraham, into the heavenly glory and felicity,—that “in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.” Hence we see the unrighteous are excluded from all the comforts they enjoyed in this life—the comforts or sweets of friendships, society, honours, food, raiment, gratification of lusts, and all things else are utterly debarred from them there. Besides they are in positive torments, unspeakable torments, held out to us under such terms as “weeping, wailing, gnashing of the teeth,” “suffering the vengeance of eternal fire,” “tribulation, anguish,” &c.; and truly, as the great God is wreaking the utmost vengeance of His vindictive justice upon them for their sins against His infinite Majesty, no expressions can be too strong to portray the desperate punishment they shall endure; yea, rather all that is uttered must fall far short of exhibiting the matter fully. What the body may suffer here in the various pains to which it is liable, is nothing to this. And there is no relief, no mitigation, afforded; Dives was denied even a drop of water to cool his tongue. Yea, and this torment is—awful consideration!—for ever and ever; there is no hope of being delivered out of it. Hear the dismal tidings of this in Abraham’s reply to Dives: “Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.”

Do any cry out, “What must I do to be saved?” being cut to the heart, and made to tremble at these declarations of God’s Word concerning the wicked, not being able any longer stoutly to pursue their unconcerned course, nor to flatter themselves in their sins with hopes that matters are not much amiss. I reply, in the language of Paul to the Philippian jailor, “Believe on

the Lord Jesus Christ, and thou shalt be saved." Jesus is a great, an almighty Saviour, and His errand into this world was to save sinners, yea, the very chief of sinners. Oh! most precious, and never enough to be valued, truth; but for this, we all had perished in our sins: yet now, blessed be God, thousands and tens of thousands of us can declare that the knowledge of salvation has been bestowed upon us by the sensible remission of our sins.

But do these persons object that they know not what it is to believe? I shall answer their objection by again alluding to the sayings of Paul. In the 10th of Romans he observes: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." This blessed gospel word is proclaimed in our hearing; and whilst it is so doing, the Holy Spirit shines more or less into the heart, and discovers its precious contents, reveals Christ and His saving benefits to us; and thus He draws out the heart from every thing good or bad of the person's own, to trust solely on Him for life and salvation. From this quarter it was that Peter answered the Lord's inquiry whether they, the apostles, would leave Him as others had done, in these memorable words, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God."

Faith is generally first drawn out in an act of recumbency, a looking, seeking, and hoping for salvation from Christ, as the result of this enlightening influence of the Holy Ghost: and afterwards it groweth up to a particular assurance of a person's individual interest in Christ, as further light, power, and more direct testimony are given of this by the Spirit to the heart. See Ep. i. 13; Ro. viii. 16.

As faith cometh by hearing, and hearing by the word of God, be much in hearing the truth preached, and in reading the sacred records; joining earnest prayer to God for a blessing with the same, and watchfulness against yielding to any known sin. Yet

be aware of trusting in these things; God may indeed meet with and bless you in them, but not for your attendance to them. Use, then, the means, but look through them to the God of the means, and rest not without the full realisation of pardon from God and peace with Him, through our Lord Jesus Christ; and ye shall certainly do well. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

And now permit me to conclude with the language of my text, with Christ's gracious invitation to His spouse: "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."

THE EXPERIENCE OF
THE LATE MR. ROBERT MOXON,
PASTOR AT BURY.
FROM HIS OWN MANUSCRIPT.

I WAS born at Clayton West, near Huddersfield, on December 19th, 1840. When about nine, these words on the wall of a school-house deeply impressed my mind, "*Thou God seest me.*" I could then see, as well as I can now, that I was under the constant inspection of the great I AM, and it was the means of causing me to act more carefully for a time; but the effect passed away, and for several years I went on worse than before. From the age of 14 and 15 I was addicted to betting and gambling, frequenting the racecourse, as full of mischief as I could possibly be. Many times did I go through the village at night for no other purpose but to destroy people's property. One day, when 17, as I was walking out, thoughts and feelings entered into me which I had never known before. I felt sure not only that God could see me, but that I stood accountable to Him for my actions, and He would one day surely bring me into judgment. I cannot believe, however, that I was at that time a partaker of grace. There is a natural conscience in every man; it accuses and excuses, condemns and justifies, according to the light a man possesses.

The way in which it pleased God to begin a work of grace in my soul was as follows: First, by setting my sins in deadly array against me and exhibiting the justice of God. This

caused me to reflect upon my state and case. My eyes were now opened to see sin in all its ugly deformity, and my heart was made to feel it in all its bitterness. There was, in fact, a resurrection of all my past iniquities which now appeared as heinous, as aggravated, and as insulting to the most high God as crimes could possibly be. The 238th hymn was now my experience :

“My guilty soul for mercy cries.”

During the whole of this period of soul trouble I was as ignorant of the Bible and the plan of salvation as a heathen. I was made a real believer that there was a God, and I felt sure He was watching my conduct, marking every action, every word, and every thought, and that He was perfectly holy and righteous. I felt sure my conduct all my life long must have been highly offensive in His pure eyes; that I deserved His hottest displeasure, and that He would be just if He consigned me to hell. I now began to pray, and my constant and almost only petition was, “O Lord, spare me; suffer me not to go to hell.” At morning I would say, “O Lord, take care of me this day, and I will live free from sin, and not do anything to displease Thee. I will amend my ways, and walk uprightly before Thee.” But when night came I felt I had not done according to my promise, but that all my endeavours were stained and dyed in sin; and O what bitter reflections did my conduct cause! The times I have sat up, hardly daring to get into bed lest I should wake in hell! I vainly thought I could by perseverance and hard toilings break off all sinful workings and make myself acceptable before the Lord. When He contends, we cannot answer Him one of a thousand. If we try to justify ourselves, He makes our own mouth to condemn us.

During this time I was sent a journey of about five miles to a place called Silkestone; and while on my way I both saw and felt something of what Israel did when they came to the mount that burned with fire, and saw blackness, darkness, and tempest. I had a load on my back, and a heavier load on my poor soul. I was a poor bowed-down sinner, a companion of David's in the 38th Psalm: “O Lord, rebuke me not in Thine anger, neither chasten me in Thy hot displeasure,” verses 1 to 4. This is a dreadful state to be in, when the sinner feels at the pit's mouth, and it makes him cry out, “Let not the pit shut her mouth upon me.” While walking on there came a fearful thunderstorm. I was terrified, and durst not take another step,

for I felt that the day of judgment was drawing near, and that this awful storm was but the precursor of the more terrible day of God's everlasting wrath, which I felt I justly deserved. After halting and hiding myself on the roadside I returned home praying, resolving, vowing to the Lord what I would do, what I would be, if He would only spare my life a little longer. The same evening I heard a preacher who related his own experience of a thunderstorm some years before, and concluded with this remark, that he rose from his bed full of terror and looked out of the window, when these words came sweetly to his mind :

“ This awful God is ours,” &c. (770)

He said this so calmed his mind that he fell asleep feeling all was in his Father's hand. This seemed to do me good for a season, but it was not the balm my soul was longing for.

Shortly after, I was singing at my work to drive away my sadness. The words were,

“ There is a fountain filled with blood,” &c.,

followed by the chorus, “ I do believe, I can believe, that Jesus died for me.” I had no sooner finished than my mother called out, “ Robert, dost thou know what thou art singing about ?” Her words went like a dart to my heart, and I was filled with more bitter grief than before. I spoke not a word in reply. I was now a most miserable sinner, almost distracted all day long. My thoughts were solemnly directed to death and eternal judgment, and I felt I was prepared for neither. I resorted to reading, meditation, and prayer, but what I read I little understood ; nor did I know anything of the Person a poor sinner comes to. Yet I felt persuaded there was a way of escape, if I only knew the way.

I now come to the time of my deliverance. I was on my bended knees, with my head bowed to the ground, when suddenly there appeared an assemblage of bright, glorious persons, but I saw only spiritually ; and a voice, not audible, but a still, small voice, an inward whisper, with an unmistakable persuasion, seemed to say to me, “ *Notwithstanding all that thou hast done, I have loved thee.*” I felt such was the case ; my burden of sin was gone, and all the feelings of guilt and condemnation were removed as clean from me as if I had never sinned. *I was perfectly justified* in my soul and before the Lord ; like Joshua, clothed with a change of raiment. I had such a pleasing sensation of liberty and love as I cannot well describe. My language was, “ Bless the Lord, O my soul, and all that is

within me, bless His holy name. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction." For several months I went on, mostly in a comfortable frame of mind, though not entirely so. My time was now spent in reading the Bible or any religious book. I was now a living witness to the fulfilment of that promise, "They that sow in tears shall reap in joy." It now seemed as if there was an armful of corn in every promise. I wondered at God's grace to such a sinner, I wondered at His love, and at His wisdom. The glorious Person of Christ was my constant admiration. I could hardly read a chapter without seeing something which endeared Him to my heart. I could follow Him from the cradle in Bethlehem to Calvary's cross, and His condescension seemed amazing. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor."

I now began to be concerned about joining myself with some religious denomination, and resolved to cast in my lot among the Methodists. I found among them some of the choicest of companions, and my days passed away with pleasure. I attended all their meetings, and took part in almost every prayer-meeting. But after a few months I was taken seriously ill with rheumatic fever, and confined to bed for many weeks. This was a prison to both body and soul, and for a time I was left and well-nigh forsaken by God and man, and had to pass most of my time alone. It was then that I first knew what affliction of body was. I was made to possess months of vanity, and wearisome days were appointed to me. I was full of tossings to and fro; sometimes my days were spent without hope, and I thought I should see no more good. But this I must say to the glory of God, that during the whole of my affliction I never felt a murmur.

After I was restored, my love to, zeal in, and longing for the means of grace knew no abatement; and this continued for seven years. After about twelve months from my illness, I was solicited by all in the church, and waited on by the minister, to exercise my gift as an occasional preacher. I yielded; and the first time I stood up before them my text was, "For He hath said, I will never leave thee, nor forsake thee." Some time after, I went to preach at a little place called Bretton West, and spoke from, "I would rather be a doorkeeper in the house of my God," &c. Many years after this service, when preaching

at Clayton West Baptist Chapel, one said to me, "Do you remember preaching at Bretton from those words, 'I would rather,' " &c.? saying, "I was there and heard you, and I said to the friends when you were gone, 'Yonder young man will never remain among the Methodists;' and here you are among the Baptists. I could see you were not a Methodist."

About this time I had occasion to walk to a village, and took in my pocket Doddridge's "Rise and Progress." When I began to read, the portion which took my attention was the soul's preparation for death and eternity. I felt both to be solemn realities, and an earnest desire to be right whenever it should please the Lord to call me away. Seeing no one, I knelt down on the grass, but instead of prayer, all I could do was bless and praise. There was such a sweet, glorious manifestation of God's gracious presence to my soul as I hardly expect ever to have again in this vale of tears. My peace flowed like a river, and my cup ran over with a sacred sense of God's love to my soul. Both the fear and 'sting of death were removed, and I felt a desire to be with Him, where I could praise Him better.

A few friends were one Sabbath morning accompanying me from the class-meeting, when I began to relate something in connexion with my own experience, to show that I could do nothing without the Lord's help. One of the oldest members of the class said, "You must not talk like that, or else you will be a Calvinist." This closed my mouth. I began to make enquiry for the writings of Calvin, but could not obtain any in the village. One young man, whose father was a member at the Baptist Chapel at Clayton West, knowing what I was in want of, kindly lent me Elisha Coles on "God's Sovereignty." I did not then know whether the book was in harmony with Calvinism or not, but this much I remember, that from first to last all the glory in the salvation of a sinner was given to God. And my mind was awed while reading it with the greatness and goodness, the wisdom and faithfulness of Father, Son, and Holy Ghost, in saving poor, lost, ruined sinners. The seed was now sown in my heart which was designed by God to bring forth fruit in after life.

Still I went on preaching and teaching, east, west, north and south, freewill, creature-power, human merit, universal redemption, offers, obligations, and duties, which neither you nor I nor any other were ever able to perform. But one Sunday evening, while I was conducting the service at Low-Swithen, near

Barnsley, I read for my lesson the 4th of Luke; and when I came to verses 25 to 27 I felt as if I could proceed no further. The doctrine of election stared me in the face, and I thought, "How is this?—that there should be many widows in Israel in the days of Elias, when the heaven was shut three years and six months; yet unto none of them was the prophet sent save unto Sarepta, a city of Zidon, unto a widow. If God cares for all alike, why is this one widow singled out from the rest and miraculously fed? Her little cruse of oil never failed, and her handful of meal never wasted, until God sent rain upon the earth. Other widows were probably as poor as she, and as desirous of life; yet they fall a prey to the ravages of hunger and death. Then, again, there were many lepers in Israel in the time of Eliseus, and none of them were cleansed, saving Naaman the Syrian. Here," I thought, "is God's discrimination. He could easily have cleansed every one of them in a moment; but only one is chosen to be cleansed." That Sunday evening was the time, and that Methodist pulpit was the place when and where the doctrine of election and God's sovereign choice of both men and things were clearly revealed to my soul. And I resolved that if I were spared to get safely home I would never again preach the doctrine of man's freewill. When I got home I told my friends what had taken place, and what I intended to do. I said, "I am no longer an Arminian, but a Calvinist; no longer on the side of freewill, but an advocate for free and sovereign grace." The chief supporter of the place advised me to reconsider the step, and to fill up my place as before. I was reminded that my appointments ought to be fulfilled; to which I replied, "If you think it is my duty to fulfil them I will do so; but if I preach again I shall preach electing love and grace." "Oh," he said, "if you cannot do as before, you had better give it up altogether."

After this I began to attend the Baptist Chapel at Clayton West. For a while things went on comfortably, and I found that promise true, "Thine eyes shall see Jerusalem a quiet habitation." The preached word was made a blessing to me, and the house of God was my home. But on one occasion a little unpleasantness arose between me and a friend I loved. I was told he had said something injurious to my character, and felt determined to have the matter out with him face to face. Just as I was planning how to proceed, these words dropped sweetly into my mind,—

“ Trials must and will befall ;
 But with humble faith to see
 Love inscribed upon them all,
 This is happiness to me.”

In a moment all my enmity and animosity fell to the ground, and I felt that I could have laid myself down for my brother to wipe his feet upon me. I mention this to show that God is just the same now as He was to Jacob ; I am sure that Esau's anger was not more appeased than I felt mine to be. Years rolled on, and I was baptised in August, 1872. Sometimes trade was very bad ; provisions high, and afflictions in my family made me cry to the Lord for help, and often was I afraid that both the church and my business would come to naught.

Let me pass over a few years of worldly prosperity, with worldly associates, which brought leanness and death into my soul, proving the truth of Christ's words : “ Ye cannot serve God and mammon.” But while in the very midst of worldly, vain pursuits, a voice as from heaven spoke to me, “ Thou wilt have to retrace thy steps.” I felt, like the poor publican, a miserable sinner. I went on my way reflecting on my sad state, and resolved to abandon all companions, however pleasing and profitable they were to my carnal mind. I was obliged to mix with them in the discharge of my duties, but tried to shun their company without giving offence. I was afraid that every member of the church would discover the declension of my love. I verily thought I should lose all my religion and my immortal soul besides. All my confidence in some who appeared to be great and good men was shaken to the very foundation, but I forbear to mention names. But strange to say, when all the comforts of religion were gone, and nothing but groans and sighs could I pour out before the Lord, at that very juncture the members of the church were deliberating among themselves, and finally drew up a document to this effect :

“ That we the undersigned, having met together for prayer, and to consult with each other, are unanimous in our opinion that the Lord has qualified and called our brother Robert Moxon to the work of the ministry ; and we desire to ask him if the Lord has not also laid this matter upon his mind ; and if so, to appoint a day for him to exercise his gift in our midst.”

This was signed by every male member, and read at a church meeting. If this had been done years before, I could have better understood it. For I used to say, “ How is it I am continually being impressed that I shall have to preach ? Thou hast given

to me no gifts, no memory, no voice, no utterance, no bodily strength, and what is still worse, no learning, no knowledge, no insight into Thy Word. O do take these thoughts away from me!" At other times a willingness would come over me, and I would say, "O Lord, I do not want to fight against Thee," &c. In great measure the influence of these early impressions had been taken away, so that it was a surprise to me to hear that document read. They appointed a Sabbath for me, and said they should expect me to say a few words to them. I made no promise, but rather desired to be excused. When I saw I prevailed nothing, I left them; and for several days pondered the matter over, and cried mightily to God for help and direction, but nothing seemed to come to satisfy my mind. I could not by any means be prevailed upon to speak; so when the Sunday morning came all was confusion and disappointment. The deacon read a sermon, but in the afternoon said he was obliged to go away, and would leave the service in my hands. With great fear and trembling I stood up before the people and read my first text, Acts xxvi. 16. This was on April 22nd, 1877. The people were greatly affected, and I was greatly humbled. Shortly after, the applications for my poor services came from over thirty churches, and I tried to the best of my ability to apportion a few crumbs to each and to all.

In the year 1880 I received a letter from the church at Bury, asking me to become their stated minister. I had been supplying there nearly three years, and on my first visit had such a sweet time in prayer, such a nearness of access at the throne of grace, such a pleading with the Lord for His people there, that I felt an indescribable union to them that I could not at all account for. Wherever I went to supply, this people was on my mind. After spreading their letter before the Lord, I wrote stating my willingness to come and begin my labours in January, 1881.

HIS LAST DAYS.

My dear father died on May 23rd, 1906, aged 65. He preached the last time on March 18th, 1906, having been pastor at Bury for twenty-five years. From that time he seemed gradually to sink, and often said he thought the Lord was about to take him home, and that he felt ready to go. He was kept very calm and peaceful, and often seemed in sweet communion with the Lord. He said the things he had preached, and the everlasting gospel, would do for him to die with.

“ A faithful and unchanging God
Lays the foundation of my hope
In oaths, and promises, and blood.”

On one occasion he repeated sweetly to me the first two verses of hymn 96 :

“ Now I have found the ground wherein
My anchor hope shall firm remain—
The wounds of Jesus, for my sin
Before the world's foundation slain.
Cover'd is my unrighteousness,
From condemnation I feel free.”

Another time he told me that he felt weaned from everything here below, and longed to have a peep at his dear Lord Himself, and behold the beauty of the land that is far off ; but he wanted patiently to wait the Lord's time, and be kept from bringing any reproach upon His name. The day before he died he said, “ The Lord be with you.” I replied, “ The Lord be with *you*.” He said, “ *He is.*” The next day he was not able to speak but in broken words ; and we often heard him say, “ Jesus, Lord.” Just before he died, he raised his hand and, pointing upwards said, “ Home, home,” and peacefully fell asleep in Jesus.

J. MOXON.

PRAISE TO THE GOD OF ABRAHAM.

The God of Abraham praise,
Who reigns enthroned above,
Ancient of everlasting days,
And God of love !
Jehovah ! great I AM !
By earth and heaven confest ;
I bow and bless the sacred name,
For ever blest !

The God of Abraham praise,
At whose supreme command
From earth I rise, and seek the joys
At His right hand :
I all on earth forsake,
Its wisdom, fame, and power ;
And Him my only portion make,
My Shield and Tower.

The God of Abraham praise,
 Whose all-sufficient grace
 Shall guide me all my happy days
 In all my ways :

He calls a worm His friend !
 He calls Himself my God !
 And He shall save unto the end,
 Through Jesus' blood.

He by Himself hath sworn,
 I on His oath depend ;
 I shall, on eagles' wings upborne,
 To heaven ascend ;
 I shall behold His face,
 I shall His power adore,
 And sing the wonders of His grace
 For evermore !

Though nature's strength decay,
 And earth and hell withstand,
 To Canaan's bounds I urge my way
 At His command :
 The watery deep I pass,
 With Jesus in my view,
 And through the howling wilderness
 My way pursue.

The goodly land I see,
 With peace and plenty blest ;
 A land of sacred liberty
 And endless rest :
 There milk and honey flow,
 And oil and wine abound,
 And trees of life for ever grow,
 With mercy crown'd.

There dwells the Lord our King,
 The Lord our Righteousness,
 Triumphant o'er the world and sin,
 The Prince of Peace !
 On Sion's sacred height
 His kingdom still maintains,
 And, glorious with His saints in light,
 For ever reigns !

He keeps His own secure ;
 He guards them by His side ;
 Arrays in garments white and pure
 His spotless bride ;
 With streams of sacred bliss,
 With groves of living joys,
 With all the fruits of Paradise,
 He still supplies.

Before the great Three-One
 They all exulting stand,
 And tell the wonders He hath done
 Through all their land ;
 The listening spheres attend,
 And swell the growing fame,
 And sing, in songs which never end,
 The wondrous name !

The God who reigns on high,
 The great archangels sing,
 And, "Holy, holy, holy !" cry,
 "Almighty King !
 Who was, and is, the same,
 And evermore shall be !
 Jehovah ! Father ! great I AM !
 We worship Thee ! "

Before the Saviour's face
 The ransom'd nations bow,
 O'erwhelm'd at His Almighty grace,
 For ever new ;
 He shows His fruits of love ;
 They kindle to a flame,
 And sound, through all the worlds above,
 The slaughter'd Lamb !

The whole triumphant host
 Give thanks to God on high ;
 "Hail ! Father, Son, and Holy Ghost !"
 They ever cry :
 Hail ! Abraham's God and mine !
 I join the heavenly lays ;
 All might and majesty are Thine,
 And endless praise !

THOMAS OLIVIRS, 1772.

RETURNING TO PATHS TO DWELL IN.

(Continued from page 360.)

“Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days He will revive us: in the third day He will raise us up, and we shall live in His sight.”—(Ho. vi. 1, 2).

Among believers there is a oneness of heart respecting their God, their treatment of Him, and this returning spirit. To Him we owe allegiance, before Him we should be daily repenting, on Him daily calling for His mercy unto eternal life. “Come, and let us return unto the Lord: for He hath torn, and He will heal us.” Here there is faith in exercise, a confidence expressed. Divine smiting and living faith go together. It seems that God must have given these people a view of the sacrifice as greater than all their sins. He had told them that if when they were in tribulation they should return to Him, He would turn their captivity and restore them; that if they bethought themselves whither they were carried captives, or if there should come “pestilence, blasting, mildew,” &c., in their land, and they should turn from their sin and pray towards His house, He would hear them; saying, “Mine eyes and Mine heart shall be there perpetually.”

These things show there are to be communications between God and men, between Christ and His people. O the mercy of hearing His voice! “When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek.” When He commands, there is a holy resolution formed in the heart—“We will walk in His paths.” Without that a person’s religion is worth nothing—though we have not the power to perform, but say, “O Lord, wilt Thou bestow it on me?” It is said that in the last days “many people shall go and say, 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; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Is. ii. 2, 3). This is the law that God promises to put in their hearts, saying, “I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them; . . . and ye shall be My people, and I will be your God” (Eze. xxxvi. 27, 28). The apostle John rejoices to find the children of the “elect lady” walking in truth; and he expresses the same of his well-beloved Gaius (2 Jn. 4; 3 Jn. 3). By walking in

truth is meant more than the form of godliness. It is walking in the power of the mercies of God, presenting our bodies a living sacrifice, holy, acceptable unto God; answering to this word, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Ro. xii. 1, 2). It is falling under the power of any truth, and yielding the obedience of faith in the heart and life. It is hearing the Word, keeping it, and bringing forth fruit with patience. "In keeping His commandments there is great reward." The observance of them made Jerusalem a "city of truth" (Zec. viii. 3).

There is one great ordinance—that of perpetual prayer—whereby the soul lives and all grace is received (Eze. xxxvi. 37; Ep. vi. 18). That particular way of approach to God for the forgiveness of sins, which is the entrance to all free communion with Him, is set forth and ordained by the continual burnt-offering. There is to be the continual daily burnt-offering spiritually, as there was literally in Israel; besides the voluntary burnt-offering which any man might bring of his own voluntary will (Le. i.). It was said to be *continual*, because it was to be always offered morning and evening, besides any other offerings appointed for particular days, and the fire was to be kept burning day and night. It was to be for a sweet savour unto the Lord, of the offering of the body of Jesus once for all (He. x. 10). In Ezekiel's prophecy, when the glory of the spiritual worship of God in the latter days is foretold (xl.—xlv.), the pattern of His house is to be shown to Israel, "that they may be ashamed of their iniquities." They are to be shown "all the ordinances thereof and all the forms thereof;" and it is to be written "in their sight, that they may keep the whole form thereof and all the ordinances thereof, and do them" (xliii. 10, 11). And in the New Testament, these ordinances are constantly shown to be kept spiritually in Christ and His seed; as in He. x. 19—22; 1 Pe. ii. 5, 9; &c.

The peculiar mark of the burnt-offering was that all the parts, after being separated in order, were wholly burnt on the altar (Le. i. 9, 13); showing that under the imputation of His people's sins, every part of the human nature of Christ was exposed to the fire of divine wrath. Spiritually, to observe this ordinance is to act faith daily on His death for the forgiveness of our sins and cleansing from all defilements. It may be kept in a small measure of faith, in seeking His face for daily cleansing

and having the eyes towards His sacrifice ; as well as in a greater measure, whereby is obtained sweet access, an actual exchange of our sin and Christ's righteousness (2 Co. v. 21), justification, and peace with God. This is to walk in the atonement and in the Lord as we have received Him, Col. ii. 6, and Ro. v. 1, 2 : "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ : by whom also we have access by faith into this grace wherein we stand."

Do we, then, individually and as a church, observe the continual burnt-offering ? Do we daily and at any time voluntarily approach the throne of grace, that we may obtain or renew our peace with God and justification, through the sufferings and death of Christ ? Do we truly know and lay to heart that this great and blessed use of Christ is ordained for all His people to walk in, to continue in ? This end of the ordinance was set before Israel when it was first appointed, Ex. xxix. 38—44 : "This shall be a continual burnt-offering through your generations at the door of the tabernacle of the congregation before the Lord, WHERE I WILL MEET YOU, TO SPEAK THERE UNTO THEE. And there I WILL MEET with the children of Israel, and the tabernacle shall be sanctified by My glory." Here is the sweet and blessed intercourse set forth that takes place between a pardoned sinner and his crucified Lord, and between a restored, returning church in her assemblies and an all-healing God. Who can tell the intimacy there was between a restored Peter and a restoring Christ ? There could be no wounds left. This knowledge of Christ and approach to Him daily would make our souls live. It would again make the church of Christ the "city of righteousness, the faithful city" (Is. ii. 26). It would restore the "first works" as in the days of the apostles ; or individually, as when we first received Him.

It appears that some are still crying out, "Yet a little sleep, a little slumber," and are not sensible that there is an ordinance appointed for daily access—lively faith in the offering of Jesus ; nor do they realise how far the church has departed from it. So our poverty has "come as one that travelleth," and "want as an armed man" (Pr. xxiv. 33, 34). But when there is a real stirring by the Lord, the man rises from that bed, and says with the prodigal, "I will arise and go to my Father, and say, I have sinned," and he does go. In returning, the holy truth of God, with all His appointed ways, will again be in our affections. The perfection of the Deity, the majesty of divine love falling

on a sinner through the Son, the suitability of Christ, the glory of His righteousness, the virtue of His blood sweetly applied—what doctrines were these to us at first! O wretched heart that should leave such truths! Those base, mean, and carnal things that drew us away from the Lord now become hateful. We can sin our liberty away and become captives: but God only can overcome our captors and set us free. In returning, there is this one object before us—to get back to the Lord and abide there. “Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me” (Jn. xv. 4). And the only ordained means for this to be accomplished is by daily believing looks to the sacrifice of Jesus, which in His own time will bring Him into the soul, to dwell there according to His word: “Where I will meet you, to speak there unto thee. . . And I WILL DWELL among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may DWELL among them” (Ex. xxix. 42—46; Jn. xv. 23). Peace with God and justification are the blessed effects; and every grace is set in exercise (Ro. v. 1—5; 2 Co. v. 21). Wherein we fall short here, we fall short of walking in this chief ordinance of the daily and voluntary burnt-offering, and of realising that free love and communion of the Father, the Son, and the Spirit, that flows from Calvary.

It seems that the church here, in the days of Hosea, saw the blessings that would flow from the promised atonement; and the effect of this view was to say, “He will heal us, He will bind us up. After two days He will revive us; in the third day He will raise us up, and we shall live in His sight.” What is it to be bound up but to be forgiven our sins? What is it to be healed but to be compassed on every side by eternal goodness, manifested afresh by Jesus Christ? He gets a larger place in the affections of His people by forgiving them their backslidings than in any other way. Before this is done, the sweet confidence is often wrought in the soul, “He will do it.”

By this reviving we are to understand those mighty operations of the Spirit of life that gather the heart, affections, desires, and faith of an abject sinner to the Lord, and cause him to arise in fervent supplications and plead the name of Christ. It will be as if there is no name to mention but His, no merit but His, no robe to cover but His, no hand to sustain, no grace to sanctify,

no goodness to fill us but His. It will be Jesus Christ before us from first to last.

Petitions and confessions will mark every one who is under this merciful revival. "O Lord, I want cleansing, sanctifying, clothing. I want to come to Thy footstool, I want to have communion with Thee, to have heaven shining into my heart, that bright Sun whose beams heal the soul." Here is the work of the Holy Spirit. As the man looks at his own case, he is every moment ready to sink, and every moment must be propped up. Sometimes the Spirit sends a truth, a word, with such efficacy that he feels that the hand of the Lord sustains him. Now, though he wants full satisfaction, he has life and sustenance. He is sustained by having the heart fixed in one direction, on Christ in some word or truth. This is a reviving. The Spirit will give wonderful views of Christ in this waiting condition; show there is union for the distant, life for the dead, justification for the guilty. Then He will be all to the judgment, will, and affections; it will be none but Christ. These views may not last long, but will gather the soul from its despondency. The language of the Spirit is,

"Look to Jesus, kind as strong;
Mercy join'd with power."

"Look to Him who has smitten and will bind up; who says, 'I kill, and I make alive; I wound, and I heal.'" What weary steps the people of Israel had in returning from Babylon, that distant land; but their zeal was maintained by the thought that ere long they would unite again in offering the morning and evening sacrifice. So spiritually, the weary soul says, "I shall again have access at His footstool. I shall be under His shade, live beneath the covert of His righteousness, and feel the peace of God which passeth all understanding." These are sweet revivings, openings in the heavens, rifts in the clouds of guilt; through which we see what wonders of grace and healing await us, what fulness is in the Person of Jesus, what wonders in the covenant of grace, in the Father's love and tenderness, in the Trinity; and they make the soul say, "In the third day He will raise us up, and we shall live in His sight."

But the eyes of the church here are upon another and more glorious resurrection, that which has in its womb all others. The "third day" has a prophetic reference to the resurrection of the Lord Jesus, the "Firstborn from the dead," and the "First-begotten of the dead" (Col. i. 18; Re. i. 5). His was a

vicarious rising; there was never any other raised up for others. He was in the grave in His people's place, and He rose in their place. The law was satisfied, justice honoured, every claim met, and Jesus was free. Then is He to be alone? No, His people will rise with Him out of all their deaths, and will be free persons. No law will be against them, no further reproofs take hold of them, no more weariness; and all their backslidings will be as if they had never been, according to the scripture, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." "Return unto Me, for I have redeemed thee" (Is. xliii. 25; xlv. 22). Then is their hope and faith realised—"He will raise us up, and we shall live in His sight;" their guilt and defilement are purged away, and there is nothing between Him and them. His blood removes all hindrances to communion. Guilt means death; filth means separation. When we are raised up with Christ, both these are taken away. Though the being of sin remains, yet we are raised up and made to sit in heavenly places. Look at this word, "*Made us sit together in heavenly places in Christ Jesus*" (Ep. ii. 6). This was made known to the church in Samuel's day, and experienced by Hannah: "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory"—His own throne, as it is said, "To him that overcometh will I grant to sit with Me in My throne" (1 Sa. ii. 8; Re. iii. 21). O the binding up of His love, the illimitable merit, the invaluable blood of the Lord Jesus! how wonderful its efficacy in the conscience! He will be known as the "Repairer of the breach, the Restorer of paths to dwell in" (Is. lviii. 12). The man finds that the things which would have made him weak for the rest of his days are quite taken away as to their guilt and defilement; the leper and the good Physician are together in communion; and an end is come to those days of being without priest or sacrifice; for here is King, Priest, and Sacrifice.

If He does this for us, we shall live in His sight. That is, we shall have His blood speaking and maintaining peace in the conscience, we shall put on the Lord Jesus Christ, be clothed in His righteousness; and is there anything to compare with this for sweetness, beauty, and glory? We shall live by the faith of the Son of God, and be enabled to say, "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of

the Son of God, who loved me, and gave Himself for me" (Ga. ii. 20). Thus He will be the object of all our worship, and all our affections, and we will walk in His paths. As the Jews offered their morning and evening sacrifice, so shall we walk in the atonement and the goodness of God, which leads to repentance daily.

IS THERE NOT A CAUSE ?

IN affirming that the church of God is in a very low state, I am simply stating what has already been recorded in this magazine, and what every God-fearing person more or less feels and mourns over. Doubtless there are evils to which this sad condition may be attributed; the Lord doth not commonly hide His face from His people without a cause.

The various backslidings of the children of Israel were generally marked by God, and sooner or later laid to their charge as acts of self-destruction: "O Israel, thou hast destroyed thyself; but in Me is thine help." Hence we hesitate not to say that sin is the procuring cause of our lamentable state. John Bunyan in his allegory of the "Holy War" gives a masterly picture of the terrible state the town of Mansoul was brought into, even after she had been conquered and graciously brought under the subjection of Prince Emmanuel; and this sad state was brought about by the deeds of one whom he names "Mr. Carnal-security," whose origin and father he describes to be not any native of the town, but one introduced into it by Diabolus. He identifies him as one that could so disguise himself as to suit his actions to the times; and being a busy man, "nothing of news, nothing of doctrine, nothing of alteration or talk of alteration, could at any time be on foot in Mansoul, but Mr. Carnal-security would be at the head or tail of it." "So he feigned that he would serve the Prince against His foes; and having got some little smattering of Emmanuel's things by the end (being bold), he venture himself into the company of the townsmen, and attempts also to chat among them. Now he knew that the power and strength of the town of Mansoul were great, and that it could not but be pleasing to the people if he cried up their might and their glory. Wherefore he beginneth his tale with the power and strength of Mansoul, and affirmed it was impregnable; now magnifying the captains, and their slings, and their rams; then crying up their fortifications and strongholds; and lastly, the assurances that

they had from their Prince that Mansoul should be happy for ever. Now when he saw that some of the men of the town were tickled and taken with this discourse, he makes it his business; and walking from street to street, house to house, and man to man, he brought also Mansoul to dance after his pipe, and to grow almost as carnally secure as himself. So from talking they went to feasting, and from feasting to sporting; and so to some other matters."

Now, as Bunyan observes, Emmanuel perceiving "that through the policy of Mr. Carnal-security the hearts of the men of Mansoul were chilled and abated in their practical love to Him,—first He bemoans them, saying, 'O that My people had hearkened unto Me, and that Mansoul had walked in My ways!'" He then returns to His court, and goes to His place "till Mansoul shall consider and acknowledge their offence;" but not without using means to make them understand that the way they were pursuing was dangerous. "And the cause of His going away from them was thus, for that Mansoul declined Him, as is manifest in these particulars: 1. They left off their former way of visiting Him; they came not to His royal palace as before. 2. They did not regard, nor yet take notice, that He came or came not to visit them. 3. The love-feasts that had wont to be between their Prince and them, though He made them still and called them to them, yet they neglected to come to them, or to be delighted with them. 4. They waited not for His counsel, but began to be headstrong and confident in themselves, concluding that now they were strong and invincible, and that Mansoul was secure and beyond all reach of the foe, and that her state must needs be unalterable for ever.

". . . Now the methods of His withdrawing were thus: 1. Even while He was with them in Mansoul He kept Himself close and more retired than formerly. 2. His speech was not now, if He came into their company, so pleasant and familiar as formerly. 3. Nor did He, as in times past, send to Mansoul from His table those dainty bits which He was wont to do. 4. Nor when they came to visit Him, as now and then they would, would He be so easily spoken with as they found Him in times past. They might now knock once, yea, twice, but He would seem not at all to regard them; whereas formerly He would run and meet them half-way, and take them, too, and lay them in His bosom."

But they were so besotted by their carnal security they

understood not, until they were alarmed by the faithful speech of "Mr. Godly-fear." This man, when invited to one of the feasts prepared by Mr. Carnal-security, became sad and refused the fare, protested against their doings, saying, "I may well be sad, for Emmanuel is gone from Mansoul. I say again, He is gone!" and that "without so much as acquainting the nobles of Mansoul with His going; and if that is not a sign of His anger, I am not acquainted with the methods of godliness." The fear of the Lord is an abiding treasure, and by its operation the soul departs from "the snares of hell and of death." Its voice against sin is sooner or later heard in the conscience of the happy recipients thereof.

Bunyan proceeds to relate how by departing from the Lord the elders of the town, yea, the entire population, were brought into a most lamentable state, which the great enemy of Mansoul took advantage of, by raising an army of Doubters to besiege the town, who eventually brought "the once happy and flourishing" town into "great and grievous slavery and bondage." If we mistake not, John Bunyan has pourtrayed in his allegory a true and graphic picture answerable to the present state of the church. We say this not in any spirit of censure, but from an inward, painful conviction of the truth, to which we believe many will say, Amen.

But is there no remedy? Are we to lie still and say, "There is no hope"? The allegorical men of Mansoul feared such to be the case; but they resolved to petition their Prince; and many and constant were their cries all through that terrible period of their souls' desertion. Captain Credence and others at length prevailed on the Lord Secretary, who had retired to His private quarters, to frame a petition, in which the heart and soul of the people joined. This prevailed in court to their happy deliverance.

All the gracious restorations under the times of the kings of Israel were invariably preceded by confession and prayer. It was said by the prophet to Asa: "Hear ye me, Asa and all Judah and Benjamin, The Lord is with you while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." At that time Israel "for a long season had been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them" (2 Ch. xv. 3, 4). They through grace walked in God's precept, and He in mercy fulfilled His promise.

The Scripture abounds with encouragement to the *returning* backslider, and the exhortations to return are many. The present is a time for weeping; the Lord by His judgments and by His longsuffering is calling for it. The terrible day of the Lord as portrayed by the prophet Joel, under the figure of the locust, the palmer-worm, and the caterpillar, is followed by this gracious exhortation: "Therefore also now, saith the Lord, turn ye *even* to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him, even a meat-offering and a drink-offering unto the Lord your God?" "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (ii. 12—17).

The church of God in the time of the prophet Malachi was far from prosperous. God complained of them for their lack of giving honour to Him, saying, "If then I be a Father, where is Mine honour? and if I be a Master, where is My fear?" The people had offered to the Lord the blind, the lame, and the sick for sacrifice, making the table of the Lord contemptible, and the priests were foremost in these things; yet when charged with them, they professed ignorance by saying, "Wherein have we done these things?" Notwithstanding this corrupt state of the priesthood, there were in Israel "they that feared the Lord," who "spake often one to another;" and their godly conversation was hearkened to by the Lord and remembered in His book. Such an example, at such a time, we may well observe for our profit. "The communion of saints" is held in the Creed of the Church of England. With the people of God it should be more than a creed; yet is it not much set aside in the present day? Bunyan quaintly says in his "Pilgrim's Progress,"

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

The pilgrims, as we read, related together what God had done

for their souls ; and it certainly is a bright spot in the " dream " of Bunyan. One thing is very certain, that if godly converse is avoided, conversation of an unprofitable nature will be likely to take its place.

The resolve of the church in Hosea's day was, " Come, and let us return unto the Lord : for He hath torn, and He will heal us ; He hath smitten, and He will bind us up." The exhortation to Israel to return unto the Lord their God, and directions thereunto, are attached to a most gracious promise: " I will heal their backsliding, I will love them freely : for Mine anger is turned away from him " (Ho. xiv. 4). The suggestion made in the May No. of this magazine for prayer, is in the spirit of returning, and we hope will meet with a wide response : but all real returning begins in secret ; and as we are in secret, so we are in public. " Pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly." Satan will doubtless oppose the secret prayer, as Sanballat and Tobiah opposed the rebuilding of Jerusalem in Nehemiah's day. But this should be a greater reason why we should engage in it : for if prayer alarms and disturbs Satan, it must be because he knows it is likely to weaken his kingdom. " Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints," forms the concluding exhortation of Paul to the church of God at Ephesus ; and the whole of that precious Epistle may well be commended to our prayerful notice. Secret prayer went up from the heart of the apostle for the Ephesians ; and in return he entreated them to pray for him.

Our motive in writing this brief paper is for mutual profit. We have for many years found prayer profitable, and feel persuaded that praying breath is not spent in vain.

S. B.

CRUMBS FROM THE MASTER'S TABLE.

FROM " THE TRIAL AND TRIUMPH OF FAITH,"

BY SAMUEL RUTHERFORD.

" Lost sheep." " Lost " is either understood of the common condition of all men, and so, because all are the heirs of wrath, Ep. ii. " All have sinned, and come short of the glory of God " (Ro. iii. 23), and so are lost. But the Scripture entitleth men by that which they are in their own esteem ; as, " I am not come

to call the righteous, but sinners to repentance" (Mat. ix. 13). This may seem to hold forth that there be some sinners, and some not sinners, but righteous; whereas none is righteous that sinneth not, Ro. iii. 10. But God giveth to men the title which they give themselves; and so, "lost" here is such as are lost in their own esteem; for Christ's intention in coming in the flesh and dying, is to seek and to save the lost. In this sense, Christ came to save sinners; otherwise all the house of Israel are lost. "My people hath been lost sheep" (Je. l. 6). "Neither have ye sought that which was lost" (Eze. xxxiv. 4). Nor is this to be meant of the lost considered in this notion, Christ died for His enemies, Ro. v. 10; the Just for the unjust, 1 Pe. iii. 18; and so, for the lost. But we are here led to this, that those at whose salvation Christ hath a special aim, and whom He actually converteth, are first sinners and lost in their own eyes; as is clear, Mat. ix. 13, 1 Ti. i. 15, Lu. xix. 10. It is one thing to be lost and a sinner, and another thing to be self-lost; as many are loaded who are not weary, and yet none are weary, but they be loaded. 1. All that Christ converteth are self-sinners too; but Christ converteth not all sinners. Hence, Christ actually calleth and saveth but those who are such and so prepared: now there is a preparation of order, and a preparation of deserving. I cannot say there are preparations in the converted by way of deserving. Christ calleth not sinners because, or for, that they are sinners in their own sense; for He hath mercy on whom He will. 2. Nor are there preparations in the converted, to which conversion is promised as a free reward of grace, which may be called moral preparations: there is no such promise in the Word as this: "Whosoever are wearied and lost in their own eyes, they shall be converted." Yea, 3. It is hard to affirm that all who are prepared with these preparations of order, are infallibly converted: it is likely Judas and Cain reputed themselves sinners, and had some law-work in their hearts, and yet were never converted.

But God's ordinary way is to bring men unto Christ, being first self-lost and self-condemned, and that upon these grounds that prove God's way of working to be successive. 1. Because conversion is a rational work, and the gospel is a moral instrument of conversion, therefore Christ here openeth a vein ere He give physic; He first cutteth, and then cureth; for though in the moment of formal conversion men be patients, and can neither prevent Christ, nor co-operate with Christ, yet the whole

work about conversion is not done in a moment; for men are not converted as the lilies grow, which do not labour nor spin. There be some pangs in the new birth. Nor are men converted, as Simon carried Christ's cross, altogether against their will: they do hear and read the Word freely. Nor are men converted beside their knowledge, as Caiaphas prophesied; nor are we to think with enthusiasts that God doth all with one immediate rapt, as the sun in its rise enlighteneth the air. The gospel worketh morally, as doth the law. Reasons work not in a moment, as fire-flaughts in the air: Christ putteth souls to weigh the bargain, to consider the field and the pearl, and then buy it. 2. Christ's saving and calling the lost, is a new generation as well as a creation. A child is not born in one day; saving grace is not physic that worketh the cure while the sick man is sleeping: Christ casteth the metal in the fire, ere He form the vessel of mercy; He must cast down the old work, ere He lay the new foundation. 3. Conversion is a gospel blessing, and so, must be wrought in a way suitable to the scope of the gospel. Now, the special intent of the gospel is to bring men to put a high and rich price upon Christ. . . . What thinkest thou of so excellent a one as Christ? What wouldst thou part with? What wouldst thou do or suffer for Christ? Now, men cannot prize Christ who have not found the terrors of the law: so Paul, finding himself the chief of sinners, and in that case saved, must hug and embrace Christ, and burst out in a psalm: "Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." A sight of the gallows, of the axe, raiseth in the condemned man's heart high thoughts of the grace of a pardoning prince: to be a tenant of free grace is so sweet a free-holding that it must put a high rate on free grace. 4. The clay organs, and faculties of the soul working by them, cannot bear the too great violence of legal terrors; for, in reviving the spirit, if He should let out all His wrath, the souls should fail that He has made, Is. lvii. 16. Nor can they bear that God let out all His strength of love in one moment. Rough or violent dealing would break crystal glasses: Christ would break the needle when He seweth the heart to Himself, if He should put forth all His strength; too swift motion of wheels may break the mill: Christ must drive softly; for a sight of the fourth part of the fire of hell, and a sight of one chamber or one window of heaven, is enough at once.

1. It is not enough to be fitted for the physic, and not for the

physician. The weary and laden are fit to be eased; but not fitted for Christ the Physician, except they come to Him and believe (He. xi. 6). Faith is a thing very suitable for Christ: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat" (Is. lv. 1). It is true in regard of all *good deserving* moving God to have mercy on one rather than another. Jerusalem and all [until] converted are lying in their blood, and no eye pitying them, Eze. xvi. 6, 8; and therefore none are discouraged to come because of their wretched estate: that is, to say, "We cannot come, we have no money." But Christ invited those who had no money; and though Christ seemed to exclude the woman from mercy, yet Christ, in wisdom, holdeth forth the promise here in that latitude of free grace—while, as He saith, He came for the lost sheep—that there is room for the woman, and all believing Gentiles, to come in, and lay hold on the covenant. Sense of wretchedness and unbelief representeth Christ as too narrow, and contracteth and abridgeth the promises, as if there were no place for thee, because thou art thus and thus sinful.

Object. 1. The King putteth forth a general proclamation to all thieves; "Oh!" saith one, "but He may mean others, but not me." Why, He means thieves in general; He excepteth none; why shouldst thou say, "Not me?" Christ belongeth to sinners as sinners; He receiveth sinners as sinners, yea, He ascended on high, to give gifts to the rebellious; therefore there is no qualification required in men that believe in Christ: no, nor doth unbelief debar a man from Christ; it only excludeth him from the experimental knowledge that Christ is his.

Ans. 1. It is true, the gospel excepteth no man from pardon, and all that hear the gospel are to be wearied and laden, and to receive Christ by faith, as if God intended to save them. But the promises of the gospel are not simply universal, as if God intended and purposed that all and every one should be actually redeemed and saved in Christ, as Arminians teach; and so God excepteth in His own hidden decree not a few. Though He reveal not in the gospel who they are, yet He revealeth in the gospel the general, that "many are called, but few are chosen." And I grant, there is no ground for any one man *not* to believe upon this ground, because some are reprobated from eternity, and it may be I am one of those; for the contrary is a sure logic: many are chosen to life eternal, and it may be that I am one of those. 2. It is most untrue that Christ belongeth to sinners as

sinners; for then, Christ should belong to all unbelievers how obstinate soever, even to those that sin against the Holy Ghost. Nay, Christ belongeth only to sinners elected to glory, as elected to glory *in regard of God's gracious purpose*; and He belongeth only to believing sinners, as believing, *in regard of actual union with Christ*, Ep. iii. 17, Ga. ii. 20. 3. It is false that sinners as sinners do receive Christ; for so, Judas and all sinners should receive Christ: now, the Scripture showeth that believers only receive Him, Jn. i. 12, Ga. ii. 20, Ep. iii. 17. 4. It is false that sinners as sinners believe in Christ. This way of libertines is a broad way for sorcerers, thieves, murderers, parricides, idolaters, remaining in that damnable state, to believe; whereas sinners as such, sinners thus and thus qualified, are to believe; that is, humbled, wearied, and self-condemned sinners only, are to believe, and come to Christ. *It is true, all sinners are obliged to believe, but to believe after the order of free grace; that is, that they be first self-lost and sick, and then be saved by the Physician.*

CHRIST REVEALED THE ONLY TRUE GROUND OF FAITH.

FIVE LETTERS TO A CLERGYMAN BY CHARLES RABY.

V.

My dear Thompson,— . . . Having read what I like better, it is a long time since I looked at Dr. Crisp; but since I last wrote to you I have again read his sermon on the revealing evidence of the Spirit. I had forgotten what he said on the subject, and was astonished almost to find him so strikingly accord with my own assertions on referring to him again. In the latter half he proves from Scripture in the clearest and most indisputable manner that no man has a right to call himself a son of God till the Holy Ghost Himself by His own testimony (without the conjunction of other evidence) has manifested to him, even to demonstration, his justification through Christ. This is most surely the doctrine of the Bible, and excludes from the kingdom of God almost every professor in the land.

Affectionately yours,

CHARLES RABY.

Grantham, January 22, 1814.

NO REST WITHOUT CHRIST REVEALED.

A FRAGMENT BY MR. H. THOMPSON IN HIS EARLY YEARS.*

SOME time after my return from town I fell into the company of a Methodist, and was taken with his conversation; and being already able to apply a great part of the books of experience which I read (for what will not the sophistry of an evil heart corrupt?) I was buoyed up into a false confidence. Satisfied with the notions of the head, instead of examining the motions of the heart, the light and knowledge I had attained to I took for experience. Temptation came, and I found my foundation was on the sands. This threw me into great trouble; but in praying to God for relief, strength, and guidance, I also thanked Him for making manifest the emptiness of the robe I had wrapped myself in. However, afterwards, reading Barry's experience, I was again inclined to rest short of Christ by depending upon what little I had passed through for experience, and by thinking that God would accept the will I had to be His for that special, individual manifestation of Christ being applied to the soul.

In this state I called upon Mr. Raby. His examination of my fancied experience was so benevolently firm that, though smarting under its ordeal, my heart burned to be possessed of the Christian spirit which actuated him. From three hours' conversation a few particulars may be extracted: "Every Christian is a good man, and no other. In transforming a natural into a spiritual man the Trinity are engaged." Now, these were touchstones I could not, upon deep consideration, endure, for I had not seen that special necessity for particular salvation through Christ; nor had I felt that powerful unction of the Holy Spirit which cannot be mistaken. The wrath of God for His offended justice being sensibly felt by the convinced sinner, no means of mediation to appease it are of any avail but Jesus Christ, to whom he is drawn by the influences of the Holy Spirit, who manifests to the soul its individual salvation by Christ.

My religious guide awoke me dozing on the brink of hell. Sorrow for sin, legal and natural convictions, something of a sense of a need of a Saviour, and occasionally prayer to Him with some enlargement of soul I could describe and own; but when the manifestation of Christ by the inward witness of the

* See a later note by him on page 223, May No.

Holy Spirit was truly described by him as the only safe evidence or assurance, I was necessarily dumb.

Oh! how simple is real religion, and how true is this its touchstone. In a matter so momentous as that of our eternal welfare, it is surely policy to be honest. No man can in the exercise of common honesty be so deceived as to assume to himself the possession of that peace which passeth understanding. I know its merits in part from the dreadful and numberless wants which its absence alone causes. I am dead in trespasses and sins, and consequently loathsome in the sight of God: its possession would renew a right spirit within me, give me a new heart, and a new mind, and furnish me with celestial food to sustain that life in the blood and merits of Christ. I am constantly tempted, and prone to sin: its possession would destroy the strength of that adversary and its allies—the world, the flesh, and the devil, and be a guard to sustain and support me in every conflict. I am inconstant, weak, and wavering in my prayers, thirstings, longings, and seekings for Christ: its possession would enable me to work out my salvation, though with fear and trembling, looking forward to the prize of the high calling, and so to run that I might obtain. I have now daily to pray lest my convictions should wear off: its possession would give a deadly blow to sin, their root, and clothe me with the only real robe of righteousness, that of Christ. I am in danger of damnation: its possession would ensure my salvation.

O Jesus Christ, Saviour Almighty, allow me to approach Thee, and condescend of Thy mercy to direct me by a spirit of prayer and supplication. O Lord, I am a sinner, and daily feel inclined to continue so, and seem to sink irresistibly into an abyss of lethargy, which must end in my utter perdition. I come without money and price, and desist from offering any more a filthy righteousness of my own. I feel a need of Thee, and that Thou wouldest be an ample satisfaction to all my desires; that possessing Thee I need fear nothing from the past or for the future. . . .

Spittlegate, March 10, 1831.

Your want of a sense of your need of His mercy is a giving the lie to all the threatenings and curse of the law: your doubting of the ability of His mercy to save you, is to give the lie to all the faithfulness and truth of God declared and sworn in the gospel.

—*Trail*.

CHRIST UNCHANGEABLE.

. . . My experience is the same with yours, as to disorders in duty, and the workings of corruptions out of duty. I find my heart as vain and as carnal as ever : nay, I think far worse than ever ; so that I often think, surely there is none in the world like me. You complain in yours of heart-wanderings ; so that you know not how to approach unto God in prayer many times. But remember that covenant wherein you are provided for both in this life and that which is to come. By virtue of that covenant believers are fed with the finest of the wheat, and honey out of the rock : and indeed we stand in great need thereof at this day, when we are encompassed with the waters of Marah, viz., bitterness ; when we are troubled on every side, yet, if we are made to act faith in Christ, not distressed (2 Co. iv. 8). It is a small thing to be buffeted of Satan, to be reproached by men, if we can claim an interest in the power of Christ our Lord ; that will support us when all creatures fail us. Outward discouragements seem many and great when faith is weak and feeble ; unbelief stumbles at many things which faith steps over with ease.

O may we be helped to wrestle with God for more faith ! Surely a believer is under spiritual decays when he or she, under a want of faith, can neglect the throne of grace. Happy are those whose wants make them more importunate and earnest with the God of all grace ; such shall be supplied " according to the riches of His glory." He that prepares the heart to ask will cause His ear to hear (Ps. x. 17). When God makes us earnest beggars in His Son's name, He will make us successful ones for His Son's sake. We have great encouragement to ask ; God takes delight in acts of mercy (Mi. vii. 18). He gives " liberally and upbraideth not ;" He will not always deny us because of our former negligence. The pleasure He takes in manifesting His mercy cannot be allayed by our unworthiness, darkness, deadness, or anything of that nature. We must consider the justice of God is fully satisfied ; therefore fury is not in Him. God can now deal with us sinful dust and ashes in a way of mercy, without any hindrance from His justice ; He hath regard to the perfect satisfaction made thereunto by His Son Jesus Christ ; and as long as that is presented at the right hand of God the Father, so long we have ground to think and believe that no shower of wrath shall fall upon us. For

although faith in the presented obedience of Christ makes us comfortable, yet it is Christ's presenting it for us makes us safe. The actings of our faith ebb and flow, but the righteousness of Christ is one and the same for ever ; it shall never be abolished. Neither sin nor Satan, time nor eternity, can make any alteration in it. It is raiment that waxeth not old upon us, notwithstanding we are in this wilderness state exposed to many storms and tempests. Christ is the Bread of life, and His righteousness is a robe and garment of salvation.

O that we might be enabled to believe in Him more steadfastly, not doubting but we shall be preserved in the midst of the tempest ; remembering that this Man Christ is "a hiding-place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as the shadow of a great rock in a weary land." He is both protection and refreshment to us in this howling wilderness. But I must break off for want of time.

ANNE BRINE.

Obituary.

THOMAS MILES, of Hullavington, Wilts, who was born Nov. 26th, 1826, and died May 2nd, 1906, aged 79 years.

HIS OWN ACCOUNT.

I will now tell you a little of the Lord's dealings with my soul :—

I was from a child afraid to use an oath. I was sensibly brought under the law when about 21 years of age, and remained under it about three years. I attended the Methodist chapel, paid my class money, and worked hard for salvation by good works ; but I found nothing there. The minister told us we could be all saved that night if we would. I saw that I was wrong. I then went to the Strict Baptist chapel and heard John Prior ; but I did not like his preaching, as he appeared to preach to the elect and them only. I wanted him to preach to a poor coming sinner like myself ; for I feared I never should be saved. Then I went to the Independent chapel, and there I thought to stop ; but I soon found there was nothing there for me. I was in such distress of mind when I went to bed at night I feared I should wake up in hell. I told the Lord if He would spare me through that night, how much better I would be on the morrow ; but when the morrow came I was worse than before.

Then when night came on I thought, before going to sleep, I should certainly wake up in hell. Thus I went on sinning and repenting. Then I thought I would walk to all the chapels around, as far as I could walk in a day; for I felt determined to get my soul saved by some means or other, and told the Lord if He would but save my soul He might lay me on a bed of affliction all my days.

After this I went to the Baptist chapel again, and felt I was like the prodigal son; I had run away, and spent all that I had. I was ashamed to be seen, or to look at anyone during the singing and reading. Then John Prior took for his text Eze. ix. 4: "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." With what power these words dropped into my heart I shall never forget at times, whilst I live. I felt assured I was one that was sighing and crying for the abominations that were in my heart. I felt as though I was put on the top of a seat, and every word that dear man of God spoke was for me and no one else. This was what I call my birthday. I told the Lord if He sent my soul to hell He would be just; but instead of this He brought me heaven. A few days after, as I was going to my work in the morning, the Lord so broke in upon my soul that I began blessing and praising a precious Christ for the first time. There was no one but I and a precious Christ present. This I did three times. I had a new voice and a new song put in my mouth. The trees all looked greener and the grass fresher; and I felt that old things had passed away, and behold, all things had become new. I praised and blessed the Lord with all my heart. I saw a precious Jesus in the clouds of heaven. As I went through my work I did not know how time went; but when I saw the men go to their meals, I followed them. The Lord gave me these words, with great power and love:

"Among the rest this note shall swell,
My Jesus has done all things well" (410).

I went about singing those words and praising the Lord for about six weeks. I then had a desire to cast in my lot with the people of God, and was baptised on July 10th, 1853.

As I was going to my work one morning, fearing I should not hold on and hold out to the end, the Lord spoke these words with great power: "I will never leave thee, nor forsake thee"

(He. xiii. 5). I said to Him, "Blessed Lord, Thou couldst not have spoken anything better to me;" and in a moment He spoke these words: "My grace is sufficient for thee" (2 Co. xii. 9). It had such an effect on me that I could scarcely move one foot before the other. This has been a hill Mizar for me to look back upon hundreds of times.

I was once at work in a barn with more men, and had such an overpowering sense of the love of God in my heart that I could not possibly do my work right. Soon after this two of my children had the fever, and the Lord spoke these words to me with much power:

"The Lord will make His goodness pass
Before thee in the way."

My wife then took the fever, and I followed with the same complaint. A friend coming to see me gave me 1s.; then those words would sound in my heart again:

"The Lord will make His goodness pass
Before thee in the way."

Many times these words were renewed during the six months I was at home. After being at home a long time, my poor wife came upstairs crying, and said, "We shall be famished to death." But the blessed Lord brought these words with power and faith to believe them,

"He that hath help'd me hitherto
Will help me all my journey through."

So I again proved His goodness to pass before me in the way. The Lord made this affliction work for my good. I can truly say it was sanctified, and I came out of the furnace as gold purified; for the Lord came into my soul with portions of Scripture and verses of hymns, especially hymn 186:

"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."

How I blessed and praised Him with all my heart and soul! I got so near to Him by precious faith as to clasp Him in my arms. And He said to me, "Thy bread shall be given thee, and thy water shall be sure." I could then trust Him to the end of the journey, in life and in death.

I will now refer to December 30th, 1868, when I was chosen deacon. It was agreed that certain members' names should be written on pieces of paper and put together, and the man least

esteemed in the church should draw. This was done, and the first drawn was my name; so I was to be the deacon. I immediately said, "I will not do it." But the church said if I did not it would be wrong, as it was of the Lord. I then very reluctantly took the church book, with other things belonging to the office, but had little rest day or night for about six weeks, and but little sleep. So worried was my mind I thought my senses were leaving me; but one morning when I was telling the Lord I could not do it, as I was not fit for it, and could not write to ministers nor keep the church's accounts, the Lord brought to my mind the sons of Jesse when they all passed before Samuel, and David, the most unlikely, was chosen. I said, "He may have been; but I cannot do it." Then the Lord spoke these words: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Is. lv. 8, 9). I was then willing to do it, for "where the word of a king is, there is power." Still I have been giving it up at times nearly ever since, and have said,

"I feel I cannot stand,
No, not another day."

The same day I visited two sick persons in the same house, and when we knelt down, each of them had a portion of Scripture given them on my account. The Lord sweetly broke into my soul, and I could bless and praise Him for emptying and filling me again.

(To be continued.)

There is in the soul renewed a keen appetite for knowledge; and God promises to send pastors after His own heart to feed us with it. And there are such depths in Christ and in the mysteries of His kingdom, that they cannot be fathomed. But every glimpse or distant view of Christ, however transient, is of infinite worth to the inspired soul; and so is every fresh discovery of His Person or works that is made to us in the Word of God: it is meditated on, eaten, digested, and treasured up in mind and memory for ever. This blessed Spirit of wisdom and understanding goes on to guide and guard the mind throughout our whole pilgrimage, till we come to a perfection of knowledge above.—*Huntington.*

DEATHS.

No charge is made for inserting the deaths of godly persons.

On July 8th, 1906, aged 77 years, BENJAMIN WADSWORTH, of Blackley, Manchester, minister of the gospel. He preached last at Dewsbury a week before his death, going early on the Saturday to visit an aged saint, and was preparing for an annual visit to Windsor and the south when an attack of pneumonia and pleurisy laid him low; and on the Lord's day morning he entered upon a Sabbath that will have no end, for "there shall be no night there." J. W.

MARGARET DELVES, widow of Samuel Delves, on February 27th, 1906, aged 67 years.

JANE BOTTEN, wife of W. Botten, minister, on March 31st, 1906, aged 62 years.

NAOMI FUNNELL, widow of Mark Funnell, on April 3rd, 1906, aged 59 years.

DORCAS MILLER, daughter of the late Mr. Miller, of West Ham, on April 18th, 1906, aged 65 years.

LOUISA LOWER, on June 28th, 1906, aged 87 years. These all died in faith. W. BOTTEN.

SARAH STOWE, a member of Zion chapel, Trowbridge, died March 7th, 1905, aged 74. At one time John x. 28 was greatly blessed to her. During her last days she was kept in a very peaceful state, and often said, "Come, my Jesus, come quickly." J. G.

JANE DREW, a member of Zion chapel, Trowbridge, died March 13th, 1906, aged 73. EMILY DREW.

EPHRAIM BEAVEN, died March 31st, 1906, aged 80 years. He was baptised by Mr. Warburton (the younger) and joined the church at Zion chapel, Trowbridge, in August, 1861. His widow says it is between forty and fifty years ago he was under deep conviction from the words, "One shall be taken and the other left," and he was brought into liberty under Mr. Godwin. Asked if there was anything he wanted, he replied, "Only Jesus, I want my Jesus," and shortly afterwards passed peacefully away. J. G.

SARAH JANE HUMPHREY, a member at Riding House Street chapel, London, passed away April 15th, 1906, aged 57 years. Almost her last words were:

"A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus and my all."

M. A. K.

On April 21st, 1906, MARY ANN OBBARD, of Withyham, died, aged 87 years. She became a member of our church at Forest Fold, Crowborough, in June, 1845. Her last attendance at the chapel was when the late Mr. Preston preached, on Good Friday. Our loss is her eternal gain. E. LITTLETON.

On April 27th, 1906, aged 75 years, JAMES PAXMAN, member of the Abbey chapel, Abingdon. Our friend was not constrained to put on Christ by an open profession of His name until last year, when he witnessed a good confession and was baptised. A few days before his death he was calmly resting on the all-sufficient merits of Christ Jesus, and declaring that he had nothing to live for in this world.

J. W. G.

May 4th, 1906. MATILDA FRY, aged 82. She was a member for upward of fifty years at Broughton Gifford. M. M.

Died on May 5th, 1906, ROBERT AUGUSTUS WEBB, aged 32, at the residence of his father, Robert Webb, Burrage Road, Plumstead. Mr. Popham, of Brighton, committed his remains to their mother earth, in the hope that the redemption purchased by the God-Man with His own precious blood was witnessed to his spirit by God the Holy Ghost. Though a lost sinner with a heart as hard as the nether millstone, yet we hope it was broken by the eternal Word, and he made to mourn his sins and cry for mercy. We are sure he was lame from his mother's womb, but we tried to lay him at the "gate which is called Beautiful," being persuaded that faith in the name of Jesus Christ of Nazareth could give him perfect soundness. R. W.

HANNAH WEST, a member of Ebenezer chapel, Smallfields, passed away May 6th, 1906, aged 87. During her long life she had many sweet manifestations of the Lord's love to her. She was very much tried at times as to her state before God, but on August 23rd, 1903, she felt His presence; she could see by the eye of faith Jesus Christ at the Lord's right hand. She thought her end near, but wished to wait the Lord's time, and said, "He deals very kindly with me." On August 31st, she said, "Bless the Lord, O my soul; He has told me He will never leave me nor forsake me;" and wished me to read Psalms cxvi. and cxvii. It pleased the Lord to raise her up for a time; she was enabled to hope in the sweet mercy of a covenant God unto the end. Almost her last words were, "Heaven, heaven." L. M. WEST.

GEORGE HEASMAN, a member of the church at West Street, Croydon, departed this life May 18th, 1906, aged 79. He was led in early life to a concern about the salvation of his soul by a scripture being powerfully applied to his conscience, which caused him to keep close to God's truth all the days of his pilgrimage. In a time of great distress the Lord graciously spoke these words to his soul with power which he related to a friend shortly before his end—"This is the way, walk ye in it; turn neither to the right hand or to the left," and then he added with much feeling, "The Lord showed me that this way led to glory." At another time of trial he had this promise, and he said the Lord had been faithful to him in fulfilling it, "Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed." "They that endure to the end shall be saved." E. W.

On May 29th, 1906, LILIAN MARY GORE, daughter of the above, aged 33 years. H. A. G.

NOTICES, &c.

RECEIVED.—The Gospel Magazine. London: Samuel Arnold, 74 Strand, W.C. Grievances from Ireland. London: Imperial Protestant Federation, Dudley House, 36—38 Southampton Street, Strand, W.C. The Early Sermons of Mr. J. C. Philpot, in four volumes. Vol. I. London: Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E.C. A Commentary on Ezekiel xvi., printed for private circulation. The Leper and his Cleansing, B. A. Warburton. London: Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E.C.

RECEIVED, with thanks, for the Lord's poor: F.W.L., 2s. 6d.

THE GOSPEL STANDARD.

NOVEMBER, 1906.

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

THE SOLEMN CHARGE OF A CHRISTIAN MINISTER CONSIDERED.

A SERMON BY JOHN BRINE.

“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.”—2 Tr. iv. 1, 2.

As that part of the service of this day is allotted unto me to address you, my dear brother, who have now taken upon you the care of this church, I shall do it in an attempt to explain this awful charge of the apostle to Timothy. This charge consists of two parts. I. The preface. II. The matter of the charge, or the several branches of duty thus solemnly enjoined on him.

I. I would briefly consider the preface. “I charge thee therefore before God,” who is infinitely holy, all-knowing, and immense in every perfection; “and the Lord Jesus Christ,” who tries the reins, whose ambassador you are, to whom you are accountable, whose gospel you are to preach, whose church you are to feed, guide, and preside among. “Who shall judge the quick and the dead.” All judgment is committed to Him as God-man and Mediator: For “the Father hath given Him authority to execute judgment also, because He is the Son of man.” The subjects of His judgment are the quick and the dead. The quick intend such of mankind who will remain and be alive at His coming; and the dead are such as in all ages of the world have passed under the stroke of death, whose spirits returned to God who gave them, and their bodies to corruption and dust.

This judgment He will execute at His appearing. The Son of God hath already appeared in our world at the time appointed of the Father, which is called “the fulness of the time.” “Once

in the end of the world hath He appeared to put away sin by the sacrifice of Himself." When He had done and suffered all that was necessary to the eternal redemption of the Church, He "sat down on the right hand of the Majesty on high;" and "the heaven must receive" Him "until the times of restitution;" when He will "appear the second time without sin unto salvation." Then "every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him."

Farther, this judgment He will execute "at His kingdom." He now rules over all; for all power in heaven and in earth is given unto Him. He is the "Head of all principality and power" in heaven, and by Him "kings reign, and princes decree justice." By Him "princes rule, and nobles, even all the judges of the earth." Besides, He exercises a special government over the church: for He is that King whom God hath set on His holy hill of Zion. He gives laws unto her which are wisely calculated to preserve order, peace, and harmony, and He defends her from the rage and fury of her numerous and potent enemies. So that He now exercises a regal authority. Hereafter He will reign "before His ancients gloriously." He will take to Himself His great power, and reign, though the nations be angry; and shower down wrath and vengeance on all His and the church's enemies, who will be offended at His dignity and glory.

The sense of this solemn preface is, "As thou regardest the honour of God and His authority, and art desirous to approve thyself to Him, diligently and faithfully attend unto the duties of thy station in the church: as thou expectest to appear before the judgment-seat of Christ, neglect not those important services which are proper to thy character, who art His ambassador, and to whom thou must give an account of thy conduct in that high and honourable office." This is a very awful and solemn charge indeed; and doubtless those duties which the apostle introduces with such solemnity must be of the greatest importance to the glory of God and the good of His church, which I shall now proceed to consider.

II. The matter of this charge consists of several branches.

First, "Preach the word," the Word of God, the word of truth, the word of life, the gospel of salvation; the gospel of the grace of God, of the true grace of God, and not the counterfeit of it. Unto these things all will assent who profess

Christianity, how different soever their sentiments are concerning doctrines. Papists, Socinians, Arminians, and others must allow the truth of what is expressed in these several modes of speaking. Therefore you must permit me to declare in an explicit manner my apprehensions of Christian principles. And I would propose a query and give an answer to it.

Query. How may we know that any doctrine is that of the true grace of God? *Answer.* If it exalts the glory of the grace of God as the sole and entire cause of salvation; if it humbles the creature and excludes all boasting; if it provides for the honour of the law and justice of God; if it is a solid and sure ground of strong consolation to the saints; if it is a doctrine according to godliness. These are infallible rules whereby you may form your judgment of doctrines. No principle can be true which is not calculated to subserve and secure these important ends; therefore it will be your wisdom to examine all sentiments in divinity by them; and as you shall find them agreeing or disagreeing with those rules, embrace or reject them.

The following doctrines, in my apprehension, upon enquiry will be found truths by those rules, and therefore, in my opinion, you ought to preach them.

1st. Publish the doctrine of God's free, sovereign, and eternal love. It is His good pleasure, and irrespective of any motive in the objects of it. Divine love is sovereign, and is fixed on whomsoever it was the will of God favourably to regard. God hath mercy on whom He will have mercy. Again, it is eternal: "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." The Father hath loved the elect as He hath loved Christ: and He loved Him before the foundation of the world; and consequently they were interested in the favour of God before the commencement of time.

2ndly. Preach the doctrine of personal and unconditional election to everlasting life. This is a doctrine clearly expressed in the holy Scripture: "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." "Moreover, whom He did predestinate, them He also called." "Because God hath from the beginning chosen you to salvation." And this is an act of free grace: "According to the election of grace." Again, it is an irrevocable decree. "The foundation of God standeth sure; having this seal, The Lord knoweth them that are His."

3rdly. Preach the doctrine of the invariable acceptation of the

persons of the elect with God in Christ their Head. They were chosen in Him, grace was given them in Him, and in Him they were preserved before calling, and in order to it. As Adam was the representative of his seed, they were considered in him, they sinned in him, and fell with him in his first transgression. By his act of disobedience they were made sinners, and with him came under the condemnation of the covenant of works. So all the elect, who are the seed of Christ, were considered in Him, and represented by Him as the Head of the covenant of grace; and their persons always were accepted with God, as viewed in Christ their Representative; having "made us accepted in the Beloved." Nor is there the least inconsistency between these things, viz., the condemnation of the elect in their natural head, and the acceptance of their persons in Christ their spiritual Head. It is to me astonishing that any of those who grant the truth of their actual union with Adam by virtue of a divine constitution, and their guiltiness and condemnation upon his sin in consequence of that union with him, should deny their real and actual union with Christ by virtue of a divine constitution in the covenant of grace, and the acceptance of their persons with God on that foundation.

Let me advise you carefully to take a complete view of every subject about which you shall at any time treat. This is absolutely necessary, for by a partial view of a doctrine many persons are led into mistakes concerning it. I will give you an instance or two of this kind.

Sometimes it is objected to the doctrine of absolute and unconditional election to eternal life, that if this is true, then holiness here is not necessary to happiness hereafter. If it was considered that election is a decree to make men holy in time as a meetness for the enjoyment of felicity in eternity, such an objection could not, with any show of reason or justice, be raised against that doctrine. Again, it is objected to that view which God takes of the elect in Christ, that it hath a tendency to make men easy under a prevalency of sin, or to flatter themselves that they are in a safe state, though they are under the dominion of lust. But if it was considered that the acceptance of the persons of the elect in Christ is that foundation on which grace is communicated to them, and that without holiness none can have the least evidence that they are of the number of those whose persons are accepted with God in Christ, a man must have a very small degree of discernment indeed who is not able

to see that such an objection is groundless, and wholly foreign to the nature of the doctrine. That reasoning is always false in any science which proceeds upon a partial view of a subject, and those consequences which are drawn from it have nothing more than the appearance of weight: in fact they are mere wind and emptiness; yet sometimes good and wise men in popular discourses are guilty of this weakness, and frequently they are so when discoursing on this important subject.

Farther, be sure to distinguish well. Without this, you may sometimes find yourself at a loss to answer objections against the most momentous doctrines of the gospel; among which I reckon that of God's eternal and invariable love to the persons of His people. Some will say, if this is true, then God is as well pleased with them when they neglect their duty and sin against Him, as He is when they are obedient to His commands. In answer to which you must distinguish between God's love to the persons of His people, and His approbation or disapprobation of their actions. Neither of the latter is included in the first, they are both quite of distinct consideration from it. His displeasure with their sinful actions, and the awful tokens of it, are not at all inconsistent with His invariable love to their persons.

4thly. Preach the doctrine of full and proper atonement and satisfaction for sin by the death of Christ. Herein you will consider the origin of it, viz., the sovereign will of God, which is clearly seen in determining to admit of a Surety. This was not a relaxation of the law, either in its commands or threatenings, but a commutation of persons, or a purpose to permit another to take our obligation upon Himself in order to our release. Again, it was an act of sovereignty in God to appoint and provide this Surety for us. Besides, you must show who this Surety is; that He is the Son of God and truly divine, the Father's equal in every perfection, "the brightness of His glory and the express image of His person," "in the form of God," and that He "thought it not robbery to be equal with God;" that He is truly man, of the same nature with us, but absolutely free from that moral impurity which attends us; that He took real flesh, but only the likeness of *sinful* flesh; moreover, that He is God and man united. This is one eminent branch of the mystery of godliness. "Without controversy, great is the mystery of godliness: God was manifest in the flesh." "The Word was made flesh, and dwelt among us." You must

show His coming under the law in order to our redemption from it as a covenant.

“When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law.” You will observe that as He came under the law for us, our crimes were imputed to Him. All we like sheep have gone astray: the Lord hath laid on Him the iniquity of us all. He who knew no sin was made sin for us. He bore our sins in His own body on the tree. As we are made righteous by the imputation of Christ’s obedience to us, who in ourselves are unrighteous, so He was made sin by the imputation of our sins to Him, who in Himself was absolutely spotless and innocent. Farther, you will observe that He was made a curse: “Christ hath redeemed us from the curse of the law, being made a curse for us.” God drew all the keenly pointed arrows of His law, and directed them against our Surety; they penetrated deeply into His breast, and gave Him wounds inexpressible. And I think that you must necessarily discern that He endured the wrath and vengeance of God unto which we were obnoxious in consequence of sin. “Awake, O sword, against My Shepherd, and against the Man that is My fellow: smite the Shepherd,” was the awful language of the Father in the character of a Judge, punishing our sins in the Person of Christ our Surety.

This doctrine will lead you to treat of the covenant of grace, wherein this amazing transaction was agreed on and settled between the divine Father and the eternal Son. And from hence I am persuaded you must conclude that sin is expiated, transgression finished, and sin made an end of as to its guilt; that the curse of the law is removed, or the persons of God’s people are delivered from it; that there is no fury in God against them, but that He is pacified towards them for all that they have done. For peace is made by the blood of Christ’s cross; and “being justified by His blood, we shall be saved from wrath through Him.” Satisfaction was given both to law and justice for all our sins by the death of Christ; and therefore reconciliation is a necessary and immediate effect of His death. From hence it evidently follows that the death of Christ could not be of universal extent. He who shall undertake to prove that Christ made satisfaction for the sins of no man if He died for all men, will have a very easy task before him. Nor do any of those that understand themselves believe the doctrine of proper and full

satisfaction for sin by the sufferings of Christ, who embrace the opinion of the universal extent of His death. It is impossible that they should so do, though they speak of His atonement, ransom, and satisfaction; whereby they sometimes deceive and impose upon the unwary.

My brother, let me advise you to study thoroughly this important article of the Christian faith: make yourself master of the objections of the Socinians against it, and learn to answer them solidly; and then you will have nothing to fear from some others whose sentiments in this point have no small affinity with theirs, how much soever they pretend to be their adversaries on this weighty subject. By a close enquiry into this doctrine, you will obtain a clear view of the sovereign grace and mercy, wisdom, holiness, and inflexible justice of God as displayed in our salvation; and such a prospect of the harmony of all the attributes of God therein, as will fill your soul with delight and astonishment, and will be an unshaken foundation of your hope in the darkest and most trying seasons you may meet withal in your Christian race: which are very sufficient reasons to engage you unto an assiduous study of this momentous doctrine of our holy religion, and to cause you to use your utmost efforts to defend it, by whomsoever it is opposed.

5thly. Preach the doctrine of justification by the righteousness of Christ. In treating on this subject, it will be needful to show that Christ was not a proper subject of the covenant of works on His own account. His human nature, though in union with the Son of God, is and ever will be under a law. That necessarily results from the dependence of it upon, and its relation unto God as a creature. The angels are under a law. The saints in heaven are under a law, and eternally will be so: for it is impossible that any creature should not be in a state of subjection to the will of God; and the divine will is a law, and everlastingly binding on the creature. This is inseparable from the relation which is between God and the creature. The covenant of works is more than a law, it is a law with sanction; it promises life on condition of obedience, and threatens death in case of disobedience. Now, as Christ was God as well as man, it was incompatible with the dignity of His Person to come under the obligation of the covenant of works on His own account. Besides, as He was not a natural descendant of Adam, nor related to him as a member whom he represented, He could not have any concern with that covenant

which was made with Adam as the head of all who naturally descend from him, but by a special constitution and appointment of God, for ends not respecting Himself, but others. These things will enable you to answer the most plausible objection against the doctrine under consideration, viz., that Christ stood obliged to fulfil the law for Himself, and therefore could not fulfil it for others; also hence you will be furnished with an irrefragable argument in favour of this glorious truth. For if it is true that Christ could not come under the covenant of works on His own account, then it evidently follows that His becoming a subject of that covenant was for others, and His obedience to the terms of it is intended for the benefit and advantage of others. Again, His righteousness is accepted of the Father for His people, and is by Him imputed to them. Farther, they are justified therein, and thereby are made heirs according to the hope of eternal life. Once more, you must show that the law is magnified and made honourable by Christ's subjection to it, and His fulfilling of it. And that therefore the wisdom and righteousness of God, as well as His rich grace and mercy, illustriously shine in this most admirable constitution.

6thly. Preach the doctrine of the efficacious grace of God. Here you must show the necessity of regeneration, which will lead you to treat of the depravity of our nature. Two things are true of us all in a natural state: one is that we cannot come to Christ; the other is that we will not come to Him. Say some, our *cannot* consists in a *will not*; but it is a very great mistake: they are distinct things, and not the same. We cannot, as we are destitute of a principle of life; and we will not, as we are the subjects of vicious habits, which determine us against such an act. I am sorry to find any to confound things that are so manifestly distinct, with a view to give countenance to what may with far less danger be given up, than that of our natural inability to act faith on Christ. What opinion soever requires the denial of our want of power to believe to support it, ought eternally to sink; for true indeed it is we are dead, and cannot act spiritually, no, not in the least degree.

Again, you must show that the grace of God is the sole and effectual cause of our regeneration. That it is the sole cause of it: that men do not, nor can, prepare themselves for it; that the grace of regeneration is not given to any on conditions, or because of fit dispositions and qualifications in them for it; and that the production of holiness in us is without the concurrence of our will with the grace of God.

Besides, you are to show the efficacy of the grace of God. That as light sprang up into existence in the old creation upon God saying, "Let there be light," so in the new creation spiritual light rises into being in our dark minds immediately upon God's willing it to be. As grace in us is a principle of new life, the divine influence to give it existence must necessarily be effectual unto its production; for God can never attempt what He is not able to effect. He wills not to do all He is able to perform, but He always and infallibly accomplishes what He designs. If He will work, none shall let. He takes away the heart of stone out of our flesh, and gives us a heart of flesh. We are made willing in the day of His power. And we are His workmanship, created in Christ Jesus unto good works. We make not ourselves to differ. Faith is not of ourselves: it is the gift of God. And it is God that worketh in us both to will and to do of His good pleasure.

(To be continued.)

SPIRITUAL EXERCISES AND REALISED HOPES
OF
MARY BROWN.

It was in the summer of 1863 when, as I hope and believe, the Lord in infinite mercy was pleased to quicken my soul into life, and to convince me of my state as a sinner in the sight of a holy and just God, who could "by no means clear the guilty." He showed me that he that offends in one point is guilty of the whole law. The means used was the ministry of the late Mr. John Grace. "Faith cometh by hearing, and hearing by the word of God." The word preached was accompanied with divine power, so that it was as a nail fastened in a sure place by the Master of assemblies. I was like one struck dumb, and dared not approach the Lord as I had done in a formal manner.

A few months after this (I do not know exactly how long), when reading a hymn (196, Fowler's Selection), the Lord was pleased to reveal His Son in me as the way of salvation, the way in which He could, consistently with His justice, save my soul:

"A bleeding Jesus is the way,
And blood tracks all the path."

The sight brought hope into my soul, and faith was given to

believe that the day would come when I should realise the pardon of my sins, and know the Lord for myself. This was when I was made willing to be saved in the Lord's own way. It took place at home one Sunday morning, and in the evening Mr. Grace preached from the text, "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord!" and as he spoke of that great salvation by Jesus Christ, my hope was blessedly confirmed, and I could sing, "Salvation to the Lamb." I remember a little of the sweetness of those early days, when my soul was first drawn out after the Lord Jesus Christ, when I felt,

"His track I see, and I'll pursue
The narrow way till Him I view.

The way the holy prophets went,
The road that leads from banishment,
The King's highway of holiness
I'll go, for all His paths are peace."

I soon questioned the reality of what I had felt, and had many fears about the beginning, that I had not been born again, and that I knew nothing of spiritual conviction of sin. Much of my exercise for years is described in one verse of Hart's, where he says,—

"Daily we groan and mourn
Beneath the weight of sin;
We pray to be new born,
But know not what we mean;
We think it something very great,
Something that's undiscover'd yet."

There was nothing particular of an outward kind to mark the change in me. Being favoured to be born of Godfearing parents, I was greatly kept from many things. A hedge being about me in the providence of God, I have nothing to boast of in this; for I know that if I had been left to have my own way, and follow my own inclinations, I should have rushed headlong to destruction, and have been in that place where hope can never come. Sin *in* me was the greatest trouble to me—the awful hardness of my heart, indifference, and carelessness which I naturally sank into, as if I had no soul to be lost or saved. Vain and foolish imaginations, depraved tastes and inclinations to evil, worldly conformity, darkness, deadness, despondency,—should I have all these if the life of God were in my soul?

"Can ever God dwell here?"

I often thought there was no one like me.

Sometimes I had a little help in hearing, or from a few lines of a hymn, and would rise in hope; then would sink in fear that mine was but the hope of the hypocrite, and would perish. O what fears and trembling lest I should come short, and never find the good that I sought!

“How could I bear the piercing thought,
What if my name should be left out!”

What if I should hear the Lord say, “Depart from Me, ye cursed!” I often concluded that in that solemn and awful day I should be upon the left hand of the Judge, that hell would be my portion, and the ungodly my companions for ever. My cry at times was, “O my soul, my soul, what will become of my soul?” O the fears, the sinkings, the self-condemnation I would feel at times, the searchings of heart! What words can set it forth? The living know, and only they, for the dead know not anything.

Being naturally shy and nervous, I could not speak to any, and was quite shut up in myself in my trouble. I was afraid of appearing what I was not, and fearful that I had only picked up a kind of knowledge from sitting under the truth. I have wished that I had never heard it; it seemed to add to my sin, and I so feared the greater condemnation. I went on in this way for many years, but not without some help and encouragement. Sometimes the Lord caused His servants to drop a handful of purpose; sometimes it came in private reading or a few lines of a hymn. I remember once in early days this being a sweet help,—

“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.”

Another time in trouble, when reading, the promises in Is. xli. 10, and xliii. 2, were very sweet and precious to me. Once, when reading Mr. Philpot’s sermon, “Winter afore harvest,” I was greatly tried by what he writes of the beginning of a work of grace in the soul. I could not see things in my case so clear as he sets them forth; therefore drew this conclusion, that I had never passed from death to life, and was altogether out of the secret. Now “the pains of hell gat hold upon me: I found trouble and sorrow.” My life was smitten down to the ground. In this state I went to chapel, and Mr. Phillips took these words for a text: “Look unto Me and be ye saved, all the

ends of the earth: for I am God, and there is none else." I was prostrate in my soul's feeling, but the power of the word so entered my heart that I was lifted up on to my feet. Then I felt a sweet hope, and love to the Lord and His ways, and was desirous to be found walking therein. One of the sweetest evidences I had at this time was this love to the brethren. It was given to me in a particular way. In paying a slight attention to one, I felt a peculiar pleasure, because she was one of the Lord's people. This was confirmed at chapel by that passage, "We know that we have passed from death unto life, because we love the brethren." But O, how soon I became tried about the reality of these things! As soon as the sweet feeling was gone, I would cast them away as nothing. Then I would think, "If I had life, surely I should grow; but here I am, just in the same place year after year." Oh how I mourned over the years as they passed over, and seemed to bring me no nearer to what I sought. I felt darkness, and longed for the light of life; death, and longed for life, eternal life; hardness, and longed for repentance and a soft heart. I cannot say that that promise was ever given to me, but many, many times I have gone before the Lord, and begged for the fulfilment of it: "I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

At one time I was greatly harassed by the enemy of my soul bringing that scripture (for he can quote scripture): "The hope of the hypocrite shall perish." At another time he tried to undermine my faith by striking at the foundation. When trying to pray, he hurled this into my mind, "How do you know that there is a God?" and this, "You are praying to an unknown God." How this distressed me! I could not answer; I had believed there was a God, and had been crying and begging at times for years that He would have mercy upon me and teach me, but had not received the answer. I did not know Him as my God, which was what I longed for; but this brought, I believe, a real cry out of my heart for a revelation of God in Christ to my soul. "O make me to *know* that Thou art my God, by giving me to feel Thy power in my own soul."

Sometimes I was tempted to give it all up, and rush headlong into the world and the pleasures of it; and in one way I tried to have a little pleasure, but only brought myself into further trouble and distress. "A rod for the fool's back," stroke after stroke came upon us, and for a time I fought against the weakness which was laid upon me. So rebellious was I that I felt

in my spirit determined to have my own way, whatever the consequences might be. These lines would come to me at times,—

“If more refined amusements please,
A moment puts an end to these,
And sometimes short's the warning.”

How they brought me to consider my latter end, and what good would this do me when I came to die. It was not so much the thing that was wrong in itself, but the way in which I followed after it that I felt was so sinful. It was like an idol; it was in my thoughts day and night, so that it became a snare to me.

But the Lord chastened me sore, and brought me out, although at the time I did not know that it was His hand upon me for good; but so I lived to prove. I tried to cry unto the Lord in my trouble, but the heavens were as brass, and the earth iron. My fears were great at times that the Lord did not take any notice of me, but that I was left to perish. But O, the cries that went up for mercy; that He would give me repentance unto life; that He would look upon me with the same look that He gave to Peter when he went out and wept bitterly! But how that word tried me, “Esau found no place of repentance, though he sought it carefully with tears.” Also this, “Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.” And these, “It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.” “God is angry with the wicked every day,” and many other passages of Scripture would come into my mind and work; but I was greatly tried about the power. I knew it was God's Word, but was it the Lord speaking by His Word to me? Where did it come from? was the question often in my mind.

This was something of the state of my mind in the year 1881 (but I can never tell it half), when our beloved pastor, Mr. Popham, came to supply the pulpit at Galeed chapel for the first time. The first portion of the Word which he read was Psalm xx, and it dropped upon my spirit with unction. It was like oil upon the troubled waters, and I believe it caused a knitting of heart and spirit to the instrument: although I had to go deeper into trouble before deliverance came. When I heard that Mr. P. was likely to become our settled minister, I felt very glad, and did earnestly desire that his ministry might be made a blessing to my soul; that if the work was begun I might be brought to some certainty about it; and if it never had been begun, O that the Lord would use the ministry to that end! I wanted

realities, to know that my name was written in the Lamb's book of life. I was also greatly tried about election. I had received the doctrine, and believed in it for years; but it was suggested to my mind, "If your name is not in the covenant, it cannot be put there, not even by God Himself." Therefore I often feared it was utterly useless for me to go on seeking.

Mr. P. came as pastor in October, 1882. How eagerly I listened and watched to see if the Lord would speak in and by the ministry; but O how cutting and trying it was! It seemed to leave me nothing; and I concluded that I was altogether out of the secret, and knew nothing aright. I was brought to real destitution in my soul's feeling, yet I could not give up crying for mercy. I feared I had no right ground of hope, and condemned myself for daring to hope; yet in looking back I can see that underneath all there was a little hope, which was as an anchor, and held me to the throne of grace, determined that if I perished I would perish crying for mercy. The word was like a two-edged sword indeed in my heart; but I was brought to fall under it, and to acknowledge that the Lord was just, whatever became of me. When I was brought to that point, it was as if something whispered, "But the Lord Jesus Christ is merciful, and He died for sinners." This was to me as if one should throw a rope to a person who is drowning, when he is just sinking to rise no more; and faith was given to lay hold. I dropped on my knees and said, "O Thou merciful Lord Jesus, Thou didst die for sinners, and I am a sinner; if Thou canst, O do have mercy upon me!"

Not long after this I went to chapel one Wednesday, November 14th, 1883, and as I went along I remember feeling an inward turning away from everything, as in the Psalm: "Turn away mine eyes from beholding vanity." Mr. P. took for a text, "And she came and worshipped Him, saying, Lord help me." There was a change now. I could only sit and wonder to hear some of my feelings and exercises traced out. In speaking of the rebuffs the woman met with, Mr. P. said, "It may be so with you. You cry to the Lord in your trouble, and perhaps He answers you by sending a deeper conviction. You cry again, and perhaps you get one more cutting still." This raised the question within, "Is that the way the Lord deals with His people? Is that the way the Lord has been dealing with me?" I started home looking up and saying, "Lord, is that the way? Lord, is that the way?" but before I reached home it was as if

the scales fell from my eyes, and such a light shone in that I said, "It is the way!" All the darkness fled, and I felt the comfort of hope, that after all the Lord had to do with my trouble. This strengthened me so that I was enabled to wait on Him, and beg for a further revelation of Himself to me. Afterwards I was tried by the suggestion that I had taken what was not intended for me. The next Lord's day I went to chapel fearing I should hear something that would show me I was wrong. I went both times tried and exercised, but instead of condemnation I felt confirmed.

On Tuesday, November 20th, I awoke very early, when these lines came to me with power :

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer."

I began trying to pray, when these followed,—

"Thou art coming to a King,
Large petitions with thee bring."

With this came power and enlargement in prayer to lay my case before Him in a way to which I was before a stranger. Many cries had gone out of my heart for years, but I did not know that comfortable access which I now felt. I particularly begged for a revelation of God in Christ to my soul, to know the application of the blood of Christ to my conscience, and to be clothed in His righteousness. Then this word was dropped right into my heart: "The Lord fulfil *all thy petitions*:" and this, "Before they call I will answer; and while they are yet speaking, I will hear." How precious is the word when spoken by the lips of eternal Truth, and faith is given to receive it. I had not the blessing I desired, but I believed God that it should be even as He had said. On the Wednesday this was very sweetly confirmed at chapel. Mr. P. took for a text 1 Co. i. 9: "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." What he was enabled to say upon the first part was confirming to me; but when he came to speak of the fellowship, I sank in my feelings, and said, "Now I shall be cut off, for I do not know anything of this fellowship." He said that to be called to the fellowship of His Son in the highest sense, was to know the full and free pardon of all our sins; and mentally I replied, "No, I have not had that." In a few seconds he said, "But some of you are saying, 'I have not had that.' No, but have you never been called to the throne, never been favoured with access to pour out your heart there? Well, how

did it come, and where did it come from? Poor soul, it could not come if Jesus were not there.

“ ‘ Ev’ry grace and ev’ry favour
Comes to us through Jesus’ blood.’ ”

And it proves the indwelling of Jesus by His Spirit, which is a part of the fellowship.”

What condescension, that the Lord should dwell with such a wretch as I saw and felt myself to be! I was now so assured I should obtain the blessing I sought, that for the first time in my life I was enabled to open my mouth and speak freely to my sister of what had been going on within, and we rejoiced together.

On the following Friday, in the early morning (for I had but little sleep at this time), this verse came with power to my soul,

“ His grace shall to the end
Stronger and brighter shine;
Not present things, nor things to come,
Shall quench the spark divine.”

My first thought was, “The life must be there”—that was clearly implied. I looked at the promise of endurance, then at present things, and felt I could leave them all; then at the things to come. With that a solemn darkness fell upon me. I shook with fear and apprehension, and cried, “O what does this mean? what can be coming upon me?”—some terrible trouble, I felt sure. “Lord, is it death, am I going to die?” Presently these two lines came very distinctly,

“ Though dark be my way, since He is my Guide,
’Tis mine to obey, ’tis His to provide.”

I thought, “If the Lord be my Guide, what need I fear, even though I have to meet death itself?” Then such power came into my soul that I was enabled to make a full surrender of soul, body, and circumstances, and fall into the hands of the Lord, saying, “Do with me as seemeth Thee good; only leave me not, neither forsake me.” I could say,

“ ‘ 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.’ ”

Now I know that Thou art God, and that ‘Thou understandest my thought afar off.’” After I came downstairs, it was powerfully brought to my mind what I felt some years before, and what I have previously written, of the evidence given me of love

to the brethren. I was greatly surprised, and looking up, said, "Lord, was that Thy work?" when this word was spoken with power, "Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me." I felt quite overcome, and said, "Lord, it was all Thine own doing." After breakfast it came upon me with great weight that I must communicate to Mr. P. I knew I could not do it just then without neglecting my business, so I tried to put it aside and to give my mind to what I had to do. But I could not, for the feeling was so strong that I must do it. I begged the Lord that if it was a temptation He would remove it; and if not, that He would keep it on my mind until I had opportunity to do it. Then this word was given, "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee."

But the crowning blessing was on the following Tuesday afternoon, November 27th, in reading the 62nd and 63rd of Isaiah. They were so personally applied to my soul it was indeed as if the Lord was speaking to me in them. This was full deliverance, when He made Himself known to me as *my God and Father in Jesus Christ*; when He allowed me so to call Him, and He the kindred owned. Oh, blessed, happy day!

The sweet peace which I then enjoyed no tongue can tell. My will was straight with the Lord's will; and though a path of trial and affliction was before me, from my very heart I could say, "Thy will be done," and, "The cup which my Father hath prepared, shall I not drink it?" Oh! it was

"Sweet to lie passive in His hands,
And know no will but His."

(*To be continued.*)

He that remembers his sins most readily will be best prepared for death and judgment; for it is impossible for a man to have a right view of death and judgment, and yet not be looking for something to evade the strength and power of them. Neither is there any other thing that will do it, but the all-sufficiency of the Mediator Jesus Christ.—*Donald Cerrill*. 1680.

Christ's Word known by experience will lift and set Christ up in the heart beyond all beloveds; and the unacquaintedness of many with Christ's lips and the consolations that abound in His Word, makes them so ready to set up their idols above Him.—*James Durham*.

BEHOLDING THE LAMB OF GOD.

Redeem'd offender, hail the day
 That sees thy sins forgiven ;
 Jesus has borne thy guilt away,
 And pleads for thee in heav'n.

Imprinted on His hands thou art
 In characters of blood ;
 The streams that issued from His heart
 Shall waft thee safe to God.

For me vouchsafed th' unspotted Lamb
 His Father's wrath to bear :
 I see His feet, and read my name
 Engraven deeply there.

My faith looks back and sees Him bleed :
 A thorny crown He wears,
 To set upon the sinner's head
 A shining crown of stars.

Thy righteousness my robe shall be,
 Thy bitter death, my hope ;
 For my offence, upon the tree
 My Lord was lifted up.

For me the Saviour's blood avails,
 Almighty to atone !
 The hands He gave to piercing nails
 Shall lead me to His throne. TOPLADY.

THE CHRISTIAN'S CHIEF CONCERN.

PSALM CXXXVIII.

THERE is confidence expressed in this Psalm, and it brings praise out of the heart to God. "I will praise Thee with my whole heart: before the gods will I sing praise unto Thee. I will worship toward Thy holy temple, and praise Thy name for Thy lovingkindness and Thy truth: for Thou hast magnified Thy word above all Thy name. In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise Thee, O Lord, when they hear the words of Thy mouth. Yea, they shall

sing in the ways of the Lord : for great is the glory of the Lord. Though the Lord be high, yet hath He respect unto the lowly : but the proud He knoweth afar off. 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." Who can express the excellence of such a confidence that can live in trouble ? It is well to reflect on what He told us at first : " In the world ye shall have tribulation." When one came to Him saying he would follow Him whithersoever He went, His answer was, " Count the cost. ' The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head.' " In this Psalm David's confidence breaks out in these expressions : " The Lord will perfect that which concerneth me : Thy mercy, O Lord, endureth for ever : forsake not the works of Thine own hands."

Here we have a personal concern which God alone is able to perform : " That which concerneth *me*." Have *we* such a concern ? Hart says,

" The chief concern of fallen man
Should be to gain God's favour ;
What safety can a sinner find
Before he find a Saviour ? "

There are three important matters which every child of God must feel concern him : 1. *To have access to His holy Majesty.* 2. *To have the knowledge of salvation by the remission of sins.* 3. *To get the fulfilment of those things which God has spoken to him of, or which he has prayed for.*

1. *To get access.* Is there a way by which a sinner can have access ? Is there a door open before a praying person ? Yes, Jesus is that way : the rent veil of His sacred humanity makes men free to go into God's presence. " Ye who sometimes were far off are made nigh by the blood of Christ " (Ep. ii. 13). The psalmist had this concern : " One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple " (xxvii. 4). It is a particular thing, a wonderful thing, a high privilege, a wondrous mercy, for a guilty son of Adam to gain access to God, to see His well-pleased face. This is our concern—to behold Him in that true tabernacle, that temple of His human nature, which the Lord pitched, and not man. All who enter here can join in the language of Paul : " 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 Co. iii. 18). This is vastly different from formal prayer. Those who have known what it is never lose the concern to get access again and again. It runs through the Scriptures: "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." "I will cry unto God most high, unto God that performeth all things for me." The precepts direct us to this: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Ph. iv. 6). "Pray without ceasing" (1 Th. v. 17). The Scriptures all teach the same thing, that there is a way of access to the almighty God in the Person of Jesus, through the blood of sprinkling. It is there a way to heaven is seen; infinite love, divine mercy, perfect holiness of spirit, strength to persevere in our difficult pilgrimage, are bestowed. There is no rest at a distance, no rest without access, if the Spirit is in the soul as a well of water springing up into everlasting life. No, our concern is to get near, to be housed in the house of the Lord, to behold His beauty, to see the great High Priest of our profession who ministers there in holy things for us. It is to behold the condescension of God in the sacred humanity of Jesus, the fulness of His kindness in the righteousness and blood of Jesus. The sight is wonderful. To labour after it the apostle exhorts: "Let us labour therefore to enter into that rest" (He. iv. 11). David envied the swallows. "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts, my King, and my God" (lxxxiv. 3). Exile to him was death. Distance from God to the saints is a death; and therefore it is their concern to get near. Who can accomplish this? or perfect this? The Lord Jesus alone. He does it,

(1) By the powerful motions of the Holy Ghost in the soul. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Ro. viii. 26). In these moments we feel the bubblings up of life and strong cries rising; and at the same time that the Majesty of heaven is very great, therefore it behoves us to revere Him; yet because of Christ it behoves us to get near Him. May we feel this with more intensity! It is provided for weary sinners

to rest in Christ and behold that temple the Lord pitched, where the Spirit is without measure; where there is love, power, wealth, all the divine riches, prudence, and counsels revealed to the sons of men. That is the house, the dwelling; and it is our concern to get there, and dwell there. To accomplish this,

(2) The Holy Spirit shows us the exceeding suitability of the Lord Jesus. One says, looking at his sins, "I may not approach." That is legality. Have we a desire after Him? When God perfects that desire, He will show us that marvellous Person, that He is a suitable Daysman between God and sinners, and how He will attract. Here we can roll our burdens on Him, confess our sins, hope all that heaven has good, and wait till He accomplish our desire. That is having access. It enables us to say, "I have seen a goodness, a love, a power, a glory, a salvation, that my soul loves, and which I can never fully express." Or it may enable us to say only as much as this, "I think I am in that scripture: 'Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors'" (Pr. viii. 34). But he who is content to be absent knows nothing about Him; or if he has known His presence, the disease of sin is worse, and he may suspect there is something wrong.

2. It concerns every child of God *to have the forgiveness of sins, and the knowledge of salvation by it.* In this is included a revelation of Christ, an entrance into Him, justification by Him. The remission of sins—what is it? It is to have the blood of Christ sprinkled on the conscience, the smile of God on the soul as the clear shining after rain. It is to hear His heavenly voice calling the sinner His own, and to have the voice of faith responding, "My Beloved is mine, and I am His." It is the coming together of a gracious God and a miserable sinner, and God's commendation of him, saying, "Thou art all fair, My love; there is no spot in thee." In his esteem of Christ, the sinner in return rises up in gracious activity to praise Him: "I will bless the Lord at all times; His praise shall continually be in my mouth." This happiness can only be fully believed when experienced,—the holy peace that pervades the conscience, the rest that is realised. No wish is there now to go elsewhere; and here the Saviour sees of the travail of His soul. This is the concern of every convinced person; and until it is perfected, how can he be comfortable? how can he be happy without his guilt purged away, without knowing the Lord? and though alive, at a distance from Him? May the Lord break up such happiness,

and give His people no rest in their bones till their righteousness go forth as brightness, and their salvation as a lamp that burneth, Is. lxiii. 1.

The apostle tells the Galatians that this revelation of Christ was what they had received; hence the reprehensible condition they were in. He says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Ga. iii. 1.) It was in this way the Thessalonians came to know the Lord: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Th. i. 5). The Ephesians had "redemption through His blood, the forgiveness of sins" (i. 7), and were "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God" (ii. 19). By this we are brought into a state to stand before the Majesty of heaven. That momentous question, "How will it be when I die?" none can answer to his satisfaction but by this gospel, the revelation of God in Christ, which is set forth all through the Scriptures.

3. It concerns men who pray to get an answer, to have the things the Lord has spoken to them of, or which they have prayed for, fulfilled. Take David. He fed his father's sheep, and was taken by God and anointed king of Israel; but was it by a few pleasant steps that he reached the throne? No, he was sent to the battle-field, hunted as a partridge, nearly overcome by Saul. He cried out, "As the Lord liveth, there is but a step between me and death." But it concerned him to sit on the throne. Was not the holy anointing oil upon him? And has not the holy Anointing, the Spirit of God, come down into our souls in measure? Are all things fulfilled that He has spoken to us of? No; and it is a way full of danger, trouble, and with a devil at our right hand. Then it is our great concern to get those things into our hearts' experience that we have had intimations of. Will the Lord do this? We may be doubting it. If He should not, He would deny Himself. What!

" Shall the foretaste He has wrought
Be to disappointment brought? "

Shall the word of God passed over to us be unfulfilled, and prayers come back empty? Shall anyone have communications from God, and die disappointed? If the Lord has wrought an expectation or faith in a person, or if strong cries and fervent petitions go forth in faith, He will surely fulfil that faith. "If

ye shall ask anything in My name, I will do it" (Jn. xiv. 14). If all the East had been poured at Abraham's feet and no Isaac had come, would he have been satisfied? If so, he would have been in a bad state. While we lack the fulfilment of any promise from God, we ought not to be satisfied. If one has had the promise of His presence in the journey through this world, or has put up fervent petitions for it, His absence should be very bitter. Blessed be God if we are at no time comfortable without it.

There is a constant presence of the Lord with His people as a wall of fire round about them; but it is at times felt, and at others not felt. Hence that word, "I go away, and come again unto you" (Jn. xiv. 28). He sometimes covers the face of His throne with a cloud. Said one of old, "O Lord, what shall I say when Israel turneth their backs before the enemy? For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt Thou do unto Thy great name?" (Jos. vii. 9.) Let us look for what God has spoken to us of, the fulfilment of His promises, and returns to our prayers. It is our great concern that we should get them; our life and prosperity consist in these things coming to us. Jacob waited many years; Abraham waited for Isaac. What hundreds of years elapsed between the promise of his Seed and the coming of the Lord Jesus! Yet all those years did not make the promise of none effect. The Lord will perfect that which concerneth His word in our hearts. Because He had spoken to David of blessing his house, David went into His presence, and said, "For Thou, O Lord of hosts, God of Israel, hast revealed to Thy servant, saying, I will build thee an house: therefore hath Thy servant found in his heart to pray this prayer unto Thee" (2 Sa. vii. 27). He could not have so spoken until Nathan had brought him the promise. When, then, God has spoken, our concern is, "Do as Thou hast said"—a particular petition grounded on a particular promise. And where He has not spoken any particular word, the gospel is such a warrant and promise to him that cometh that it is the obedience of faith to venture upon it. All who go to Him with every evil they have, on the ground and warrant of His blessed gospel, will find that word made good to them: "Him that cometh to Me I will in no wise cast out;" and they will one day see His face.

The Lord grant us this well-grounded confidence, that He will

perfect that which concerneth us, that each may say, "He will be with me in trouble, in sickness, when I pass the river, and will present me to Himself at last, 'not having spot, or wrinkle, or any such thing'" (Ep. v. 27).

ANSWERS TO INQUIRIES.

"A TROUBLED ONE" has been reading Romaine's "Walk of Faith," and is much perplexed by what that good man says in the early part of that work, on the *Personality in the Godhead* of Father, Son, and Spirit. "These Three exist in one Jehovah. They took these names, not to describe their manner of existing, but their manner of acting; not what they are in themselves, but how they stand related to us in the œconomy of redemption; for the eternal Three entered into covenant before all worlds, and agreed to sustain certain covenant offices, and assume names or characters descriptive of those offices." We sympathise with our correspondent. The same piece troubled and stumbled the writer in his own early days. He suffered much and for some time; but in infinite mercy God granted deliverance and peace by John i. 14: "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." Then by faith he saw not only the Personality in the Godhead, but also that the names Father, Son, and Spirit, described the manner of their existing, or their real relationship to each other. The light, life, and unction contained in and conveyed by the above scripture were in his heart and understanding more than all reasons and reasonings. From that never-to-be-forgotten day the Sonship of Christ, His eternal Sonship, has from time to time been to him a doctrine of life.

We are to call no man master in matters of our holy faith. For therein "One is our Master, even Christ." We must go "to the law and to the testimony," and seek the unction of the Holy One. Thus, and thus only, can we know any truth savingly. And ordinarily some exercise, labour, temptation, and sorrow attend our experimental entrance into any truth. Now when Romaine says that the three Persons in the Trinity *took* the names of Father, Son, and Spirit respectively, and that they did so "not to describe their manner of existing, but their manner of acting; not what they are in themselves, but how they stand related to us in the œconomy of redemption"—he speaks not

according to the Scriptures. This we say with deep respect for his honoured name. There is not, so far as we know, one passage in the Bible which hints at such a doctrine. We submit that where that sacred volume speaks of Father, Son, and Holy Ghost, we are to understand it as it speaks, without a second meaning. If we bring our reason with its *natural limits and methods and corruption* to work on this infinite and awful subject we at once bring confusion. We should never forget that we are considering Him who dwelleth "in the light which no man can approach unto, whom no man hath seen, nor can see," 1 Ti. vi. 16; and that therefore He is incomprehensible to us. He who can see God is God. Moreover the argument of inferiority urged against the doctrine of the eternal Sonship of Christ, because in nonage a son is inferior to a father, is an argument drawn from a partial view of that relationship, and is purely natural, not derived from heaven. And might it not with equal pertinency be urged against the equality of the Holy Ghost who *proceeds from* the Father and the Son? But indeed the solution of any difficulty in connection with this doctrine must come from the exercise of faith in the Scriptures, which set forth the adorable Trinity, and give to each Person His proper, essential name; and the exercise of faith can only stand in the life, light, and power of the Holy Ghost, 1 Co. ii. 5.

We therefore say to "A Troubled One," first of all, above all, search carefully, prayerfully the Word of God. If he does this, and the Spirit should enlighten the eyes of his understanding in the deep, mysterious subject under consideration, we venture to affirm he will perceive that the sacred names of the eternal God are of deeper, more sublime significance than would be possible if they related only to their undertakings in the covenant of grace. This comparison does not detract from the mercy and glory of the covenant, but simply gives to Jehovah His proper names as they are shown to us in the revelation He has given of Himself.

But the subject is deep and difficult, and needs an abler pen than ours to deal with it, and set it forth in its beauty and glory. And God, who has ever taken care of His honour, raised up our own Philpot to treat it ably and exhaustively; and before him Dr. Gill. It would be well for "A Troubled One" to take up the above authors after examining the Scriptures.

A correspondent desires to see the word "religion" dropped

out of use in the "Gospel Standard." He desires this, first, because it is not an inspired word, and for other minor reasons.

We notice this communication, written in a kindly spirit, knowing that the same objection to the word has been expressed by others. The first reason given might have some weight and importance but for two facts: 1. The word "religion" *is* in our English Bible, which is a well-trying and accepted translation of the inspired words of the original; and it is used in a proper sense. When Paul said, "After the most straitest sect of our religion I lived a Pharisee," Ac. xxvi. 5, he describes what, until Christ came and fulfilled the law, was the only true *form* of worship in the world; and in this outward form of "religion" he declares with the truth, inspiration, and authority of an apostle, he was blameless, Ph. iii. 5, 6. In Acts xiii. 43, the word "religious" is used in a good sense: "Now when"—after Paul's preaching, "the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God." Here, be it noted, it is the inspired writer of the Acts who thus uses the word. Once more. When James uses it, in i. 26, he does not warn people against the word, nor yet against pagan religion, but simply declares that the religion of a man who talked more than he practised, was vain. While in the following verse he gives a divine sanction to the word by describing it in its outward form or practice: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Thus our friend, in his zeal for a pure mode of expression, has fallen into a mistake at the very threshold.

2. The second fact against the argument that the word "religion" should not be used is this, that what it is employed to describe does really exist. Reverence of the divine Majesty, filial fear of His name, obedience, submission, are comprehended in the word. And even if we could allow that it is not an inspired word, that would not be regarded as sufficient for abandoning its use. Must all the words in our godly vocabulary be inspired words? "Eternal, *personal* election," "*particular* redemption," "*application* of the atonement"—are they Bible words? Yet who that believes the momentous truths set forth by these would like them dropped and to die out of use, with multitudes of other words? Because a hard, presumptuous Calvinist, or a heady Arminian will ever be using and abusing

our loved and time-honoured terms, shall we have no more to do with them? Let us be careful in straining out the gnat. If we have faith deeply rooted in our hearts as the living, acting principle of our worship of God, of our use of the form of sound words, of our visiting the fatherless and widows in their affliction, and running into every branch and limb of our profession, then our use of the much abused word may very consistently be continued. Let us not cast away a good word because the world has appropriated it. With as much reason and justification we may discontinue the use of the sweet, the divinely relative terms, "saints," "children of God," "holy brethren." For all of them are adopted and used by many who give no proof of a title to them.

We think the other reasons our good friend urges against the word "religion," are met in the above observations.

JUSTIFICATION.

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." —Ro. iv. 5.

Justification respects a man as ungodly. This is evident by these words, "*that justifieth the ungodly*;" which cannot imply less than that God, in the act of justification, has no regard to anything in the person justified, as godliness, or any goodness in him, but that immediately before this act God beholds him only as an ungodly creature. So that godliness in the person to be justified is not so antecedent to his justification as to be the ground of it. When it is said that God justifies the ungodly, it is as absurd to suppose that our godliness, taken as some good in us, is the ground of our justification, as when it is said that Christ gave sight to the blind, to suppose that sight was prior to, and the ground of, that act of mercy in Christ; or as if it be said that when one by his bounty has made a poor man rich, to suppose that it was the wealth of this poor man that was the ground of this bounty towards him, and was the price by which it was procured.—*Jonathan Edwards.*

The grace of the doctrines, the grace of the promises, the grace of the precepts—it is the grace of these we want, not the letter only.—*Philpot.*

NOTICES OF BOOKS.

THE EARLY SERMONS OF MR. J. C. PHILPOT, M.A. In four volumes. Vol. I. Price 3s. cloth ; 4s. 6d. half-calf ; postage 4d. London: Farncombe & Son, 90 Imperial Buildings, Ludgate Circus, E.C.

We always feel a kind of pleasure when we can properly avoid the reviewer's task. It is a difficult task. He must weigh, measure, examine every word. If he has a word of praise here, he may be obliged to express his dissent at the next page. He must, or ought to be a sort of expert in the subjects treated in the books he reviews. Then, too, he must always expect to give some dissatisfaction if not pain to the authors he reviews. His faint praise may be almost regarded as condemnation, at least it may be regarded as affecting the sale of the books. For these reasons, among others, we do not like the reviewer's part of our office. And we are glad to be able to write "Notices," &c., at the head of this paper, instead of "Reviews."

We hope we are not given to flattery ; and lest we should fall into that sin we abstain from making comparisons. But we fully believe no one will expect us to review a work of Mr. Philpot's in the critical sense of that word. We simply draw the attention of our numerous readers to the re-publication of his early sermons.

During our long connection with our churches, and our numerous friends and acquaintances, we have heard many speak of his ministry, of the power of it in them. And, perhaps, more of his early sermons than his later-ones. It was the Lord who made choice of Mr. Philpot among men, that by his mouth many should hear the word of the gospel ; that many should be shaken out of a false religion by those solemn, searching sermons, and be set in the way of peace.

Now who can tell whether God has caused the re-publication of them for a similar purpose in our day, when undeniably many among us have a name that they live, and are dead ; when many are satisfied with their state, or if they ask for anything more it is for what Mr. Philpot somewhere calls their "dram of comfort" ? Ever searching in themselves for marks of grace, they cannot bear to be told that those marks of grace, even if they could be found, will not bear the weight of their immortal souls. If, then, it should please God to use these "Early Sermons" to

discover to them their true condition, and cause them to come to the light and labour to enter into rest, their appearance will be more than justified.

Volume I is beautifully got up; the paper is good, and the printing clear, making the reading easy.

FROM DEATH UNTO LIFE. *Diary and Letters of Mary Grace Banfield.* London: Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E.C. S. Combridge, 56 Church Road, Hove, Sussex. Price 1s.; postage 2d.

Our personal knowledge of the subject of this little book, and our pastoral relation to her, at once make it easy and difficult for us to speak of it. At the same time we are thereby well qualified to speak. The book speaks the truth. Our intimate acquaintance with Grace Banfield made us fear that we might find the book less fresh and interesting to us, but it was not so. We found, on reading what we had from her lips, a life, a freshness, a conviction of the reality and greatness of true religion which was pleasant to us.

Our dear friend was greatly afflicted; we saw her so. Yet we saw the goodness of God in setting her on high from affliction. It was our privilege to share with her godly father and others the affliction which for some years held her. We were at the meeting for prayer held on her behalf; with others we suffered and sank low when years elapsed and scarcely a sign was given of an answer which many believed would be given. But deliverance came. And as "the works of the Lord are great, sought out of all them that have pleasure therein," we hope this little relation of some of those works may prove stimulating and edifying to many who have pleasure in them; and heartily commend the book to our readers.

SORROW NOT WITHOUT HOPE.

MY DEAR FRIEND,—On my arrival at home I found your letter informing me of the departure of your late dear partner. Having been called to sustain a similar loss, I could well sympathise with you. At one time, while you were at Barking, I quite thought it would fall to her lot to commit your body to the silent tomb. But our thoughts are not God's thoughts, nor His ways our ways. And well for us it is so; for, however we may

feel disappointed in our expectations, sooner or later we are led to see both the wisdom and goodness of God in all His dispensations towards His people in general, and to us in particular. It is your mercy that in her removal you need not sorrow as those without hope, being persuaded that she sleeps in Jesus until the glorious resurrection morning, when He will bid her sleeping dust awake, and mortality be swallowed up of life.

And you, my dear brother, are not without hope that when *your* summons comes, your spirit will join the spirits of those now in glory, awaiting the completion of the building of mercy on earth; when the head or top stone will be brought "with shoutings, crying, Grace, grace unto it!" In a very little time we shall bid a final farewell to all that is of earth—its sorrows and sins, and be for ever employed in singing the praises of that dear Lamb of God who washed us in His precious blood, and clothed us in His spotless righteousness. I trust it may please your heavenly Father to give you to not only submit to this afflictive dispensation, but so to acquiesce therein as to say, "Good is the will of the Lord." We are in our judgment satisfied that whatever the Lord does must be right. Still this is not enough. Bitter waters can only be drunk as the Tree of life is cast therein.

A few days ago I was called to bury the mortal remains of dear Miss Vaughan, 82 years of age, a member of Gower St., whom I knew over forty years. She had, in the early part and middle of her life, many striking manifestations of the Lord Jesus; but her latter end was dark, and conflicting much with the adversary. The very last night of her life was spent (at least the greater part thereof) in agonising with the Lord for mercy; so that, after a long life of faith in the Son of God, she still took her place by the side of the poor publican.

You will be glad to hear that in my removal as above, I trust I was under divine guidance. It is most probable that my next remove will be to the grave. I must confess to the Lord's great goodness to me, both providentially and spiritually. My strength is mercifully maintained; and my chief desire is while on earth to glorify Him, and to be made of some little use to His people. I have lived long enough to know that there will be no end to the battle with sin, Satan, and the world, until we end our race. Nevertheless we are only called to fight with already conquered foes; and that not in our own strength, but in His, which is ever made perfect in our weakness. We have a good Captain, who

leads His people on to victory and a crown. O for a little of that precious faith granted unto that champion for Jesus who could say, "I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but *unto all them also who love His appearing.*" Please accept our kind love and sympathy, and desiring for you the sweet consolation of the gospel,

I am, yours sincerely,

ROBT. P. KNILL.

Park Road, Burgess Hill, Sussex,
November 14th, 1885.

CRUMBS FROM THE MASTER'S TABLE

GATHERED FROM W. HUNTINGTON.

THE apostle well knew by his own experience that Satan would lay strong siege to such souls; and he knew for a truth that if one sin found acceptance and entertainment in the soul, that sin, when it had engrossed the affections, would let in many more; and consequently leave a gap, or breach, for a whole troop of specious sins to follow.

When any sin has gained the ascendancy it will influence the saint's conversation, and prove a stumbling-block to those who are weak in faith; for the life and walk of such a saint will appear froward, and the tongue perverse; as saith the wise man, "A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit," Pr. xv. 4. When sin is indulged by us the Spirit of God suspends, in a measure, His fortifying influence, that the backslider in heart may be filled with his own ways, Pr. xiv. 14.

When this is the case the hedge, to our feelings, is broken down, and we lie exposed to every temptation; as says the Psalmist, "Why hast Thou then broken down her hedges, so that all they which pass by the way do pluck her?" Ps. lxxx. 12. When thus entangled we try to resist, but are still rebuffed or beaten back: this causes rebellion and murmuring to take possession of our hearts; and it is thus that the "foolishness of man perverteth his way: and his heart fretteth against the Lord."

We now expect Christ to step in to heal the breach, bind up the wound, and put all our false gods to flight; and for this we

pray, but He says, "No; where are thy gods?" And He adds, "The backslider in heart shall be filled with his own ways." When in our backslidings we find this to be the case, we begin to cavil and contend with the Saviour, and to ask why He has withdrawn His former loving-kindness from us? And He, being the injured rival, disputes the point with us; and we impiously maintain a contention with Him, rather than bear the indignation of the Lord, against whom we have sinned, Mi. vii. 9. Thus, sin having separated between Christ and the soul, Is. lix. 2, a contention with Him seems to fasten the bar of infidelity: as it is written, "A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle," Pr. xviii. 19. If a contention with Christ is as the bars of a castle, how much more so when rebellion strengthens them?

The apostle, knowing that this would unavoidably be the case where sin is indulged, earnestly prays that God would fortify each power of their renewed souls with spiritual might against all the invasions of the devil, Ep. iii. 16. For he well knew that if their souls were strengthened with divine might, the dear Redeemer would keep His residence in their hearts, without any rival being let into their affections; which he hints at in the 17th verse, by praying that Christ may dwell in their hearts by faith.

The apostle desires that Christ as their King might have His laws loved, obeyed, and meditated on in their minds; as King of righteousness, that His blessed sceptre might be swayed in their affections and consciences; as He was their atoning Saviour, that peace and pardon might be sensibly enjoyed in their souls; and that the altogether lovely Saviour might be enthroned, exalted, and admired in the throne of their hearts; "That Christ," said he, "may dwell in your hearts by faith," that ye may be rooted and grounded in love.

The apostle well knew that Christ as King of righteousness and King of peace, did not reign in the world; as it is written, "I am come to send fire on the earth; and what will I, if it be already kindled?" "Suppose ye that I am come to give peace on earth? I tell you, Nay." The whole world is not under the blessed sway of the sceptre of grace; Christ reigns on mount Zion; but all men are not come to mount Zion, and the heavenly Jerusalem. The elect, and they only, constitute the gospel mount Zion; as it is written, "The Lord hath chosen Zion; He hath desired it for His habitation." And from hence it is

that He displays His admirable beauty and omnipotent power; as says the psalmist, "Out of Zion, the perfection of beauty, God hath shined." But there are some who plainly affirm, and still adhere to this, that they will not have this Man to reign over them. And if the Lord hold His peace at them when they make these vows, it is a dreadful sign that they are not elected; and consequently all their vows are established that they have bound their souls with, and all their vows shall stand. None can make their vows void but a father and a husband; and Christ is that Father and that Husband who can make them void, so as for the Lord to forgive them, Nu. xxx. 4—8.

But to proceed. The kingdom of Christ is not of this world, therefore it is not to be taken or defended by carnal weapons. It is true that Christ is the King of kings and Lord of lords; and by Him kings reign, and princes decree justice. But this is under His uncontrollable power as the universal Monarch of nations.

But His spiritual kingdom is not of this world, the throne of grace is in heaven; His laws are from heaven, and written in the minds of all His subjects; His sceptre is swayed over every justified soul that believes in His name for justification, and takes Him for his everlasting righteousness and strength; His kingdom is set up in the souls of believers, as it is written, "The kingdom of God is within you." This kingdom is altogether spiritual; "for the kingdom of God is not in word, but in power;" it is "righteousness, peace, and joy in the Holy Ghost." Thus, my friends, the Saviour's laws are written within us, and He must have the pre-eminence in our affections, and sway His peaceable sceptre in our consciences, which I trust is our soul's delight.

A REMARKABLE DISPLAY OF SOVEREIGN GRACE
IN THE HAPPY DEATH OF WINNIE WALKER,
TOGETHER WITH THE LORD'S GRACIOUS DEALINGS WITH HER MOTHER
RELATING THERETO.

THE first intimation of this trouble coming, I think, was given me last autumn (1905), when hearing our pastor from the text, "As many as received Him, to them gave He power to become the sons of God." He put some questions as to whether we knew the sweetness of chastening in receiving it from a Father's hand.

It appealed to me in a particular manner, and this sprang up in answer :

“ Whene’er my Saviour and my God
Has on me laid His gentle rod,
I know in all that has befel
My Jesus has done all things well.”

I looked for trouble to follow, and for some time did not feel it had come ; but I was kept exercised about my child Winnie, aged 18. She had an illness in November, when she was taken with pain at her heart, and showed great fear and sometimes terror of dying. From that time her eternal state hung on me with such weight that the cry constantly went up to the Lord for her, and that He would hedge up her way, keep her from evil, and show me how to act. She was high-spirited, and I had more reason to be concerned over her than over the others. I prayed she might not have to grieve over what she might be left to do, and found she would never go against my wishes.

In the end of May, 1906, there was a sort of preparation for trouble, just before the special prayer-meeting. Newton’s hymn was my prayer ; it was so much to me all the week before :

“ Saviour, visit Thy plantation ;
Send, O send a gracious rain !”

I felt it good that it was one chosen for the meeting, when it was given out ; and on the Friday after Mr. Popham said, “ This must be followed up by prayer ; and you who have had prayer for a reviving will have trouble,” which fell with great weight on my spirit ; and shortly after, Winnie commenced spitting blood.

It was on the third Sunday in June (17th) this hymn was so blessed to me I sang it in my heart :

“ For ever with the Lord—
Amen, so let it be !
Life from the dead is in that word,
’Tis immortality !” &c.

I could only say,

“ Sweet Spirit, guide me over
This life’s tempestuous sea ;
Keep me, O holy Lover,
For I confide in Thee,”

and felt that trouble was near. Again and again there was a preparation for it. Also the whole hymn was so good to me,

“ Yes, I shall soon be landed,” &c.

On Tuesday, 26th, I awoke with the words,

“ His mercies bid us trust,
His judgments strike with awe ;”

and that day Winnie had a return of the hæmorrhage. Again on Wednesday, 27th, it returned, and then the doctor pronounced her lungs and heart affected. From that time she became rapidly worse, and never rallied at all. When the doctor had left, these words followed me :

“ Hear what God the Lord hath spoken,
O my people, faint and few,”

calling me to listen. Then it was as if He said to me, “ Will you believe I will do the very best for her ? ” It was as if I could only say, “ Yes, Lord, I believe Thou wilt.” It brought to mind something of the same kind in a memoir I had, called, “ Life and Love.” I could only beg that it might be sanctified ; I could not ask for her life. In the night I awoke with this word,

“ Well supplies thy sons and daughters ;”

which in the morning made me look for the hymn :

“ Glorious things of thee are spoken,
Zion, city of our God !
He whose word cannot be broken,
Form'd thee for His own abode. . . .

“ See the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.”

As I read it down, and especially the last verse :

“ Blest inhabitants of Zion,
Wash'd in the Redeemer's blood !
Jesus, whom their souls rely on,
Makes them kings and priests to God,” &c.,

I cannot express what a sweet hope I had that the Lord would make it manifest in His own time that she was a child of His, washed in His blood. Also the other hymn, when I turned to it, confirmed it :

“ Hear what God the Lord hath spoken ”—

“ Thorns of heart-felt tribulation
Shall no more perplex your ways ;
You shall name your walls Salvation,
And your gates shall all be Praise.”

This so renewed all the Lord had given me I felt raised above the trouble, and said, “ Sweet affliction, that brings me nearer to my God ! ”

On the Sunday week, the first in July, as I was at the

ordinance taking the cup, the child came before me, and I said, "Lord, I believe You shed Your precious blood for me, did You shed it for her? It all hangs there." I felt—not on my praying for her, nor anything but that. Again, on the Tuesday I asked the Lord if He would reveal it to me if He had shed His blood for her. I felt it was asking a great thing, but not too great for Him to give. I leant my head against the door, and said it. The hæmorrhage returned again and again, and in the nights the same lines would still keep coming to me, especially,

"Fair abodes I build for you ;"

and I turned and asked the Lord again and again, "Is it for the child, too, Lord?"

One morning, just after being specially troubled, these words dropped: "Ask of Me, and I will give thee the heathen for thine inheritance." Often as I got up to see to her I groaned out, "Lord, come down ere my child die." All this time she said nothing to me about her state, and I felt unable to speak to her. When I offered to read the Bible, she did not want it, but one night asked me to say some hymns to her, which I did. I repeated chiefly children's hymns; among others,

"Around the throne of God in heaven
Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band."

As I came to the verse in answer to the question,

"How came those children there?"—

"Because the Saviour shed His blood
To wash away their sin;
Bathed in that pure and precious flood,
Behold them white and clean.
Singing, Glory, glory, glory,"—

I was filled with the hope that she was one of His. Tears rolled down, and all I could do was to praise and bless the Lord.

On Tuesday, July 17th, these lines followed me all day,

"Grace reigns to pardon crimson sins."

I had no time to myself, and all I could say was, "I am so glad it does." She was very ill in the night, and early in the morning it came again,

"Grace reigns to pardon crimson sins."

It seemed to take hold of me as if I could plead it for her too. At this time she showed no change, and I remember saying, "Lord, whatever she may be left to say, grace reigns to pardon

all that, and Thy precious blood is greater than all her sins." Then it came, "*I have put away her sin.*" I shall never forget how I felt—the awe, the quietness it produced; and I replied, "Lord, wilt Thou make it manifest?" It was answered, "*In My own time;*" and immediately this followed:

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

And this followed closely:

"The appointed time rolls on apace,
Not to propose, but call by grace;
To change the heart, renew the will,
And turn the feet to Zion's hill"—

exactly what I had asked for. It seemed so real and wonderful that He should say, "In My own time." I roused myself to see if I was awake. The same words returned in the afternoon, and produced a quietness all the day. After that, for a week or two there was a kind of rest from labour; more than once this word was with me: "Speak no more to Me of this matter;" and I felt I could ask no more, for it was like doubting Him. Till then, for a fortnight I think I had never ceased to pray for the child night and day; it seemed as if prayer was given me for her, but never for her life. This scripture followed me, "The husbandman hath long patience," and I felt I had some time to wait.

In July Mr. Popham called to see her a second time, and told her of his early days. Afterwards she remarked, "Mr. Popham has been telling me I am a sinner, just as if I had not known that always." That night she cried, and said she did not want to die, saying, "I am so young, does he think I am going to die?" Twice she looked up very distressed and said to me, "I wish I had never been born"—I shall never forget her look; I did not know what to say to her. For five weeks after his visit it was heavy travelling. All that time she refused to see any one, and would not be read to. If I said, "Let me read to you," she would say, "No." It seemed to be from a feeling of enmity, and she made no allusion to anything serious. She was in constant suffering, and getting worse. If it had not been for the various passages of Scripture the Lord gave me, it seemed that I must have sunk. Once this came, "The prayer of faith shall save the sick." Another time, "Women received their dead

raised to life again." And again, "If thou wouldest believe, thou shouldest see the glory of God."

On the day of a friend's funeral I turned to the 92nd Psalm, and this was very good to me: "Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." It enabled me to go to the funeral. It was followed by this word: "I have heard thy prayer; I have seen thy tears." At that time I felt I had a lively hope; and these helps have been sweetly confirmed to me under the ministry since my dear child was taken.

On Sunday morning, July 29th, I turned to Goodwin for the piece on Thankfulness, which had searched me, and opened on the part on Election, and how the children of godly parents are often among the elect, and that this truth may be pleaded. O it gave me such hope for Winnie, and I felt I must join her to them, and plead for her, remembering how her grandfather and great-grandfather had prayed for their descendants. Again on Wednesday, Aug. 8th, when hearing Mr. Popham from, "The Lord will perfect that which concerneth me," I felt assured He would perfect what He had begun, and had the assurance of hope for her.

A few days before she was taken worse, I was thinking the Lord had not spoken to me about it for two or three days. I did beg that something might come and encourage me again to hope; and this came,

"She's Mine; I bought her with My blood."

It helped me through one of the heaviest days. Once when hearing Mr. Popham, he quoted, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," and I was sweetly encouraged, and felt I was not deceived. When seeing her get gradually weaker, and looking for help, while about my work this came: "There is hope in Israel concerning this thing." Then this, "My word shall not return unto Me void; it shall accomplish that which I please, and shall prosper in the thing whereto I sent it:" and it seemed that a spirit of prayer was once more given me. For about a week this constantly followed me: "And being in an agony He prayed more earnestly." This went on till Thursday, Aug. 23rd, when she was taken very much worse, and this verse came, "Without cessation pray," &c.

Early that morning she said, "I have prayed to God every night, and He does not hear me; do you call that love?" I

understood her to mean that she had prayed to get better : it was the first time she spoke of praying herself. After asking what the doctor thought of her and if she would die, she exclaimed, "I cannot die, mother, I am not fit to die." I said, "O Winnie, you and I do need God's mercy. If you are ever led to cry, 'God be merciful to me,' He will hear you." She looked up and said of her own accord, "God be merciful to me a sinner!" I shall never forget how she said that word *sinner*. About midnight she was taken with one of her heart attacks, and lost consciousness. All the family were called up, and we expected every breath to be her last. I felt in an agony, and could only look up and cry, "Shall not the Judge of all the earth do right?" I can truly say it was not so much from her being taken worse as it was from the fear of what would become of all those promises and hopes I had had. Then I felt He could make them manifest in her case, whether she spoke or not; and it immediately came, "Women received their dead raised to life again," and shortly after, she opened her eyes and exclaimed, "What are you all here for?" showing that consciousness had returned. She had a most restless night; and in the morning after a short sleep, awoke between 8 and 9 with a dreadful pain at her heart, exclaiming, "Go for the doctor; I am dying, I am dying, and I am not prepared. I cannot die." Now she said, "Pray for me, mother, pray for me." I said, "I do;" and she still said, "O pray, pray!" Then, "God be merciful to me a sinner!" At that minute such a look came over her face—a lovely look, and the first thing she said was, "If God can forgive me, I do not mind dying—*God is good! O how I love Him! God is love.*" She went on, "*I am happy, I am not afraid to die. I feel that I am saved. Jesus has forgiven my sins—You think God can forgive me, mother? You think I am not too wicked—too great a sinner?*" and spoke of God not having turned her away because she had left it till she knew she could not get better. She said, "I thought He would tell me that I had left it too long." After a little she looked up, saying, "I am going to heaven. Tell Mr. Popham I have got the start of him; he said perhaps I should. Tell cousin Ben I have prayed to God for mercy, and He has heard me." She said she could bear all the pain now; for it would not be long.

When I saw her so happy I shed tears of joy. It sprang up, "Bless the Lord, O my soul, and all that is within me, bless His holy name, who forgiveth all thine iniquities, who healeth all

thy diseases ;” and this came, “ My little children, of whom I travail in birth until Christ be formed in you,” feeling Christ was formed in her. I did feel a spirit of thankfulness for all the Lord had done : and more than once while watching her, it came up,

“ Praise God from whom all blessings flow.”

Then she made us all kiss her, and it was most touching to see her say good-bye. Several times she said, “ I hope you will all meet me in heaven.” She was so happy she kept talking for some time ; sent her love to all her relations and a message that she was not afraid to die, and asked me to thank all those who had prayed for her, knowing some had at the chapel. The doctor came in, and she said, “ What is the verdict ? ” He turned it off, and she said, “ I hoped you would tell me it would not be long.”

On that afternoon I overheard her praying, “ ‘ Create in me a clean heart, O God.’ ‘ Wash me, and I shall be whiter than snow.’ ” Then she said, “ Mother, sit by me all the afternoon, and tell me how Jesus Christ came to save sinners.” I found there was such a spirit of confession in her I felt it was the Lord’s work, and one thing she said was, “ But I have condemned God.” That was where she seemed to feel she had been so wicked. Again she said, “ I am happy now,

“ ‘ Heaven is that holy, happy place ’ ”—

and could not think of the rest till I quoted it, when she took it up, saying, “ Yes,

“ ‘ Where God unveils His blissful face,
And looks, and loves, and smiles.’ ”

I see God smiling on me.” This she often said, and added, “ I do not really see Him ; but it is as if He does.” She often looked right up to the ceiling, saying, “ I can see such a bright light up there.” Another time, “ O there is that bright light again, such a bright light.” This was not with her natural eyes, as she had said before, but it must have been a sight of glory. She would turn round and say, “ Is it not wonderful that I am not afraid to die ? I have thought death so awful I could not bear to think of it.”

She continued in this happy state up to Friday night and the greater part of Saturday. Then she said, “ I am not happy now, I cannot think God will forgive me, I have been so wicked.” She could take no comfort from anything I said, but replied,

“It is all very well for you to say so.” A few hours after, she looked up, saying, “I believe God has forgiven me, mother; because I do not think He would have taken away the fear of death if He had not, and that is a sign He has. Don’t you think so?” She said she wanted a particular hymn, and could not think what it was, but it had “rest” in it. I said, “Is it,

“‘How sweet the name of Jesus sounds’”?

and quoted the first two verses. Then she stopped me, saying; “That’s it,—

“‘Tis manna to the hungry soul,
And to the weary rest.’”

She evidently had an earnest of rest. Later on she asked for it again, and said, “I am so happy.” At 10.30 her brothers and sisters came up and sang it. Then she asked them to sing,

“God moves in a mysterious way.”

I read the portion for the day, which was Rev. xxii, and afterwards heard her saying, “There shall be no night there.” In the night and early morning she wanted me to say hymns. The only one she commented on was,

“Keep silence, all created things.”

“His providence unfolds the book,

And makes His counsels shine,” &c.

At the end she said, “O how beautiful!” She kept saying, “Talk to me, talk to me about these things;” and when something interrupted about the house—“Do not come and talk shop here.”

On Sunday morning she was disappointed she was still alive, and said to me, “Read the 14th of John. I thought I should have spent Sunday in heaven.” I heard her afterwards saying to herself, “‘I go to prepare a place for you. If I go away, I will come again and receive you unto Myself, that where I am, there ye may be also.’” I read her several hymns, Gethsemane, Rutherford’s hymn, &c., and she said, “Go on, go on.” Again she asked for the Bible to be read. I said, “Where? Shall I read, ‘The Lord is my Shepherd’?” She said, “Yes, do.” Then I turned to Psalm 116, and felt I must read it: “I love the Lord, because He hath heard my voice and my supplication.” Between whiles she had paroxysms of her heart, and she knew any one might be her last. She had asked to see Mr. Popham three times on Friday, and this morning said, “Has he come home? Do you think he will come and see me to-day?” When I turned back to her she added, “Mother, it was Mr. Popham first made me feel I was a sinner, when he came to see me. I

want to thank him and cousin Ben too." They had both spoken to her seriously and affectionately. I replied, "And you have been fighting against it ever since, Winnie." She said, "Yes, mother." That was a happy Sunday to me. I felt so humbled that my sin-stained prayers had been answered, and that Mr. Popham should have been made of use to my child, that I stood and praised the Lord. He came in the evening, and she thanked him, and said, "I do not know what sin I may be spared. If I lived I might have been left to forget the Lord altogether." More than once she asked me to sing to her,

"For ever with the Lord,
Amen, so let it be,
Life from the dead is in that word,
'Tis immortality.

Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

"My thirsty spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above.

Here in the body pent, &c.

"My Father's house on high.
Home of my soul, how dear!
At times to faith's foreseeing eye
Thy golden gates appear.

Here in the body pent, &c.

"But clouds will intervene
To hide Him from our eyes;
Like Noah's dove, we flit between
Rough seas and stormy skies.

Here in the body pent," &c.

On Monday she asked me to read to her in the Revelation, which I did. I saw she looked distressed, and said to her, "Winnie, you are not happy; there is a cloud over you." She replied, "Oh, it says, 'Out of great tribulation,' and I have not had it. I am afraid I shall not get to heaven after all." I reminded her that she had had tribulation in the last nine weeks, and repeated that verse,

"But clouds will intervene," &c.

Once or twice she said, "I am not happy now. Suppose I am not saved after all." Her countenance showed when she was

happy, and when distressed ; for it was such great distress. In the middle of that day she started the lines :

“ That same dear Man in heaven now reigns
That suffered for our sake,”

and wanted them continued. I quoted the hymn,

“ A Man there is, a real Man,” &c.,

and saw her look up with bright eyes, and take it all in. When she asked for that, it seemed to me that the Lord had done exceeding abundantly above all I could ask or think. The thought came,

“ 'Tis immortality ! ”

I felt it such a great thing that she should be brought to know that dear Man that all my trouble seemed lightened, almost gone, and I could and did say, “ Light affliction, which endureth but for a moment ! ” Afterwards she wanted to hear about the resurrection.

In the middle of Monday night she roused and said, “ I have been to the golden gates, and God smiled on me.” Once, “ I did not think death was like this.” I said, “ It is falling asleep in Jesus.” “ Yes, mother,” she said, and quoted some lines about resting in His love. About 5 a.m. on Tuesday, August 28th, she exclaimed, “ I hear singing, and I shall sing around the throne of God in heaven.” That morning I was roused from a few minutes' rest with this word:

“ In the murkiest storm-cloud
My Lord and I held tryst.”

It so moved me that all I could say was, “ Winnie will die to-day ; ” and she did two hours later. It led me to look at the hymn, and I read to her the verse.

“ I shall sleep sound in Jesus,
Fill'd with His likeness rise,
To love and to adore Him,
To see Him with these eyes.
'Twillt me and resurrection
But Paradise doth stand ;
For glory, glory dwelleth
In Immanuel's land.”

I said, “ That is what it will be, Winnie.” She seemed to take it all in, and scarcely spoke after. She became unconscious a little before she passed away, at 7 a.m. Instead of grieving for her, as I had felt I should do when she was gone, I felt there was

‘ Matter eternity to fill
With ever-growing praise.”

Obituary.

JOHN BURFOOT, of Mott's Mill, Withyham, Sussex, who died on June 18th, 1906, aged 89 years, having been a deacon of our church at Forest Fold, Crowborough, 53 years.

When a child he attended the parish church. I have heard him with tears relate the blind state he was in as to his condition as a sinner, resting his hopes on being christened, confirmed, and receiving the sacrament, and the antipathy he had to Dissenters. At that time (now 70 years ago) a few of God's people met in a house at Mott's Mill for reading, prayer, and occasional preaching; which is continued to this day. It was by attending the services there that he was brought into concern about his soul, and convinced of his state as a sinner before God. The law in its spirituality was applied, the refuges of lies in which he had been hiding were abolished, and a complete separation was effected from the Church of England. The rector and others endeavoured to get him to return, the rector telling him he was carried away by an evil spirit. He replied with tears, "No, sir, it was not an evil spirit; it was the Spirit of God that brought me out of the Church."

He lived in the same parish to within a month or two of 90 years, an ornament to the gospel, loved by the church of God, and "having a good report of them which are without" (1 Ti. iii. 7).

I will come to his last days. One evening after our holding a service in his bedroom, he said at parting to those present, "My dear brethren, whether I die in the dark or in the light, it will make no difference, the foundation is the same; God is faithful." Another time, "I have my dark times, and many exercises; but I am very much blessed. I have such special seasons of blessing in the night; I am often favoured with a sweet meditative spirit." At another time he said, "The Lord has given me a very precious word; it came into my mind so powerfully last night. It was, 'I will be their God, and they shall be My people.'" At one time, "I felt it good to read the 90th and 91st Psalms." This word, "I appoint unto you a kingdom," was given him. He said, "When God shines on the Word, we then see a beauty in the Lord Jesus Christ and in His name; and His name signifies all that He is and that belongs to Him. The apostle lays great stress here, 'Consider Him!'" He always enquired after the friends, and once exclaimed—

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

When once passing through a heavy providential trial, “ ‘ Wait on the Lord,’ was much blessed to me,” he said. The day before he died he kept trying to say something. At length, with much assurance, said, “ It is all secure. Come life, come death, I’m quite secure :

“ ‘ My Jesus hath done all things well ! ’ ”

The next morning he gradually sank away.

E. LITTLETON.

ELIZABETH CRAXFORD, of Uxbridge, who passed away on May 6th, 1906, aged 76 years, having been a great sufferer for several years, to be for ever with the Lord.

She was brought under the sound of the truth in her earlier days, and heard Mr. Philpot, at Oakham, where she had walked from a distance of fourteen miles at different times. Although we have no particulars of her earlier exercises, we know that at this time she was earnestly seeking after those things which accompany salvation. She eventually came to Uxbridge, and joined the church then meeting at Hayes Tabernacle. At her baptism they sang the hymn,

“ The Lamb in the midst of the throne,”

in Denham’s Selection, and she often referred to its being made a blessing to her at the time. Many times has she quoted,

“ Assure my conscience of her part,” &c.,

as being descriptive of her feelings ; although she has told me the words were once powerfully spoken to her, “ Thy sins are forgiven thee.” Her complaint at times weakened her mental powers ; but she often conversed on the best things, and expressed a wish to be gone, and for all her powers to be praise. But she was not without her conflicts ; and many things resulting from her weaknesses brought her into distress, and had the effect of humbling her before God. A week before she died she gave her brother her parting blessing, and seemed strengthened especially for it, and said her end was then very near. She seemed very comfortable in her mind, and we believe her end was peace.

J. M. KENSSETT.

On June 29th, 1906, aged 69, DAVID WADE, deacon for many years at Jireh Chapel, Yaxley, Hunts.

My dear uncle was born at Sawtry, Hunts, of godly parents, but was allowed to fulfil the desires of the flesh for many years; though, as he says in an account he has left of his early days, with many reproofs for his wicked acts, which caused many days of terror, fearing the Lord would cut him down at a stroke, and send him to hell. But when the appointed time arrived, he was aroused in the night with such terror he dared hardly open his mouth in prayer, lest his breath should be stopped. "O never forgotten night!" he said, "like poor Job I had to go mourning backwards and forwards without the sun." Up to this time my uncle had no desire for God's house; but now he was glad to go with my late dear father to Great Gudding, a distance of four miles, where he used to hear a Mr. Morris, who later baptised him. He had a love-visit one Sunday morning while walking alone in the fields, when the words came sweetly and powerfully to him, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee;" which caused a bursting forth of holy pleasure, and was a relief to his sin-burdened soul.

He had been in failing health for some time, when he underwent a painful operation, which we hoped might relieve him, with the Lord's blessing. He, however, rallied but a few days. The end came so suddenly that none of his friends were able to see the last; but from his life and conduct we trust he is now with the redeemed,

"Drinking full draughts of bliss,"

adoring Him who brought him through much tribulation, and crowning Him "Lord of all!"

MRS. PALMER.

JOSEPH STEVENS, who died on July 22nd, 1906, at Clapham. My father was born at Bath, of ungodly parents, and both died when he was young. He was apprenticed to a bootmaker; but his master failing, Mr. Mayell, I believe a godly man, offered him a situation in London, which he accepted, and I have often heard him speak of this merciful providence. While there he was made to attend Carmel Chapel, Pimlico, where Mr. Stenson was the minister. It was under his ministry the Lord sent the arrow of conviction into his soul, and, I believe, taught him deeply the depravity of his own heart. For a long time he was in deep trouble lest he should be cut down and sent to hell, as

he felt his sins deserved ; and I have often heard him speak of one Saturday night when he seemed almost in despair. He was on his knees crying to the Lord to have mercy upon his guilty soul, when the words came, "His name shall be called Jesus ; for He shall save His people from their sins." He would say, "Oh, what a change I felt! That blessed name, I had never known it before : truly it was as ointment poured forth." He was afterwards baptised by Mr. Stenson. But he did not seem to get what he wanted under his ministry, which was sound in doctrine, but lacked in entering into his soul's exercises, trials, and temptations. When he heard the late Mr. J. C. Philpot, at Zoar Chapel, he felt the word to be savoury meat, such as his soul loved. Particulars of his call to the ministry I cannot give, except that he has told me it burned as a fire in his bones for years, and at length the Lord opened doors for him in many places. During the last few years he was unable to preach, and in September, 1905, became almost bedridden. About a month before he died he was taken worse, and seemed wonderfully composed, feeling his end was drawing near. It was good to hear him calmly rehearsing the Lord's dealings with him from childhood, His providential care, His wonderful grace and sustaining mercy, supporting him in and bringing him through trials, bereavements, and temptations ; proving His faithfulness that even to old age He will be with His people. My father ever spoke of himself as a vile, unworthy sinner, whose only hope was the blood and righteousness of God the Lamb. He often mentioned the last sermon he heard, by Mr. Midmer, from, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ"—the "patient waiting," of which he often bemoaned his lack. He said he felt the savour of it often rise up, and it seemed to him a preparation for his illness. One day he said, "I have just been thinking what it will be to be separated from this body of sin, and be for ever with the Lord ; to see Jesus as He is, and be like Him!" To my eldest son he said, "You have come to see your poor old grandfather dying, and I am glad to tell you I am not afraid. God's promises encircle me round like a band ; He comforts my heart with His blessed presence as I am passing through the valley.

“ Yes, I shall soon be landed

On yonder shores of bliss ;

There, with my powers expanded,

Shall dwell where Jesus is.' ”

“O what would heaven be without Jesus!” He would say, “Yes, I can say *my* Jesus.” About three days before he died, I said, “How is it to-day, father?” He said, “Peace, peace, perfect peace. The Lord woke me this morning with such a sweet visit, just what I have been longing for. I wanted another smile, and He whispered that He is mine, and I am His. I am satisfied now, and can smile at all my foes.” The last day and night he was in a state of coma, and gradually became weaker. At about 10.45 on Lord’s day morning, he opened his eyes with a pleasing glance upward, then closed them, and his spirit returned to God who gave it. I felt as if I could almost sing, “Praise God from whom all blessings flow,” it seemed so sweet at such a time to join with powers perfected in the song of the redeemed. We have lost a godly father: his prayers are ended, and we are the poorer. S. F. STEVENS.

DEATHS.

No charge is made for inserting the deaths of godly persons.

On July 13th, 1906, JOSEPH VIGAR, a member of the church at Shaw’s Corner, Redhill, aged 57 years. P. W. V.

MARTHA RESKELL, aged 52 years, for 22 years a member at Vauxhall Road, Preston, entered into rest on 27th July, 1906. W. E.

ISAAC SMITH, aged 62, Gloucester House, Ampthill, Beds, fell asleep August 22nd, 1906, after a severe illness. Further particulars (G.w.) will appear. J. NEAL.

NOTICES, &c.

RECEIVED.—The Gospel Magazine.—The Trinitarian Bible Society Quarterly Record.—Life and Light. London: 23 Lavender Gardens, Clapham Common, S.W.—The Argument, A Priori, for the Being and the Attributes of the Lord God. By W. H. Gillespie.—Prayer for Sunday Closing. Central Sunday Closing Offices. London: 9 Palace Chambers, Bridge St., Westminster, S.W.—Australian Particular Baptist Magazine.—Grievances from Ireland.

E. M.—Though, as you say, the most sanguine cannot entertain much hope of success, still it is right to petition for the inspection of convents. Get as many forms filled as you can. But God will open the doors of those unholy prisons one day. What a revelation will there be then!

INQUIRER AFTER TRUTH.—How any can think it right to hand over the records of a church to one “not and never has been a member of this or any other church,” for the purpose of a public lecture on the history of that church, it is difficult to understand. A church, supposed to be a church of Christ, is not, in her history, for the public gaze.

F. P.—The introduction of the “individual cup” is a recent invention and innovation, the fruit of the spirit of the world, and an unbelieving application of the laws of sanitation. There seems to be an absence of the fear of God and reverence for His name and service in this “twentieth century innovation.”

RECEIVED, with thanks, for the Lord’s poor—F. W. L., 12s. 6d.

THE
GOSPEL STANDARD.

DECEMBER, 1906.

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

PREACHING THE GOSPEL

A REPLY TO MR. WILEMAN'S PAMPHLET, "LOYALTY AND REVIVAL."

BY

J. K. POPHAM.

INTRODUCTION.

HAVING said that I would not print my Reply in the "Gospel Standard," it is needful that I should state explicitly why I have departed from that resolve. I have, then, done so simply at the request of the Committee. It is thought and hoped by many that my small exposition of the Articles which some object to, which probably many more but dimly understand, may be useful, especially so as published at the request of the Committee by an absolutely unanimous vote. Thus the meaning which is, so to speak, officially attached to the Articles in question will be widely known.

But in writing this small introduction to, and reason for my pamphlet appearing in the "Gospel Standard," I wish I could use for ink my tears of sorrow for the differences which exist amongst us. The distractions, divisions, and heartburnings in the church of God are a daily grief to me. Were it right, I would gladly hide myself among my own people, and there, in God's time, die in peace. I am deeply grieved for our afflictions. Solomon's word is true in me, "Heaviness in the heart of a man maketh it stoop." There are signs of decay among us. It is written, "Ephraim, he hath mixed himself among the people ; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not : yea, grey hairs are here and there upon him, yet he knoweth not" (Ho. vii. 8, 9). The divine life in the most spiritual is very low. The Spirit's powerful teachings, enlightenings, love, and fellowship are much lacking. The ministry is under a cloud. Appearances are

threatening. Amongst them is the uprising in our midst of a spirit of discontent with the truth as it was preached by our spiritual fathers, W. Gadsby, McKenzie, Warburton, Kershaw, Philpot, and others. This discontent appears, as far as I am able to ascertain, to have fixed itself on two points. 1. The clear, deep work of the law, by which a sinner is made dead to it, and the sweet and powerful revelation of Christ by the Holy Ghost, whereby the sinner is brought into God's living family. 2. The way of handling the invitations, commandments, and precepts of the gospel. Around this second point the battle just now rages. And we who are unable to use them indiscriminately are regarded as holding some deadly error, as shutting out the gospel, as bringing a blight, the mildew of God, the caterpillar and the palmerworm, on Zion. To charges so solemn, so tremendous, entailing, if true, a dreadful curse, I attempted a calm reply. Many are thankful for it. In the humble hope that further good may be done, I comply with the Committee's request to give it a wider publicity than it could have as a single pamphlet. On p. 532 a few words are omitted as not belonging to the argument. On page 535 two or three words in italics and a footnote are added to make the meaning clear. My little expostulations are omitted as not forming part of the Reply, but I retain the concluding paragraph. With these exceptions, the Reply is as it was sent forth in pamphlet form.* And as I issued it at the first, so do I now reprint it—in the fear of God's holy name, with sorrow for the occasion, and desire for the glory of God in the good of my brethren.

By natural disposition I am certainly far removed from a liking for controversy. But God's glory in the church by Christ Jesus is paramount. When that, in my humble opinion, is assailed, I would fain arise in the night and take my place around His bed. My readers may be inclined to think with me that it was not a little remarkable I should take down from my bookshelves an old book I had not looked at for a long time, and discover what I had forgotten it contained, if I knew it before, viz., Brine's sermon, the second part of which appears in this No., and is a fitting sequel to my Reply. The whole I commit to God. Nothing more suits and expresses the state and desire of my heart than the following words: "Lord, Thou hast been favourable unto Thy land: Thou hast brought back

* The pamphlet may be had, by those who may wish to possess it, of our publishers, price three-halfpence, by post 2d.

the captivity of Jacob. Thou hast forgiven the iniquity of Thy people, Thou hast covered all their sin. Selah. Thou hast taken away all Thy wrath: Thou hast turned Thyself from the fierceness of Thine anger. Turn us, O God of our salvation, and cause Thine anger toward us to cease. Wilt Thou be angry with us for ever? wilt Thou draw out Thine anger to all generations? Wilt Thou not revive us again, that Thy people may rejoice in Thee? Show us Thy mercy, O Lord, and grant us Thy salvation" (Ps. lxxxv. 1—7).

PREACHING THE GOSPEL

A REPLY.

WHEN the ministry of one whose hope is that he received his commission to preach, and what to preach, from the Lord is impugned, it is for him a most serious matter (Eze. xxxiii. 1—9). It is calculated to beget in him great searchings of heart before the Most High; to force on his anxious attention questions of vast importance in respect of his teaching—what doctrines he propounds, the line of experience he insists on, how he handles the precepts, warnings, exhortations, and commandments of the Scriptures, and chiefly what place the Lord Jesus has in it. Under a sense of the deceitfulness of his own heart he will not in a moment conclude that his impugner is quite wrong and he himself altogether right. No, rather he will bring the above important questions "to the law and to the testimony," and seek for an answer therefrom. If the charge be private, a private justification or confession will be sufficient; if public, then, perhaps, a public answer may be necessary.

This is my position: Mr. W. Wileman has published a tract, entitled, "Loyalty and Revival. A Few Thoughts addressed in Gospel Affection and Faithfulness, to the Ministers, Deacons, and Members of our Churches." I am one of the ministers addressed. His charges against us are, that

"the visible death in our churches is to be traced" to "*the almost total absence in our midst of the preaching of the gospel*;" that we "ministers are the slaves of men instead of the bondslaves of Him whose service is perfect freedom;" that there is an "official forbidding of the gospel" (pp. 1, 5, 9).

Charges these sufficiently serious. Enough truly to make the ministers involved examine themselves. True, Mr. Wileman says "there are some healthy exceptions;" but not one of the impugned ministers is entitled to lay the salve of the concession

to his heart. At any rate, such comfort I refuse. Rather I desire to face accusations which, though general, are intended to have a particular termination. Moreover an answer from me appears necessary, inasmuch as the grave and sweeping charges seem to have been provoked by the "Call to Prayer," which in my sorrow, I put in the "Gospel Standard" of May, addressed to the churches. But here let me say that I am now attempting to answer for myself alone. . . .

Of the general tone of the tract I will not here speak. The important thing is the charges.

The first is enough; the sting is in it. For if I do not fill my ministry with the gospel, it is of no consequence to anyone whether I am independent, or the "slave of men." But such a serious charge as this surely demanded that its author should define what he means by the gospel. This he has omitted to do. He certainly mentions it often, and makes curious distinctions, but he nowhere tells us what the gospel is. I just said he makes curious distinctions. Turn, reader, to the foreword; read carefully the following:

"If the Lord be graciously pleased to anoint some of His servants to build up the saints, has He not a sovereign right to anoint others to preach His gospel?"

I have been in the habit of thinking that the gospel was the means the Lord used to build up His saints, but according to Mr. Wileman's distinction it is not; for he says that "others," who are not anointed to build up the saints, are anointed to "preach His gospel." Nor do his words on page 2 help us; for there "by the gospel," as distinguished from what builds up the saints, he says

"is meant the gospel as it is given us in the Bible, addressed to every creature," according to the command of the Lord Jesus Christ and the example of Himself and His apostles."

But is the gospel something different from their "most holy faith" on which the Lord's beloved are exhorted to build themselves, Jude 20? and different from "the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone," Ep. ii. 20? The gospel reveals Christ, and declares that He is made to sinners "wisdom, and righteousness, and sanctification, and redemption." Are the saints edified by a ministry which does not bring forth these truths? The gospel of Christ, of which Paul was made an able minister, and was not ashamed, is the "power of God unto salvation to

every one that believeth; to the Jew first, and also to the Greek" (Ro. i. 16). By it God sets forth Jesus "to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus" (Ro. iii. 25, 26). Justification is a part of the glorious gospel of the blessed God. And the minister who builds, and the "saint" who is built up, without this most wonderful doctrine, will both of them fall into ruin and disgrace one day. Yet Mr. Wileman distinguishes between preaching for the edification of the saints and the preaching of the gospel. The distinction is unwarrantable. The commission of a minister is to "preach the gospel to every creature," telling them, "He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mar. xvi. 15, 16). Inside this commission is all the work of the ministry (Mat. xxviii. 19, 20; Ro. i. 15, 16; Ep. iv. 1—16; Col. i. 25—29; 1 Th. i. 5—10 and the Epistles to Timothy and Titus). With all this Mr. Wileman's distinction does not agree, but is inconsistent.

What, then, is his complaint—rather, his accusation? It is that there is an

"almost total absence in our midst of the preaching of the gospel;" that our ministry "has settled down into (1) preaching chiefly or only experience, and (2) addressing only those who are already saved" (p. 2).

In the "Gospel Standard" of last April is a demonstration of the line of preaching that I follow after. I refer to Owen's sermon entitled, "A Pastor after God's own Heart." Among the qualifications of such a pastor there given are these two: (1) to feed the people with knowledge and understanding, (2) to labour diligently for the conversion of souls. I then expressed my anxious desires and earnest prayers that we, as a body, might answer to that Scriptural pattern, and I am now able to affirm that this sermon met with a warm response in the hearts of some of my brethren in the ministry. Moreover, one expressed object of my "Call to United Prayer" in the May No. was to beg the Lord to send us such pastors. I would here refer Mr. Wileman to both these pieces, feeling now as then that prayer is the only remedy for all our present evils and lacks.

But what is it that Mr. Wileman desires ministers to do? If by preaching the gospel he intends *indiscriminate* calls and invi-

tations, I at once confess that I come short of his standard. But really would doing so be preaching the gospel? By his tract he says yes. I demur. To declare God's revealed will concerning men; to tell them of His righteous claim on the whole of their being; to show them His perfect, His beautiful service, His most beneficent law (Ex. xx.); to proclaim and enforce the fall of Adam and the imputation of his guilt to us; to teach our personal accountability to God, and the sin of unbelief in departing from and disobeying Him; to lift up the voice and cry aloud that God sent His Son to die; to tell them that God requires them to believe the record that He has given of His Son and all that His Word declares; that in Him is life for the dead, a welcome for repenting rebels, a throne of grace for miserable and needy sinners, a fountain opened for sin and uncleanness, and that He will in no wise cast out any who come to Him; to expound the doctrine of justification by free grace through the redemption that is in Christ Jesus, and the doctrine of sanctification; to labour to present every man perfect in Christ Jesus—this, in my judgment, is to preach faith and repentance, the way to escape the wrath to come, and the whole gospel.

And did not the Lord Jesus make solemn distinctions in His preaching? Read, "And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I came not to call the righteous, but sinners to repentance" (Mat. ix. 11—13); and also Lu. iv. 18—28, the whole passage. Am I, then, a contributing cause of the "mildew of God," of the "caterpillar," because I do not indiscriminately call all, invite all? Mr. Wileman says, "Yes, that is the case." But God is the Judge. There is a general proclamation of the gospel to be made in every congregation by ministers anointed to preach; and by that "many are called"—many fowls of all kinds come and lodge in the branches of Christianity; many fishes, good and bad, are caught in the net which is cast into the sea of mankind—"but few are chosen." God has ordained this, and where is the man who would dare to deny or oppose it?

But Mr. Wileman further says that we are officially forbidden to preach the gospel; that

“ certain Articles of our faith were framed for the express purpose of forbidding the preaching of the gospel to sinners dead in sin ” (p. 8), and that obeying, we are “ the slaves of men ” (p. 5).

This charge is serious. “ For if I yet pleased men, I should not be the servant of Christ ” (Ga. i. 10) ; and Mr. Wileman, knowing this Scripture, has no right to speak of or regard me as a servant of Christ. But why does he assert that the gospel is officially forbidden ? An assertion so serious, affecting so solemnly men who, presumably, are as upright, as tender of conscience, as desirous of honouring the Lord as their accuser, ought not to be lightly made. To justify this, he points out Articles 32 and 33 of the “ Gospel Standard ” Poor Relief Society. They are as follows :

“ 32 : We believe that it would be unsafe, from the brief records we have of the way in which the apostles under the immediate direction of the Lord addressed their hearers in certain special cases and circumstances, to derive absolute and universal rules for ministerial addresses in the present day under widely different circumstances. And we further believe that an assumption that others have been inspired as the apostles were, has led to the grossest errors amongst both Romanists and professed Protestants.

“ 33 : Therefore that for ministers in the present day to address unconverted persons or indiscriminately all in a mixed congregation, calling upon them to savingly repent and believe and receive Christ, or perform any other acts dependent upon the new creative power of the Holy Ghost, is on the one hand to imply creature power, and on the other to deny the doctrine of special redemption.”

It is not for me to say what was in the minds of the framers of the *Society's* Articles, nor yet to affirm that they were all accurate theologians ; but this I know : they have long lived and yet live in the hearts of many of the Lord's family, their memory is loved and honoured, and their names I wish to defend against the unjust and harsh aspersions of Mr. Wileman. They were, first, Mr. W. Gadsby, Mr. McKenzie, and Mr. Philpot ; afterwards, in 1878, when Articles 32 and 33 were added, Mr. Covell, Mr. Hatton, Mr. Hazlerigg, Mr. Hemington, Mr. Mockford, and Mr. Vine (with several lay friends) — men remarkably owned of God to the calling of sinners, many cases being known to myself.* These divinely taught and divinely honoured men are now violently attacked and condemned, with all who sign the Articles, as officially forbidding the gospel to be

* In the short preface to this edition of the Articles it is said that they “ were well considered and unanimously agreed to by a duly appointed Committee, consisting of the following friends ” — whose names are above quoted.

preached to unbelievers. But taking Arts. 32 and 33 with 26, in their intention and spirit, it is evident that the charge is totally unfounded. For simply to exhort men in a state of nature to believe in or turn to God (Art. 26), or to call "upon them to savingly repent, believe, and receive Christ" (Art. 33), is not to preach the gospel to them. Article 26 reads thus:

"26: We deny duty-faith and duty-repentance—these terms signifying that it is every man's duty to spiritually and savingly repent and believe (Gen. vi. 5; viii. 21; Mat. xv. 19; Jer. xvii. 9; Jno. vi. 44, 65). We deny also that there is any capability in man by nature to any spiritual good whatever. So that we reject the doctrine that men in a state of nature should be exhorted to believe in or turn to God (Jno. xii. 39, 40; Ep. ii. 8; Ro. viii. 7, 8; 1 Cor. iv. 7)."

I understand the first part to mean that because man had not in his first estate the *spiritual* life given him in Christ, it is not his duty by the law of his creation to *spiritually* and savingly repent and believe. The references given only point to his utter inability to do anything, including coming to Christ. The first sentence and the last would perhaps be clearer if the words "of themselves" were added at the end of each; which we believe to have been the meaning intended. This is confirmed by Articles 33 and 34:

"34: We believe that any such expressions as convey to the hearers the belief that they possess a certain power to flee to the Saviour, to close in with Christ, to receive Christ while in an unregenerate state, so that unless they do thus close with Christ they shall perish, are untrue, and must therefore be rejected."

The thing denied by these four Articles is that unconverted persons should be directly called upon to repent, receive, and close in with Christ, being told that unless they do so they must perish—it being feared that such expressions imply creature-power.

There are some truths which are not yet fully cleared up to the church in the present age. But speaking according to light granted, it can hardly be denied that it is every man's duty to believe whatever God declares in His Word, both in law and gospel—the record He has given of His Son as well as His testimony of man's fall and death by sin—notwithstanding he is "without strength" to believe either. To believe God is His due, and necessary to worshipping Him as God. "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son" (1 Jn. v. 10). It is unbelief of this record that is man's great sin and condemna-

tion wherever the light of the gospel is given (Jn. iii. 18, 19). The heart of man by nature is locked up in unbelief of the Saviour and of his need of Him. This is Paul's assertion—“The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned” (1 Co. ii. 14). To tell all his hearers of God's revelation to and concerning them; to affirm that *it is their duty to believe that revelation*, to reject it their sin; and to show them the sin of unbelief, is unquestionably the most solemn and ever-binding duty of an anointed minister. This, however, does not involve preaching “duty-faith” as before defined, but has a right effect. If accompanied by the Holy Spirit, it makes a wound that only Christ can heal; it convinces of unbelief, makes men sensibly lost, perishing sinners; and all such the Son of Man came to seek and to save. “I came not to call the righteous, but sinners to repentance” (Mar. ii. 17). The apostles in the Acts, ii. and iii., when thousands were converted, did not call them to repent, without first charging upon them the guilt of crucifying the Lord. It was when Paul was reasoning of righteousness, temperance, and the judgment to come, that Felix trembled (Ac. xxvi. 25). When he declared that God “commandeth all men everywhere to repent,” he also preached the judgment to come, and the Person and resurrection of Christ: “Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead” (Ac. xvii. 31). It is said that he *showed* the Gentiles “that they should repent and turn to God and do works meet for repentance” (xxvi. 16—23); which imports that he laid before them their true condition, the guilt and wrath they were under. And it is this truth in the Spirit's power that wounds a sinner, and makes him cry, “What must I do to be saved?” In answer to this cry, the exhortation is given, “Believe on the Lord Jesus Christ, and thou shalt be saved” (Ac. xvi. 30, 31). Until a sinner is wounded, the gospel cannot be received by means of exhortations to “repent and believe.” John was sent to convince of sin and preach repentance, to prepare the way of the Lord (Mat. iii. 1—12). When a minister has clearly laid down the fall and utter ruin of man, he is freely to preach the whole gospel as before described, and may make use of exhortations addressed to the convinced and wounded, &c., according to

Scripture and the grace given him ; “ whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation ” (Ro. xii. 6—8). It is this preaching which God has ever honoured, and not exhortations addressed immediately and nakedly to the dead, which is all that Mr. Wileman contends for. Thus it is the entrance of truth into the heart in the Spirit’s power that quickens the dead, not merely exhorting them to “ repent and believe.” “ Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever . . . and this is the word which by the gospel is preached unto you ” (1 Pe. i. 23—25). This seed is sown when God blesses to that end the word preached before a mixed congregation. How contrary to Scripture, then, are Mr. Wileman’s words :

“ To call upon sinners to repent and believe the gospel ” “ is the only safe method, and the only method that God will honour ” (p. 8).

But let us follow this out. To call upon unconvinced sinners to repent and turn to God, many of whom in their own esteem may be believers already, is to call the “ righteous ” whom Christ came not to call, and the “ ninety and nine just persons, which need no repentance.” Not having been wounded, they are the whole who “ need not a physician ” (Mat. ix. 12, 13 ; Lu. xv. 7) ; and the call being to such but an outward sound, the just conclusion is that *it will be ineffectual*. Instead of being “ the only safe method and the only method that God will honour,” it will not have the divine blessing.

Mr. Wileman may meet me by saying that he only preaches as the apostles did (p. 9). If he does so, I hope there is no man to be found among us who will oppose him ; for it is written, “ Ye have us for an ensample ” (Phi. iii. 17). But I may be forgiven if I suggest there is a difference between apostolic preaching and his *interpretation* of it. The ministers before mentioned did not so interpret the apostles’ preaching ; and on account of their authority from the Unction of the Holy One, they are entitled to much respect as teachers and interpreters of the Scriptures. It is an obvious truth that one anointed to preach is as much warranted to preach the gospel *in all its parts* as the apostles were, subject to the diversities of gifts, Ro. xii. 6—8 ; and I do not consider that Article 32, which so offends Mr. Wileman, is a denial of it.

But no one is now inspired as the apostles were. Inspiration we believe to be the complete subjection of the person to the influence of the Holy Spirit with respect to the words inspired (2 Pe. i. 21). The apostles were thus inspired to lay down the doctrines of faith and practice for the churches (2 Ti. iii. 16, 17 ; Ep. ii. 20) ; and for that reason they are our ensamples in the records left us of their preaching (Phi. iii. 17 ; iv. 9). In this Article there appears to be some confusion in the first part ; as if, because we are not now inspired as they were, we are not to preach as they did ; whereas that is the very reason we who have received the same Anointing in kind, though not in measure, are to follow them. But does this confusion make Article 32 the deadly error Mr. Wileman declares it to be ?—

“ the mildew of God,” “ the caterpillar and the palmer-worm, that have made our Zion the desolate wilderness she is to-day ” (pp. 1 and 9).

If I do not directly “ call upon sinners to repent and believe the gospel ” as Mr. Wileman does, do I

“ shut out the GOSPEL . . . from a church, or from an individual conscience,”

and expose myself to the awful judgment he pronounces upon me—

judicial “ blindness, bondage, and blight ” (p. 10) ?

The last part of the Article, “ And we further believe,” &c., acknowledges the inspiration of the apostles to be distinct from the anointing of the Lord’s ministers since, and is clearly correct ; affirming that there is danger in assuming “ that others have been inspired as the apostles were.” But Mr. Wileman denies this distinction, and claims for ministers now the same *qualifications* as the apostles. He says,

“ But Article 32 is untrue in every line of it. The directions and qualifications which were given to the apostles by the Lord, excepting of course miraculous gifts of healing and of tongues, are continued to His servants, and will be to ‘ the end of the world.’ Whenever the gospel is faithfully preached, the self-same power attends it, and the same results follow ” (p. 9).

Here I can account for the antipathy he shows towards the Article, and the hasty conclusion he has formed respecting it. He seems to have fallen into the danger it cautions against.

But I pass on. I agree with Mr. Wileman that what is really needed is “ a gracious outpouring of the Spirit in copious abundance.” But in speaking of the third result he says would follow, he makes an astounding statement (p. 13) :

“3. A revived love for children and young people and a welcome to all outsiders to come in and hear the gospel. The very ESSENCE OF THE GOSPEL is invitation”!!!

Is this what he knows of the gospel? or is his understanding darkened by the blinding influence of an exaggerated conception of one part of it?—*that part which in the Word is emphatically limited to certain characters.* In the parable quoted by him (p. 7), Mat. xxii., I ask, what gospel, or *good news*, was it to the dead to receive an invitation to the wedding? We read, “They would not come. They made light of it and went their ways, one to his farm, another to his merchandise.” God must send His servants into the highways to “*bring in*” “the poor, the maimed, the halt, and the blind,” and to “*compel* them to come in, that My house may be filled” (Lu. xiv. 21—23). This is not invitation; it is the omnipotent compulsion of Jehovah’s SHALLS AND WILLS—the essence of the gospel. And it was directed to particular characters—“the poor, the maimed,” &c., as in Is. lv. 1, Mat. xi. 28. The gospel was first summed up in a promise (Ge. iii. 15), renewed in the promise to Abraham (xii. 3), confirmed by an oath (xxii. 16, 17), and is made up of absolute promises (Je. xxxi. 33). When God speaks to the heart, the dead “*shall* hear” His voice, and live. It is more than an invitation, it is an effectual call, a command. His word enters, and begets faith in that word, Ro. x. 17. How far astray, then, has Mr. Wileman wandered in saying that the very essence of the gospel is invitation!

Then why the modern distinction of love for the young? If the Holy Spirit should be copiously poured out—O that He might be!—I venture to say that the glory of God would be our first concern, and then all the ages of our hearers would die out of our thoughts, and only their precious souls would be present with us; or if we did think of such distinction, it would be in harmony with the prophet, who, speaking of a revival by the Spirit, said, “Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof” (Zec. viii. 4, 5). The same grouping is in the glorious promise of Pentecost, Joel ii. 28—30. Thus would our love be equal; and in fervent love to Christ, *all* His gospel, and *all* His people, we should join with the Spirit and the bride in saying, “Come!” (Re. xxii. 17).

I sorrowfully conclude. You have imposed on me an uncongenial task. But though my ministry is most feeble, it is mine, and it is dear to me; and I cannot let your charges pass for truth, for want of an attempt to give an answer. But having given my answer, I wish to say to you, and to say it properly as in His sight with whom we both have to do, that you are, in this your unhappy contention, wrong (2 Ti. ii. 23); also erroneous in your view of the gospel and of present prevailing evils, and wrong in your spirit. You protest that you desire not controversy, but no more provocative method of handling a delicate and controversial subject can well be imagined than the one you have adopted. Whether the evil you assert, the "mildew of God," is on me; whether by my unfaithfulness to revelation I am placing myself in jeopardy of judicial "blindness, bondage, and blight;" or whether in any measure, on the contrary, the smile of a condescending Lord warms into life and fruit to His own glory my feeble testimony, I will leave to His decision and manifestation.

THE SOLEMN CHARGE OF A CHRISTIAN MINISTER CONSIDERED.

A SERMON BY JOHN BRINE.

(Concluded from page 489.)

"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."—2 Ti. iv. 1, 2.

SEVENTHLY. Preach the sweet, glorious, and important doctrine of the final perseverance of the saints. The arguments are many by which this precious truth may be established, besides direct Scriptural proofs of it:—God's unchangeable and inseparable *love*. His unalterable *purpose*. His counsel shall stand, and He will do all His pleasure. That sufficient provision of *grace* which He hath made in the covenant of grace in order to it, which is all our salvation and all our desire. His *relations* unto His people. He is their Father, for He hath predestinated them "to the adoption of children by Jesus Christ to Himself." And, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts." Being sons, they are "heirs, heirs of God, and joint-heirs with Christ." God stands in a conjugal relation to them. Their Maker is their Husband.

He hath betrothed them to Himself for ever. Again, their *union* with Christ is a strong argument in favour of this doctrine. He is their Head, and they are His members: "Of His flesh, and of His bones." Besides, they are His *purchase*: "Ye are not your own, for ye are bought with a price;" which price is the blood of Christ. They are redeemed not with silver and gold, as with those corruptible things, but with the precious blood of Christ. Those whom He hath purchased at such expense He will never lose, if all the power He is possessed of is sufficient to preserve them safe. Moreover, they are *justified* by His blood and righteousness: and justification gives a right unto, and certainly will be succeeded by glory. "Whom He justified, them He also glorified." Farther, the *indwelling of the Spirit* in believers secures their perseverance. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." He is in the saints as a "well of water springing up into everlasting life."

And direct Scriptural proofs of this comfortable doctrine are many:—"The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." "They that trust in the Lord shall be as Mount Zion, which cannot be removed." "He hath said, I will never leave thee, nor forsake thee." "And they shall not depart from Me." "The Lord will give grace and glory." "And this is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life." "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." These testimonies abundantly confirm the important truth of the final happiness of believers. You will observe that it is not intended that in no instance sin shall gain a prevalency in and over them; and that it is not designed that God will not correct His disobedient children; but that He will not kill them, as one observes. That He will humble them, and bring them to a sense of their duty again, either when a stupor seizes them, or sin prevails and breaks forth in them. That He will heal their backslidings, and love them freely, and not turn away from them to do them good. And therefore they have the firmest ground for a holy confidence in all their conflicts, trials, temptations, and distresses of soul, "that He which hath begun a

good work" in them, "will perform it until the day of Jesus Christ." The Lord will not forsake the work of His own hand, but perfect that which concerneth His saints.

If you try these doctrines by the criterions before mentioned, I think that you will easily, plainly, and fully discover that they are the doctrines of the true grace of God. They certainly are calculated to exalt and enhance the glory of divine grace in the business of our salvation. And they are wisely designed to hide pride from man, and to exclude all boasting in him. Besides, these sentiments are calculated to vindicate the holiness, righteousness, and justice of God in our recovery and salvation. Moreover, they are a solid and immovable ground of strong consolation to all "who have fled for refuge to lay hold on the hope" set before them. Once more, they are doctrines according to godliness,—a scheme of principles suited to ingenerate and maintain in the minds of all those whose comfort is in them intended, love to God, a holy reverence of Him, and most fervent desires to obey and serve Him in all things. It is only the want of an acquaintance with their nature, and the prevalence of a legal disposition in the minds of men, with a secret love of sin, how much soever they are filled with terrors on account of it, which can cause them to entertain a contrary opinion of these doctrines. Such who have any experience of their sweetness and power are taught by them to deny all ungodliness and worldly lusts, and to "live soberly, righteously, and godly in this present world."

Some persons seem unwilling that these doctrines should be preached, at least they do not approve of their being much insisted on. They will do well to consider whether heaven is likely to be an agreeable place to them or not: for there the grace of God and the glory of Christ are the principal subjects the minds of men will be entertained withal unto eternity: and therefore those who do not now like to hear much said of these glorious subjects, give but small evidence of a meetness for the heavenly state. Some, it may be, will say to you it is most profitable to treat on practical subjects chiefly, and to show the necessity of holiness. This you ought by no means to neglect but if you recommend the practice of duty upon an evangelical foundation, and clearly show what true holiness is, and how it differs from mere morality, I am greatly mistaken if your discourses of that kind will meet with a more cool reception from any than from such sort of persons.

Consider, my beloved brother, you are shortly to appear before the judgment-seat of Christ: let me, therefore, entreat you closely to examine what doctrine God hath revealed, and preach it, yea, preach it boldly, whether men will hear, or whether they will forbear. If you do not, how will you be able to look our dear Lord Jesus in the face?

Secondly. "Be instant in season, out of season." You must abide and continue in this labour, although you may meet with many difficulties, discouragements, and much opposition in it. You must not think of quitting this service, either on account of reproaches cast on you by enemies, or because you may be neglected by friends. None of these things should move you. Nor must you ever propose to disengage yourself from this work by views of secular advantage, what offers of that kind soever may be at any time presented. You ought to be diligent in this service, and endeavour to be ready for it at all opportunities, and on all occasions: "In season;" i.e., on the Lord's days, which are stated times for the worship of God and the instruction and edification of the church. "Out of season;" that is to say, you must labour to prepare for, and be willing to exercise your ministerial talents as often as the church shall require you, whose servant you are. If they have an ear to hear, it will be your duty to speak to them of the things of God, as well out of as in season; for the gift of preaching is bestowed upon you for their sakes, and they have a right to expect you to exercise it on every suitable occasion; and you stand obliged to comply with their desire in this matter as far as you are able.

Thirdly. "Reprove." Two things are signified by this word [in Greek], viz., to convince by reasoning, and to give reproof.

You are set for the defence of the gospel, and it is your business to vindicate the truth of it by just and solid reasoning, in order to the conviction of the opposers of it. And herein it will be proper to proceed after this manner.

1. Endeavour clearly to prove one principle which makes way for and leads on unto other principles, and from which they follow. This method is observed punctually by the apostle Paul in his epistle to the Romans. That epistle is argumentative, and the reasoning in it is clear, regular, and nervous.

2. You must show how those principles which you design to establish result from or follow upon that doctrine; whereof evident proof is already given.

3. It will be expected of you to answer objections. In doing

which you must observe what fallacy is in them, and labour to make that plain which will be a sufficient refutation of them. And if there is no fallacy in them, then your business will be to show that in fact they are no objections to that truth which you are engaged in the vindication of, but consistent with it.

4. Let your proofs of a doctrine be clear testimonies of Scripture. By which I do not mean that the proposition you intend to prove must be in so many and in such a form of words found in the Scripture; but that the sense of that proposition should be agreeable to the Word of God. Give me leave to instance in two or three things. And, (1) God is One, and Three; One essentially, and Three personally. (2) We are justified by the righteousness of Christ imputed to us. (3) The persons of the elect were always accepted with God in Christ their Head. Neither of these is syllabically found in Scripture, but the sense of each is plainly Scriptural. Some who allow the two former dispute the truth of the third, and object to it because it is not syllabically contained in Scripture—with just the same propriety, and no more, as the anti-Trinitarians object to the doctrine of the Trinity, because in terms that doctrine is not expressed in Scripture. This method of arguing, how much soever it may be agreeable to some people, is very weak, and concludes nothing at all. For it is *thought* that is to be proved from Scripture; and unto the confirmation of that it is not necessary that the terms wherein it is expressed should be there found. Again, you must reprove the haughtiness, disingenuity, and impertinence of the enemies of the gospel. Many such there are; and that contempt and reproach which they frequently cast on sacred truth call for severe reproof.

Fourthly. "Rebuke." This is a part of our work which it is necessary for us to attend unto; though to ourselves it is not so pleasing as some other parts of it. My brother, decline not to preach the law, to open and explain it, and deliver the whole doctrine of it. Show what it commands of men, of all men. Set before your hearers that misery which it threatens for a violation of its precepts; and show the equity and justice of that constitution. Never be afraid of being accounted and called by some in a way of reproach, for that reason, a legal preacher. He who preaches the gospel also ought to preach the law. Follow you the example of your great Master in this matter, who explained the law, and vindicated it from the false glosses put upon it by the Jews, in His excellent sermon on the Mount.

Imitate the apostle Paul, who in his epistles delivers the matter of the law as well as the glorious truths of the gospel, and proves the equity and justice of that constitution, according to which all men are obnoxious to eternal death and misery for having acted contrary to it. You must not consult the taste and choice of men. Many who are in the most deplorable condition, love to have smooth things declared unto them, and to have pillows placed under their armholes, wherein you cannot gratify them but at your own peril. You must endeavour to be a Boanerges, a son of thunder, to sinners of all sorts.

The manner of the Spirit's work on the hearts of men, if you attend unto it, will happily guide you to fulfil this part of your charge. He directs the arrows of the law into the heart of a poor sinner, and then applies the precious balm of the covenant to heal the wounds He has given. Besides, it is proper to acquaint believers, as much as in you lies, with the nature of the covenant of works, and with their misery according to that legal constitution, in order to excite in them gratitude and praise to God for that great salvation which they obtain through Jesus Christ. It will be of service to the heirs of heaven to be well informed of hell, and of the nature of infernal misery, unto which their numerous sins and the corruption of their hearts so justly rendered them obnoxious. Farther, it will be your business to rebuke the remiss, negligent, and scandalous. And also you may find it necessary sometimes to rebuke sharply erring persons, that they may be sound in the faith.

Fifthly. "Exhort." That word signifies [in Greek] to *comfort*, as well as *exhort*.

1st. You must *comfort* the mourners in Zion, by proposing to their consideration the sweet promises and precious truths of the gospel. Many under a spiritual conviction of their sin and danger are afraid that their salvation is impossible. Show such that all things are possible with God: that the salvation of sinners, even of the chief of sinners, is not contrary to His nature; that it is not contrary to His will, nor at all inconsistent with His law and justice, on the foundation of Christ's obedience and sacrifice; that therefore they have no reason to conclude that their salvation is an impossible thing, though their guilt is great, and their corruptions strong and raging. Again, you must *comfort* the tempted. Show such how the people of God have been tempted, and those effects which temptations have sometimes produced in them, and that no

temptation shall overtake them but what is common to men ; that God will find a way for their escape, that they may be able to bear it ; that no danger attends their temptation, so long as they consider and oppose it as such ; and that the prevalent intercession of Christ will secure their faith in the greatest winnowings they may meet with from Satan, the enemy of their souls. "I have prayed for thee, that thy faith fail not."

Farther, you must comfort the afflicted. Affliction is not joyous, but grievous, though it yields the peaceable fruits of righteousness to the saints under a divine blessing. Believers are sometimes weary and ready to faint in their minds when pressing difficulties and trials are upon them ; and therefore they have need of a reviving cordial to cheer their drooping spirits. Show them, in this circumstance, that "many are the afflictions of the righteous ; but the Lord delivereth him out of them all ;" that they are fruits of paternal love, and not effects of vindictive wrath ; that they are intended for their advantage, and shall certainly terminate in their good. For "all things shall work together for good to them that love God, to them who are the called according to His purpose."

Moreover, you must comfort such as are in distress under darkness and desertion. Show them that the children of light sometimes walk in darkness, and have no light of comfort and joy for a season ; and that, therefore, it is no other than a temptation to think that, because at present they enjoy not the light of God's countenance, they are not the objects of His love. Encourage them to wait for the Lord, yea, to wait patiently for Him. Show them that the Lord rests in love, and that though His dispensations towards them vary, no change occurs to His affection unto their persons.

I add, you must endeavour to comfort the saints who mourn under the heavy weight of the body of sin. Sometimes they are tempted to think that their spot is not the spot of God's children, upon a view of the plague of their hearts ; that surely there cannot be true grace where there is so much corruption. Show such that it is proper to a principle of grace to discern the evil nature of sin, to loathe and oppose it as sin. And that where sin as sin is opposed, and its destruction desired and sought after, there it hath lost its dominion, though it swells, rages, and ever so violently exerts itself ; that though their conflicts with their lusts may be sharp, their victory is sure in the end. Let them but continue fighting, and they will certainly be conquerors.

Once more, you must endeavour to comfort convinced, mourning backsliders. Encourage and promote in them sorrow for their miscarriages; but labour to confirm their faith and renew their joy, with all meekness and compassion to their distressed souls, considering yourself, lest you also be tempted. This is a very necessary consideration for us all. Let the best man in the world be but tempted and left to himself, and he will fall an easy prey to the temptation, be it what it will.

But permit me to observe to you that it will not always be safe for you to attend to this part of your charge merely in a common-place way. You must carefully consider and observe the nature of that trouble which men are under; whether it is spiritual, or legal only; whether it springs from a pressing sense of guilt and of its demerit only, or whether it arises from a spiritual principle in the mind. If it doth, it will be attended with a hatred of sin in itself, and a strong desire of freedom from the prevalence, power, and being of it. Where you cannot discover some genuine actings of this principle, you must not apply those excellent rules which are prescribed in casuistical writings for comforting afflicted consciences; for if you do, you will not profit; but it may greatly prejudice the souls of men, and occasion them to think that their case is safe, when in fact it is not so. And, on the other hand, you must be very cautious that you use no spiritually-mourning soul with severity, slight, and neglect: if you should, you would make the hearts of such sad whom the Lord would not have made sad. If you would be as God's mouth, you must separate the precious from the vile. This part of your work is attended with great difficulty, and much skill is required unto a proper discharge of it. By a diligent study of the Word of God, and a strict observation of your own heart in seasons of temptation, affliction, trouble, and darkness, you will be best qualified for comforting Zion's mourners.

The Book of Psalms is a rich treasury of spiritual experience, and, therefore, I would advise you to study that book closely. From thence you may learn what temptations, troubles, and difficulties sometimes attend the saints; what vicissitudes they pass under, what is the matter of their support, how they are relieved, encouraged, delivered, and filled with triumphant joy in the issue. And, therefore, hereby you will become capable of administering comfort to such as have a clear title to gospel encouragement, but, through a variety of causes, are most back-

ward in receiving it. The case of such will require your greatest tenderness, and the exercise of your utmost skill as a son of consolation, to give them relief under their distress.

Again, you must exhort the saints to decline every evil way and work; to practise every duty in every relation and capacity that providence places them in. Be sure that you do this in an evangelical manner. Never content yourself with discourses of bare morality. But show from what principle good works spring: that they flow from love, are performed in faith; and that the motives to them are God's purposes of mercy, the acts of His goodness; also the benefits which flow from that origin, through the mediation of Jesus Christ. You must show for what ends duty is to be attended unto upon the gospel plan: not in order to justification before God, and with a view to obtain life by that; but for the glory of God, and to show our gratitude to Him for His kindness to us; to manifest our approbation of holiness and abhorrence of sin, and our willing subjection to His authority; and for the honour and credit of His gospel, which is the source of our comfort, and the foundation of all our hopes of salvation and happiness.

Never be moved from this part of your charge by the cavils of those (should you meet with such) who have no relish for anything but doctrines. See to it that you take the apostle's advice, and obey his injunction, in this matter: "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works; for these things are good and profitable to men;" though some may put you upon neglecting one part of this advice, and others oppose you in attending to the other part of it.

And observe, that you must do this "with all long-suffering and doctrine;" that is to say, with gentleness, meekness, and patience. Moroseness becomes not a minister of the gospel of peace, and an ambassador of the meek and lowly Jesus. Hence you will see that close study, indefatigable labour, and a diligent observation of your own heart are necessary. What a compass of knowledge, what a treasure of experience, what acquaintance with yourself, what an understanding of the nature of the devices of Satan, and of the serpentine windings of the old man are needful! And in the defence of the gospel, what ability of discerning and ripeness of judgment are required, in order to show the weakness, impertinence, and fallacy of objections against divine truths!

Thus, my dear brother, agreeably to your own desire, I have set before you your duty in a faithful manner, according to that light and apprehension which I have thereof. On the consideration of these heads of advice, I am persuaded that you will say, "Who is sufficient for these things?" But be not discouraged, neither at the difficulties of the work itself, nor the opposition which you may meet with in it. "Endure hardness as a good soldier of Jesus Christ." May the Lord who hath called you to this service in His church assist you to fight the good fight, to keep the faith! And when (after usefulness for many years) you shall have finished your course, may you clearly see that you shall receive a crown of righteousness, which God will give, not to you only, but unto all them who love His appearing; not as a reward of debt, but of sovereign grace! Amen.

SPIRITUAL EXERCISES AND REALISED HOPES
OF
MARY BROWN.

(Continued from page 497.)

A DAY or two after, I opened the Word of God, and my eyes fell upon this passage, "I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee." They entered my heart with power, and looking up to the Lord, I said, "If the Lord is my God, then His people are my brethren;" and I felt doubly blessed. I had long esteemed them as "the excellent of the earth;" but now the love of the brethren filled my heart. Then I considered the words, "In the midst of the congregation will I praise Thee;" and thought they pointed to a public profession of the Lord's name. On another occasion when reading, I came upon these words, "If ye love Me, keep My commandments." They brought me to my knees with trembling, to know what His mind and will was. After this, I told Mr. Popham a little of the Lord's goodness to me, and a few words he was led to say pressed the matter with weight upon my mind, and sent me to the Lord begging His direction. Soon after, feeling my bodily weakness, I began to sink, when this word was given, "I the Lord will hasten it in His time;" and upon it I rested for some months. This was on the 7th of January, 1884. In the end it proved that the time had not yet come.

One night I kept waking at intervals with different words on chastening. This brought a petition out of my heart,

“Teach me Thy chastening to sustain,
Discern the love and bear the pain.”

The Lord began to show me a little of what was in my heart—setting my secret sins in the light of His countenance; and He gave me such a sight and sense of my own depravity that I had to fall down before Him with shame and confusion of face, saying, “Behold, I am vile; wherefore I abhor myself, and repent in dust and ashes.” I felt I must come to the Word, and opened on Je. iii., which I read with mingled feelings of shame at my own vileness, yet rejoicing in hope of the glory of God, and desiring to love and praise Him, to sit at His feet, to bear His image, and to be kept from doing anything that would bring dishonour on His name and cause. And on January 14th the Lord was pleased to come and make Himself known to me. O the sweet sense I had of union with the Beloved!—that I was in Him and He in me. The feeling of oneness with Him I can never describe; it must be felt to be understood.

Some time after this my sister and I were called to pass through a solemn dispensation, in which I proved the supporting hand of my God and Father in Christ Jesus. It is a shame that one who has been thus favoured should grow proud, and live to prove what Hart says—

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

yet such was my painful experience. Not that the favour of God makes one proud while His power is upon the soul; but this wretched pride is in our wicked hearts.

“Seen or unseen, it dwells within,
And works by fraud or force.”

The Lord withdrew the light of His countenance, and plunged me into trouble. I did not know that He had gone until trouble came. Then I cried; but for a time He gave me no answer. I said, “‘Hath God forgotten to be gracious? Will He be favourable no more? Is His mercy clean gone for ever?’ O this is a furnace! ‘My God, my God, *why* hast Thou forsaken me?’ O, this is bitter!” Then this came:

“The bitter is sweet, the med’cine is food.”

It softened my grief; for I began to hope that the Lord had to do with my trouble.

After walking in darkness for some time, not without helps, the Lord in mercy drew near once more. In February, 1865, first a spirit of prayer and supplication was given; then one day I caught up the Bible with a feeling of affection, and opened on these words: "For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them." Such power came with them that it made me bow my head and worship the Lord. A day or two after, my blessed Lord came Himself. He took me by the hand, saying, "Fear not. Come with Me from Lebanon. Come, be baptised with your Lord." When He comes, He has many things to say unto us. He made me look to the hole of the pit whence I was digged. I never had such a clear view of my awful state by nature before; *then* my eyes were turned within to see the sins and abominations of my heart, until I felt sick and faint. I was brought in soul feeling to stand before the judgment-seat of Christ; but not with the fear of going to hell. My convictions were more keen than those I felt under the law; because my sins were against a good and gracious God. I could and did fall before Him, crying, "O my black sins!"—

"Sins against a holy God,
Sins against His righteous laws,
Sins against His love and blood,
Sins against His name and cause;
Sins immense as is the sea—
Hide me, O Gethsemane!"

I had a sense of the wrath of God against my sins; as a burden they were too heavy for me. Then I was led to the Garden, and by faith to see the dear Son of God bathed in agonies and blood. Then to the cross, to see Him hanging on the accursed tree, suffering, bleeding, dying for me. Then to the grave. Then to behold Him in His resurrection. What fellowship I had with Him! how very near He was to me, and what loving, tender words He spake! And I was favoured to walk in that word: "They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son." O, this is the place where true humility is felt, sweet repentance, and godly sorrow for sin! Then the Lord graciously spoke this word upon my heart: "*Thy sins, which are many, are all forgiven.*" But O, I could not forgive myself. To think that I had caused such suffering to the holy Lamb of God! How I desired to go softly all my days! This took place on a Friday

evening. I retired to rest and slept, I suppose, about two hours, and then I was awakened with a very solemn feeling; it was as if someone touched me, and said, "The King is come!" Then followed a glorious vision by faith of the Lord, this same Jesus, entering heaven in triumph. By faith I followed Him into heaven, and I heard them singing, "Alleluia! for the Lord God omnipotent reigneth!" Then the question was asked, "*Canst thou face a holy God?*" I held up my hands and said,

"My Saviour's obedience and blood
Hide all my transgressions from view;"

and—

"I'm clean, just God, I'm clean!"

Afterwards I felt amazed, and wondered why the Lord should show me such favour; and then He was pleased to show me that the cause was His own free, everlasting love in Christ Jesus; that I was chosen in Him before the foundation of the world, called with a heavenly calling, justified, and sanctified; and then the whole was clenched with this word, "YEA, I HAVE REDEEMED THEE; THOU ART MINE."

After this the words came, "I will show thee how great things thou must suffer for My name's sake." After the greatest favours I have found the sharpest conflicts with the great adversary. He hates the visits of our blessed Jesus, and hates His image. On this occasion, taking advantage of my weakness, he set upon me with a powerful temptation, telling me that it had all been his work, to make it manifest what I was. He told me that I should die, and that very soon, and suggested the manner of my death, and the disease of which I should die. This filled me with terror and fear of death; for I did not at first perceive it to be a temptation, but believed the lie. When in the midst of the conflict, the Lord most graciously spoke a "Fear not!" into my heart; also saying, "I will be with thee." Afterwards He mercifully appeared to my relief, and said, "Thou shalt not die, but live, and declare the works of the Lord." This was spoken twice before I could realise that it was true. And this came, "There shall no plague come nigh thy dwelling." Then I was delivered, and hastened to tell my sister; for so powerful had been the temptation that I had previously told her I was going to die soon.

Again the Lord withdrew the light of His countenance, and O the change I felt! the death and darkness, the fretfulness and murmuring!

“My dead foes rise with dreadful power,
And drag me down to hell.”

And the fear that I had done something to cause Him to hide His face from me made it a heavy time indeed. After a season of sore trial and conflict, much darkness and felt death and distance from the Lord, in the following October, 1885, He was pleased in infinite mercy to come once more. I had felt my soul drawn out in intense longings and pantings after a clearer knowledge of Him and of the things which accompany salvation—after more communion, more vital godliness, more of the inward teachings of the Holy Spirit; that He would

“Disclose the heavenly mysteries,”

that I might know the Lord in the Trinity of Persons. For I felt very contracted in myself, confused in judgment, and unable to discern between good and evil. On Sunday, October 11th, I was up and down in my mind all day, feeling, “My heart is sore pained within me.” In the afternoon these words came to mind, “They entered not in because of unbelief.” I said, “Lord, is it so? O pardon my unbelief, and do inspire the living faith, and enable me to follow Thee in Thy own way.” The next day, feeling the prevalence of sin, I was enabled to bring this word and plead for its fulfilment, “I will purely purge away thy dross.” A day or two after, this dropped with a solemn weight upon my spirit, “The Searcher of hearts.” I begged of the Lord that He would search my heart, and see if there was any wicked way in me. And it was as if He said, “Can thine heart endure to be searched by Him whose eyes are a flame of fire?” and I felt those burning eyes fixed upon me, as if they looked me through and through. Another morning I opened on Is. lix., and as I read that solemn portion, what trembling I felt! so that my knees shook under me.

On the Friday, at the prayer-meeting, Mr. Popham read Is. xxviii, and commented on the first six verses. Some things he was led to speak of were applicable to my case; and towards the end he quoted, “Those that walk in pride, He is able to abase.” I felt at the time a sorrowful assent to that truth in my heart; but afterwards the word came back with greater power, and I had to fall down and confess my pride, and own the power of the Lord to abase; and though I feared what He would do, yet my spirit was so after and towards Him that I said, “He *must come*, even if it be with a rod.” While mourning and confessing my sins before Him, it was as if these words were

spoken within, "The Lord is able to crush that spirit." I felt startled and thought, "Ask the Lord to crush my spirit? I cannot." I feared He would come with some heavy judgment, and I could not bow down. With sorrow and tears I entreated Him to make me willing to be crushed. My heart was overwhelmed. I was obliged to leave my business, and creep away in secret to pour out my sorrow before Him. On coming back I opened the hymn-book, and my eyes fell on these lines, which were accompanied with melting power to my heart :

"Jesus makes the weakest able,
Feeds us with His flesh and blood ;
Needy beggars at His table
Are the welcome guests of God.

"Cease thy fears, then, weak believer,
Jesus Christ is still the same—
Yesterday, to-day, for ever ;
Saviour is His unctuous name.

"Lowliness of heart and meekness
To the bleeding Lamb belong ;
Trust in Him, and by thy weakness
Thou shalt prove that Christ is strong."

On Sunday, October 18th, in the early morning, the blessed Spirit whispered these lines :

"Jesus gives us true repentance
By His Spirit sent from heaven ;
Jesus whispers this sweet sentence,
' Son, thy sins are all forgiven ! ' "

This broke my heart, and crushed and crumbled my spirit ; it was even a sense of the forgiving love of God to me a guilty worm. While under this feeling, the Lord spoke this precept warm upon my heart, "Be thou in the fear of the Lord all the day long," and, with the word, breathed into my soul such a holy, filial fear that I cried out, "O how little, how very little I have ever feared the Lord !" Afterwards I had a sweet and precious time in hearing Mr. Tryon from Ja. i. 4.

In the evening, having to remain at home, the Lord began in a wonderful way to open up some things to me. I had a clear, inward perception of a soul in its natural state ; nay, I may say, of my own soul before it pleased the Lord to breathe life into it, how every faculty was closed to Him. I saw how utterly impossible it was for one in that state—dead in sin—to have any motion towards God, or to sigh and cry after Him, as I had done for years. This is a very humbling sight, and one I sometimes

wish never to forget; but it is also establishing. For if we find any moving after the Lord in our souls, it must be because He is our life, and has given us life. Then there was such an opening out of the body of sin and death in all its hideous proportions, that I hardly know how to write about it. The thought of always carrying this about with me, made me ready to sink into despair, and to groan as I walked about. Then, again, I saw that I had the root of every sin in my nature. This was a painfully solemn time of exercise, attended with prayer and confession.

On Tuesday, the 20th, very early in the morning, when very low and not in the least expecting such a favour, these words were spoken within, "Behold, the Bridegroom cometh; go ye out to meet Him." Immediately my soul responded, "Let Him come! 'Let Him kiss me with the kisses of His mouth; for Thy love is better than wine.'" What followed is better felt than described, and must be known to be understood. The ever-blessed Person of the Son of God was in my heart as the Bridegroom of my soul. What sacred union and communion! With tears of contrition I confessed my sins; and O, what words He spake!—"I have purified thee, and made thee meet to be a partaker of the inheritance of the saints in light." He permitted me to call Him "my Beloved" several times, without rebuke. While thus indulged, this petition came welling up in my very heart, "Show me the Father." And the response was, "The Father Himself loveth you;" and I then felt in the embrace of the Father. Again with weeping and sorrow I confessed my sins; and He assured me that He had put them away for ever. Then I was led to embrace the holy and blessed Spirit as my dear and heavenly Teacher; and my heart was instructed that it was by Him that this revelation was made unto me.

[Continued after an interval of several years.] On the first Sabbath in 1892, I felt to desire, if it could please the Lord to shine upon my path, that there might be a clearing up of matters between Him and my soul. But in the evening I came home full of sorrow because I had not realised my desire; but presently these words came very softly, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." Then this—"Sorrow hath filled your heart." I said, "Yes, Lord; that is just what I feel." And these words followed, "Ye now there-

fore have sorrow ; but I will see you again, and your heart shall rejoice." O what a word in season to my poor, tried, cast down soul! and, blessed be His name, He graciously fulfilled them in my experience.

In April following, after a season of sore trial and conflict, outward trials and inward affliction—for it is what I carry about with me that causes the most trouble, even the body of sin and death, which made me groan as I walked about—I was brought to fall before the Lord, and to cry out, "O Lord, have mercy upon me a miserable sinner." On Friday, the 29th, the Lord graciously drew near and spoke these words: "Come now, and let us reason together, saith the Lord: though thy sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool." I was amazed, and said, "O Lord, is it possible that there can be such a change? But I know how it can come; it is by the precious blood of Christ." I proved then that the "voice of the Lord is full of majesty; it stilleth the floods." O precious testimony of God in Christ! I felt it to be worth more than all the world beside. . . .

On February 8th, 1893, when I awoke in the morning, I was favoured to press my case before the Lord, to beg for deliverance, and that He would grant my soul's desire to join the church, through the merits of His dear Son. As I did so, this was spoken home with power,

"In Him I'm ever, ever pleased,
And you shall of your pain be eased,
And see a smiling God."

This put me upon the watch to see in what way the Lord would work. Blessed be His name, He did appear for me in a marked way: first, by enabling me to press my case and feel I could take no denial. One morning I felt such humble boldness before the Lord, I could appeal to Him that He knew it was my soul's desire to follow Him in the ordinances of His house; because He had given me that desire. I cried, "Lord, Thou hast said, 'The desire of the righteous shall be granted;' and that Thou wilt 'fulfil the desire of them that fear' Thee." He did not seem offended with my boldness; and this was very precious to me afterwards, "Justified freely."

Secondly, He worked for me by putting my case upon the hearts of some of His people, and bringing about what appeared to me naturally impossible; thus fulfilling His own word of promise to me years before, "I the Lord will hasten it in his

time." O that I could praise Him for His goodness, walk humbly, and lie low before Him! that He may keep me in His fear, and direct all my intercourse with His people!

On May 7th, 1893, I was received into church fellowship. I did not feel all I should have liked at this first ordinance; the second was a more special time of favour, when our pastor was led to give out that beautiful hymn,

"Let us love and sing and wonder," &c. (416.)

I could sing it with heart and voice, feeling a blessed satisfaction in my soul. I am writing this in 1898, and can say that many times I have felt it good and strengthening to meet around His table, to take the sacred symbols, and to meditate upon the broken body and the precious blood of Christ.

The foregoing has been written down at intervals within the last year and a half, chiefly from memory. I have felt desirous of leaving some small testimony of the Lord's great mercy and lovingkindness to me a sinful worm. Many times it has been presented to my mind that it is unnecessary and superfluous for me to do so; yet on the other hand I have felt to desire the glory of God in this matter, and several times have felt it good while writing to remember His goodness to me. On the last Sabbath in 1897, after I had been writing, I felt my heart going up to the Lord in warm desires that He might be glorified in me; and this word came with sweet power, "His glory is great in thy salvation."
M. BROWN.

January 25th, 1898.

HER LAST YEARS.

Miss Brown walked in a tried path more or less, and it was evident that her natural, high spirit, was a constant source of trouble to her. She passed through some dark times in her soul and dark dispensations in providence, not without bright gleams under the ministry. In the autumn of 1902 she had a severe illness, and was greatly tried, fearing she should not endure to the end. Before this she and her sister had been very tried providentially, through not letting; but she found help by a spirit of prayer, her mind being set on the way of faith, prayer, and supplication as the way to do wisely, the words directing her—"He that handleth a matter wisely shall find good." When rheumatic fever came on in October, it made matters look very much worse; and for many months it was feared she would hardly get about again. Her inward conflict at times was very

severe, and lasted some weeks. In speaking of it afterwards she said she was like Hezekiah, when he prayed and wept sore. On November 6th, she wrote, "Hezekiah wept sore, and turned his face to the wall, and he did not seek in vain. What a companion! 'Weeping may endure for a night, but joy cometh in the morning.'" At that time Malachi iii. 3 was very good to her: "He shall sit as a Refiner," &c. One Lord's day morning, February 1st, 1903, she was much favoured with a spirit of prayer, praise, and thanksgiving. The 103rd psalm was very good to her; also the 107th, the 91st, and the 1st. She had a most blessed time in meditating on the "secret place," the cleft of the rock, the pierced side of the Redeemer, and noted down hymns on the same subject, as 29, 923, 924, second verse:

" Within the clefts of His dear side,
There all His saints in safety dwell;
And what from Jesus shall divide?
Not all the rage of earth and hell."

She mentioned also Mal. iii. 10: "Prove Me now herewith," &c., and added, "The Lord has proved to be the Giver, the Hearer, and the Answerer of prayer once more. Bless His dear name." During that year she was restored so far as to walk again with the help of crutches.

Her last illness began in November, 1905. In October she had a special hearing under Mr. Popham from the text, "As many as received Him, to them gave He power to become the sons of God;" one part of the subject being chastening, and the sweetness of it when under the spirit of adoption. She said she could only describe what she felt in hearing as an eternal weight of glory; and it was followed by several passages of Scripture that had been good to her years before, enabling her to look for the fulfilment of them. One was, "The days of thy mourning shall be ended." She was really blessed, and several friends felt with her that it was an anointing for her burial. She was led to look for trouble; and when her illness began, several felt it would prove more serious than was at first expected. All the early part of her illness she seemed to be preparing for her end, and acknowledged that she felt in the place where Christiana received the post to call her to the King. It was not till the end of the year that the serious nature of her illness became known. In January she complained of feeling dark, and alluded to Christian and Hopeful passing the river, saying she was something like Christian where he said, "I sink in deep waters; the

billows go over my head," &c. But she was helped from Is. xliii. 2: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." After that she seemed almost unable to look forward, and at one time said she was living on what she had had. Her mind seemed to be more occupied with outward things, as if she was preparing for a long illness. This continued more or less from about February to July, until she became very much worse. She said to a friend, "No theory will do here." Another time, feeling she must try to speak well of the Lord Jesus, the words came to her mind, "I know whom I have believed." As she uttered them, she said her faith brightened and she felt her feet were firm on the Rock. A friend who saw her on the Friday previous to her death on Sunday, says,

"After asking her if now she was feeling that support she needed, she looked up and said, 'Underneath are the everlasting arms; I feel them *now* supporting me. It has removed all fear of death, which I had for some hours. The struggle was sharp that I had to pass through. Yes, it was; it verily seemed that everything was gone from me, and I was about to sink, nothing to cling to; O it was a solemn place to be brought to! When brought out of this severe conflict, I felt distinctly His almighty power supporting me, and now am feeling Christ is precious to my soul. Nothing but His precious blood and righteousness will do now. His goodness is inexpressible. I shall soon be with Him, and then shall praise Him; I cannot now.' I felt it wiser to leave her, as she was exhausted; but taking my hand she said with warmth, 'May you too realise when brought here the same peace that surrounds me now.' I cannot but add that the affliction of the departed one was the cause of much exercise to me, especially as I had felt in such bondage on two former visits that I could say but little on the best and all important things; which tried me much. I did indeed feel it a privilege to have seen her once more, and hear the few words she was able to say."

Her sister says she believes her last audible words were, "O Lord, my trust is in Thee;" and she fell asleep on Sunday afternoon, July 22nd, 1906, aged 58. It may well be said of her, "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

A FRIEND.

ONE WITH CHRIST.

My dear Friends in the bowels of the most gracious, tender-hearted Christ,—The Springhead of all blessings be with you, and cause His face to shine upon you, and lead you from day to day into the deep things of God. What a mercy it is that our precious Jesus is just suited to the case of such poor sinners as we are. Are we wounded and sick? Yes, very sick, and that with a sickness of the worst kind. The Lord Jesus Christ is a most blessed Physician, and for the encouragement of them who feel their sickness, says that “they that be whole need not a physician, but they that be sick” (Mat. ix. 12). Poor David once cried unto the Lord under very deep sickness, and the dreadful complaint was of that nature that it vexed both his bones and his soul, and his strength appeared to be gone: hence he cries, “Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. My soul is also vexed: but Thou, O Lord, how long?” (Ps. vi. 2, 3.) And in verse 6 he says he was weary with his groaning. But weak, sick, heavy-laden, and weary as he was, the end was well; hence in verse 9 he says: “The Lord hath heard my supplication.” Bless the precious name of our adorable Christ, He has promised to heal our backslidings and to love us freely; and His sweet promise cannot fail, and His mercy is for ever sure. I daily prove that all I am and have, more than sin and wretchedness, I am and have in my dear Christ. He is my life, light, strength, health, wisdom, hope, righteousness, and sanctification, and All and in all; and my most solemn and sweetest moments are when the ever-blessed Spirit leads me from self to Christ, and enables me to lean upon the bosom of the dear Redeemer, and pour out my soul unto Him, and sweetly plunge into the glorious sea of His blood, and love and gaze upon the glory and beauties of His Person with adoring eyes—this is in very deed being baptised by one Spirit into the glorious body of Christ; and when this is enjoyed, it makes the ordinance of water baptism appear solemn too, as an emblem of so glorious a truth. God’s appointed ordinances are not to be despised, but at the same time they are but outward signs: the blessed substance is that which will stand when all means are no longer needed; but as obedient children it becomes us to be concerned to walk in all the commands of our dear Lord.

I shall be happy to hear of all your welfare, and the welfare

of the friends at large; give my love to them all, and may you all be blest with that precious faith and love in lively exercise which daily strives to keep the honour of God in view in all we say and all we do; and may you endeavour "to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Ep. iv. 3—6). O what a blessed oneness this is! and how indescribably blessed it is to feel ourselves in it, and thus to set to our seal—under the sweet unction of God the Holy Ghost—that God is true.

Well, my dear friends, a few more storms and we shall be for ever with our dear Lord; and the glorious day will soon come when all the family will arrive safe home, and when their oneness will be consummated in everlasting oneness of glory, where God will be All in all. The Lord be with and bless you all with sweet intercourse with Himself; and may you and all God's dear children at Lakenheath live very near unto the Lord, is the prayer of yours,

W. GADSBY.

August 26th, 1831.

To Mr. Smith and Sons, Lakenheath.

THE RIGHTEOUS SHALL HOLD ON HIS WAY.

MY DEAR FRIENDS,—When hearing your letter read this morning, these words dropped with feeling into my heart, "Oh that I were as in months past, as in the days when God preserved me, when His candle shined upon my head, and when by His light I walked through darkness!" I have my days of darkness, and they are very many. It is such a trial to call upon Him and feel no access time after time; but, blessed be His holy name, it is not all darkness. I dreamed last month I was giving out this hymn in the chapel:

"Amazing grace! how sweet the sound!
That saved a wretch like me."

This was the very feeling of my soul. I was quite refreshed all the day after; and in the evening, when calling upon my God, was led to see a little of His sufferings, and that it cost Him His very heart's blood to redeem my soul among the rest; for which I burst forth, "Blessed Lord, what shall I render unto Thee for ever saving my soul? Here are my body and soul;

Lord, take them, and do what seemeth Thee good with them. They are Thy own; I am bought with a price." And now, dear friend, the Lord has heard my prayer, and afflicted my body for the last fortnight, so that I am a great trial and burden to myself; and my dear wife is afflicted also. . . .

T. MILES.

Hullavington, March 24th, 1905.

. . . We thank you very much for your continual kindness to us, unworthy of the least of His mercies. I have been in great darkness under the hidings of His dear face for weeks; so much that I felt I must give up calling upon Him altogether. I thought there was not a breath of prayer in it. Last Sunday night I told the blessed Lord that I could not speak any more in His name. While telling Him of it, He broke in upon my soul with such light, life, and peace that I felt I was in Christ, and Christ in me. I really felt a heaven, so that I asked Him if it was His blessed will that I might lay me down and die that very night, to be with Him for ever. So He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; and, bless His precious name, He set me with the princes of His people. I am longing and looking and hoping for every day to be my last. I am a burden to myself, sometimes not able to go out for days. . . .

THOMAS MILES.

July, 1905.

IN MEMORY OF THE JUST.

My dear Friend,—I thought it was very kind of you to write to me about the last days of our much-loved, mutual friend, Thomas Miles. I had already heard of his departure from this vale of tears, but every additional scrap of information of one so dear is prized. Dear Thomas! I did love him. I think he was favoured to know, and have more intimate communion with Christ than almost any other I have ever met. Jesus Christ was no mere *name* to him. He was a *real* Person. He knew not only the *history* of the Son of God, but the *mystery*. O that the Lord would take of the Spirit that was upon T. Miles, and put it upon *me* and *you*, and our dear friend W. N., and many more! This is what the Lord promised Moses, you will remember, that He would do with the seventy elders who were to be chosen to assist him in the wilderness. See Nu. xi. 17. Hullavington is the poorer, and the little church especially,

for the removal of such a parishioner. I wonder not that you should weep over such a loss, however you may rejoice for the blessed exchange made for the dear departed one. Indeed, the privilege was great to be a witness of the death of a righteous man, and in any small measure to be instrumental in soothing his dying hours.

I remember once during an illness being so indulged with communion with the Lord that I laughed and cried over the blessed things which He said to me. "Then was their mouth filled with laughter, and their tongue with singing;" and amongst other things that charmed my soul at that time were the sweet words which you quote in reference to our friend,—

"Jesus can make a dying bed
Soft as downy pillows are."

You reminded me of that happy season. O that we may verify it when the dying bed is actually lain upon!

Please give my tender love to dear Mrs. Miles. Tell her that I hope the words of the Lord Jesus may be her stay and support in her heavy bereavement: "I will not leave you comfortless, *I will come to you.*" . . .

Yours affectionately,

B. HUNT.

Brighton, May 19th, 1906.

CRUMBS FROM THE MASTER'S TABLE

GATHERED FROM "THE SAVED THIEF," BY ABRAHAM BOOTH.

CAN we imagine that this thief, when he said, "Remember me," could possibly consider himself as any other than the vilest miscreant? Yet with great boldness, and no less acceptably, he uttered the words. Nature teaches, and pride suggests, "This is a kind of language becoming none but the dying lips of prophets, of apostles, or of martyrs; of such as have been eminent for good works and pious services all their days." Whence, then, could this infamous man derive such a degree of holy boldness, so acceptable to the bleeding Immanuel? With what confidence, or upon what ground could he say, "Remember me?" It is impossible, I should think, for the invention of man to find any other reason, nor can all the hosts of angels find a better, than that grace which reigns. *That grace!*—let angels and the spirits of just men made perfect dwell on the charming sound. Let the worst of sinners look to it and rejoice in it!—that grace, which was the only basis of hope for the greatest apostles and the

most holy among the children of men, is an all-sufficient ground of dependence even for blasphemers and persecutors, for thieves and murderers, or, as Paul says, for the "chief of sinners."

Here we behold with wonder, and contemplate with joy, the conduct of the Lord Redeemer in making choice of one as His companion to glory, when He made His exit and left the world—of one who had—not like Enoch, walked with God; not like Abraham, rejoiced to see the day of Christ and longed for its commencement; nor like old Simeon, waited with ardent expectation for the consolation of Israel—but of one who, for aught that appears to the contrary, had devoted all his time and all his talents to the service of Satan; of one whom the sword of civil justice permitted not to live; and who, in the eye of the public, was less worthy of mercy than Barabbas himself, who was guilty of sedition and murder, was a vile incendiary and bloody ruffian. Astonishing procedure of Jesus, the Judge of the world! When such a wretch is saved, who can despair? At that ever-memorable and amazing period when the Son of the Highest was in pangs of dissolution, Jehovah was determined to show by an incontestible fact that the salvation which was then finishing, originated in sovereign mercy; flowed in atoning blood; was equal to the wants of the most abominably wicked; and terminated in His own eternal glory as its ultimate design. *This, this, is grace indeed! Grace—*

"Not to be thought on but with tides of joy,
Not to be mention'd but with shouts of praise."

Can we cease to admire the power of divine grace in the salvation of this thief? What an amazing difference takes place in a few hours as to his character and state! When first expanded on the cross, we view him one of the most hardened wretches whose character is recorded in any history. Then we hear him pray, and behold him a sincere penitent. And lo! before the day is elapsed, even while his body, a deformed spectacle, still hangs on the gibbet, and declares to all the world that he was not fit to live, his immortal spirit enters the portals of paradise, and is blessed with the beatific vision. Surprising transition! As a nuisance to society and a pest to the public he is brought to the cross; and from thence is translated to a throne of glory. Here also we behold in a striking light the sovereignty of grace. For the other thief, not more unworthy, dies unrelenting, and is lost for ever. Here the Almighty shows that He will have mercy on whom He will have mercy; for one is taken and the other left.

I cannot conclude my remarks on this very extraordinary fact without observing that as the death of the Son of God was *the* most wonderful event that ever did, or ever will, take place on the theatre of the world ; and as it was intended to be a foundation of *hope* for sinners in the most desperate cases ; so the circumstances attending it were wisely adapted to answer that gracious design in its utmost latitude.

WHAT IS LOVE ? ANSWERED.

What is love ? My soul would answer,
Nought deserves the endearing name
But the God of love, the Saviour,
Whose dear heart's a constant flame.

Borne on love's seraphic pinions,
Now He leaves His throne above,
Veils His glory in our nature—
Say, is this ought else but love ?

Mark the language of our Jesus,
His dear footsteps, too, survey
From the manger to Mount Calv'ry ;
What but love has paved the way ?

View Him prostrate in the garden,
Wet His locks with dews of night,
Grappling with the powers of darkness,
Sweating blood—amazing sight !

View Him travelling in His greatness,
Conqu'ring all His foes and ours ;
Hell despoiling, leading captive
In His sad, conflicting hours.

Hear His groans, till He, expiring,
Cries triumphant, " It is done ! "
Bearing all the wrathful anger
Which to us was due alone.

What is love ? My soul would echo
With the saints in heav'n above,
Who, through Jesus, gone to glory,
Sing in concert, " *This* is love ! "

—*Zion's Trumpet*, 1888.

"SOW THY SEED."—ECC. xi. 1—6.

AN APPEAL TO OUR READERS.

THE late Mr. Thomas Mallett, of Geelong, Australia, bequeathed the sum of £25 to the editor of the "Gospel Standard" for the distribution of the magazine in Australia. On October 29th we received a bank draft for £24 16s. 8d., being the amount of the legacy, less bank exchange, with instructions to forward the numbers to Mr. Beedel,* of Sydney, who has kindly undertaken the task of distribution. Already many thousands of the "Gospel Standard" have been distributed by him. Several years ago, in response to his request for back numbers, an appeal was put in the "Gospel Standard," and Mr. Shillingford received and sent to Sydney more than a ton weight of such numbers. That enormous quantity of our magazine has been given away, and Mr. Beedel writes to us saying he is ready for another consignment, but that he wishes to have only recent and current numbers—"surplus copies of most recent date." This request can be, is, met by the legacy we have just received.

All this we are thankful for. Who can say what everlasting good the Spirit has wrought, and may yet effect, by the scattered seed? This reflection, and the facts which we give below from Mr. Beedel's letter, have greatly moved our heart, and made us resolve to lay before our readers our fervent desire to scatter month by month, and year by year, many thousands of our beloved magazine by free distribution, and to make an earnest appeal to them for donations to enable us to establish "The Gospel Standard Distribution Fund" for home and abroad.

Dear readers, the enemy of God and man is permitted by the Lord to raise up wicked and erroneous men to scatter broadcast errors, glaring and specious. Shall we not use our utmost endeavours to sow the seed of truth which we have been taught? We appeal to you to furnish us with the means to do this. We, in humble dependence on the Lord, desiring to seek His glory in this matter, ask you to assist. Let those who are able pay for one or more extra copies. All donations will be thankfully received by us from those whose hearts are freely disposed to spread the seeds of truth in this way, which it appears that the Lord has shown His approval of in Australia, and sealed with His bless-

* Mr. Beedel is the pastor of the Particular Baptist Chapel, Castlereagh Street, Sydney, the editor of the Australian Baptist Magazine, and he has published an interesting Autobiography, which may be obtained of our publishers, price 2s., by post 2s. 3d.

ing. And as we desire to commence our free distribution in January, 1907, we ask that donations may be sent at once, that we may be in a position to instruct our printers as to the number of extra copies required. All donations will be acknowledged in the "Gospel Standard," and are to be addressed to Mr. Popham, Normandien, Surrenden Road, Brighton.

The following extracts from Mr. Beedel's letter will doubtless interest our readers, and, in our opinion, form a powerful appeal for help.—

. . . "In the five State asylums I visit, there are more than 4,000 aged and infirm men and women. . . . And taking one institution each week, I generally manage to reach them all in five weeks, among which I scatter the precious seed sent by you and others; so that a large supply is needed. A golden opportunity is here presented for spreading the truths of the gospel contained in our periodicals; and I should be sorry now to go without them, for the inmates look for them whenever they see me; and having so much leisure they are glad to get some good reading to pass away the hours profitably. Of course this proves no exception to the general rule: some seed falls by the wayside, some among thorns, and some in stony places, but not all. Blessed be God, there are some which fall into good ground, and bring forth good fruit unto life eternal. I feel it is only just and due that I should tell you the 'Gospel Standard' is very much appreciated; there are many who always ask for it. . . . Every time I visit, some fresh tokens are given of the Lord's blessing the reading of the books distributed, and I think you should share this encouragement with me; but if I told you all I see and hear I should need to write every week. . . . Only last week, when at Rookwood Asylum, where there are over 1,200 men, one came with a 'Gospel Standard' in his hand, telling me *it had found him out*. He had received it from me some time before; he had read it, and a sermon in it of Mr. Philpot's had been greatly blessed to him. His story touched my heart. . . . Another remarkable case I may mention. While distributing among the men at George Street Asylum, Paramatta, one day a gust of wind blew a copy of the 'Gospel Standard' into the gatekeeper's office; he opened it and read it, and found a sermon which was preached at the place in England he came from. Attracted thus, he read it, and it was so blessed to him he could scarcely wait until my next visit, so anxious was he to tell me of it. This gave him a desire for more; and now whenever I go, not less than four or five copies will suffice; and he affirms it is the best reading he has ever met with. . . . He is evidently a living soul, and is now being watered as never before. Nor is this a solitary case. . . . The other day one said to me, 'When I opened your book, sir, I saw the date was 1861, and I said to myself, "What's the use of old, stale stuff like that?"' But remembering that this was the year in which he left England for Australia, he thought he would look and see if there was anything that would interest him; and on the cover he found names of places he knew at home. But on reading, a deeper

interest awaited him; for upon reading its contents, the Lord so wrought that the things he read took hold of him, and have effected the greatest change. And said he, 'I never made a greater mistake in my life than when I thought it was old, stale stuff.' . . . In the hospitals, I can assure you that the contents of the 'Gospel Standard' are read by many of these poor and afflicted ones of the Lord's family with as much interest as ever they are by your more highly favoured readers. And while we gratefully acknowledge the help the Lord has given, we feel also grateful to you and the friends who have so generously helped us in this work.

"Praying the Lord to bless you in your arduous and important work, and to bless the friends, and still more to bless the seed sown,

"Yours in the hope of the gospel,

"F. BEEDEL."

REVIEW.

AUTOBIOGRAPHY AND SERMONS. By the late Joseph Orton. London: Farncombe & Son, 30 Imperial Buildings, Ludgate Circus, E.C. Cloth 2s. 6d.; gilt edges 3s. Postage 4d. extra.

The work of God on the soul of Mr. Orton is related in a style unusual and forcible. It is discriminating. The difference between gracious helps and the presence of Christ is clearly set forth in the author's experience. The sweet and lively account of his deliverance we have read and re-read; and we give the whole of it below.

"I had now for some time been brought into a state well-nigh bordering on despair. I could not see how, in any way, the Lord could have mercy on me. And it was in this state I, one evening in the autumn of 1844, went upstairs, where I sat at the dressing-table for some time revolving things in my mind, and imagining that all hope for me was for ever past and gone. Yet I concluded, as a last resolve, to try and pray once more, and then for ever give up all hope. So I hurried to my bedside, and fell upon my knees, and tried to pray; but it seemed as though my heart would not sigh, nor my lips give utterance to anything. At length the words came out, as though they were spoken with a desperate effort—'O Lord, I can't pray.' This was like a struggle for life when beset with deadly enemies, and the words seemed to make them fall back; and, greatly to my astonishment, I had then given me a spirit of confession and prayer, with such a fluency of expression that I told the Lord all my state, and begged of Him that if there was a way in the which He could be just, and yet save, He would show it unto me. While I was praying, a light shone around about me far exceeding the light of the sun. It was a glorious light, and in it I saw the Lord of life and glory nailed to the cross, buried in the tomb, and then rising triumphant from the grave, all over glorious, and ascend on high. Oh, what a sight—what sweet majesty and love! No love, no joy, no ravishing complacency and delight can ever be thought of to com-

pare with what I then beheld in that adorable Person as He ascended from the tomb. 'Then were the disciples glad when they saw the Lord' (John xx. 20), and so was I. But I must be excused from telling all I saw. It is impossible to tell it (2 Cor. xii. 4). The glories of such a sight are unutterable. After I had meditated upon it for a time, I looked round to see where my sins and old tormenters were—for I had lost sight of them. I looked first on one side, and then on the other, and then behind me, but they were nowhere to be found—no, nor yet could I bring back the memory of one. There was not a voice to be heard, for I was now in that place called 'the secret of God's presence, where He kept me secretly in a pavilion from the strife of tongues' (Psa. xxxi. 20). 'Blessed be the Lord: for He hath showed me His marvellous kindness in a strong city; for I said in my haste, I am cut off from before Thine eyes; nevertheless Thou heardest the voice of my supplications when I cried unto Thee' (Psa. xxxi. 21, 22). This greatly astonished me, and I said, 'Is this real, Lord—is this real?' He then pointed me to the wounds He had received in His hands, His feet, and side, and did it with unspeakable delight, and then exposed them to my view, while I looked upon them, and talked with Him; and in answer to my questions, a voice sounded in my ears, 'By these things men live, and in all these things is the life of my spirit' (Isa. xxxviii. 16). And at the same time my mind was led to trace the teaching by which I was led to see my need of a Saviour—the substitution of the Lord Jesus Christ, in His being made sin for us—His offering Himself upon the cross, and atoning for our transgressions, and His resurrection from the dead, and justifying us from all things. But while these things were being opened to me, the former vision was withdrawn. However, the reader must not think that I saw this with bodily eyes. It was not so. It was with the eyes of my mind; my understanding was enlightened, and I thus beheld it. I now rose from my knees with all the joys of everlasting love in my soul; and when I retired to rest it was in the arms of my Beloved, for 'my Beloved was mine, and I was His.' And as the spouse charged the daughters of Jerusalem, so there appeared to have been a charge given to all creatures and things not even to stir, much less to intrude and disturb our sweet repose, while I was indulged for some time to be in the arms of everlasting love; and sweet was that peace, joy, rest, and heavenly consolation, which then succeeded the sore distress which I had before endured."

The sermons are short, being probably from incomplete notes, as they were preached. We think a little judicious editing would have made the reading easier in some places. But the teaching in them is often clear and close. It might, perhaps, be said that two points are clearly brought forth in them. i. The fall and utter ruin of man, so that nothing but a new creature will meet his case. ii. The Person of Christ, its constitution, and the necessity of union with Him. We do not follow the author in all his expressions, but we think and hope the book may be of much use in the churches.

DEATHS.

No charge is made for inserting the deaths of godly persons.

SARAH ANN MARIA BIRD, of Gretts Green, Oldbury, on December 17th, 1905, aged 75 years. She attended the chapel in Oldbury for nearly 50 years. She was a very godly person, and loved the means of grace, and was a good walker in the sight of the Lord. I do believe she is safely landed in heaven, there to await the resurrection of the just.

Mrs. HOWE.

On March 16th, 1906, WILLIAM CHARLTON, of Sussex Road, Haywards Heath, aged 87 years. He was born at Hartley Row, Hampshire; from thence he removed to Aldershot, serving the church there as deacon; afterwards he removed to London, where he attended Mr. Brandon's ministry at Chelsea. During the last few days of his pilgrimage, though at times he had to hunger for his Lord's presence, yet as a rule I found him either resting in quiet, humble faith on the Lord, or triumphing more fully in everlasting love, and the certainty that his name was written in heaven. "Frequently," says Mrs. Charlton, "his language was, 'Who can separate us?'" His departure was marked by the greatest peace; it was indeed a falling asleep in Jesus.

J. J. E.

JANE NEVE, on June 14th, aged 80 years. A member for some years at Bodle Street Strict Baptist chapel, and for the last 26 years at Ebenezer chapel, Heathfield. A very godly and consistent woman. On the 10th she partook of the ordinance of the Lord's Supper, and was in her usual health. On the day previous to her death she read Hawker's daily portion, which was, "The Master is come, and calleth for thee," which scripture was fulfilled before the next sunrise; we doubt not to be for ever with the Lord.

W. L.

HANNAH VINCENT, on July 4th, 1906, at Flitwick. Beds., aged 76 years. My dear mother was a member of Westoning. Some few years after she was baptised, she went to live at Forest Hill, and attended Mr. Prince's ministry, under which she found much comfort; and would in after years often repeat things he had said, which had encouraged her in times of distress of mind. For some few years before her death she went to live at Forest Gate, and there attended Jireh chapel; but for some time before she left Forest Gate, she was not able to attend much on account of her failing health. Her Bible, hymn-book, and "Gospel Standard," were her daily companions. She travelled much in the dark, and would beg that the Lord would manifest Himself to her once again. A year and a half before her death she returned to Flitwick, near Westoning, but was only able to attend the chapel once. She was taken ill on the Tuesday after Easter, and said she felt she should not recover. She said she could claim as her promise the Isa. lx. 1, 2, "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." The day before she died she said, "I can lay my hand upon that promise." At another time she said, "God has promised me that it shall be light at evening time. She could not talk much, and it was often difficult to understand what she said, but was heard to say to herself,

“ Yes, I shall soon be landed
 On Canaan's happy shore.”
 “ Woeary of earth, myself, and sin,
 Dear Jesus set me free.”

One day when she was drinking some water she said, “ Christ has promised me that I shall drink of the living water.” My sister one day said, “ I should like a piece put in the ‘ Gospel Standard ’ about you, mother.” She said, “ Say only, a sinner saved by grace.” One night, when her cough was troublesome, she said, “ And did my Lord suffer, and shall I repine ? ” The day she died she said, “ Oh, shall I be drinking that living water this morning ? But I want to wait God's time.” She passed away at six o'clock in the evening in great pain. We hope it was as the Lord had promised her, light at evening time, and that she is for ever with the Lord, whom she truly loved. A devoted mother, deeply lamented by her sorrowing children.

M. VINCENT.

ELIZABETH, the beloved wife of JOSEPH NORTHERN, of Gt. Paxton, Hunts, entered into rest, July 26th, 1906, aged 71 years. A lover of free and sovereign grace and God-sent ministers, ever ready to entertain such. She was brought to feel herself a lost sinner about the year 1860, under the word preached in Alconbury chapel, Huntingdonshire. She afterwards joined the church at Succoth chapel, Rushden, Northamptonshire ; and for several years attended Southill under the late J. Warburton, but the last few years attended Godmanchester, to hear Mr. Oldfield, where she was anxious and able to go occasionally, being there only three weeks before her death. She had been getting weaker some time, but only kept her bed four days. She knew her end in this world was near. She was reading Hawker's Morning Portions, and the words, “ This year thou shalt die,” forcibly struck her. They were for her ; and the hymn 1012, Denham's Selection, at that time was doubled down by her as being precious to her—“ Sweet is the thought that I shall know.” When told her end was very near, she was calmly resigned, and said, “ Dying is but going home ! No more sorrow, no more sin, and earth exchanged for heaven ! ” and after a few more hours' suffering she passed peacefully away. For her to die was gain.

JOSEPH NORTHERN.

On September 27th, 1906, JOHN FLETCHER entered his eternal rest, aged 57. He was a man who walked in the fear of the Lord, during all the years of an honourable and consistent profession of His holy name, as a member of the church worshipping at Providence chapel. Bath. His favourite hymn was—

“ Immortal honours rest on Jesus' head,
 My God, my Portion, and my living Bread ;
 In Him I live, upon Him cast my care ;
 He saves from death, destruction, and despair.”

E. C.

[Several notices omitted for want of space.]

NOTICES, &c.

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